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Collection Indologie - 128
Early Tantra Series - 1

THE NIŚVĀSATATTVASAṂHITĀ
THE EARLIEST SURVIVING ŚAIVA TANTRA

Volume 1

A Critical Edition & Annotated Translation of the
Mūlasūtra, Uttarasūtra & Nayasūtra

edited by Dominic GOODALL

in collaboration with Alexis SANDERSON & Harunaga ISAACSON
with contributions of Nirajan KAFLE, Diwakar ACHARYA & others

After studies in Oxford and in Hamburg, **Dominic Goodall** passed several years working in Pondicherry, where he was head of the Pondicherry Centre of the École française d'Extrême-Orient from 2002 to 2011. He has published critical editions of Śaiva works and of classical Sanskrit poetry (most recently, with Csaba Dezső, the eighth-century *Kuṭṭanīmata* of Dāmodaragupta). He is currently based in Paris, where he gives lectures on Indian and Cambodian Sanskrit literature at the École pratique des hautes études (religious science section).

Après avoir étudié à Oxford et à Hambourg, ***Dominic Goodall*** *a travaillé pendant plusieurs années à Pondichéry, où il fut responsable du Centre de l'EFEO de 2002 à 2011. Il a publié plusieurs éditions critiques d'ouvrages śivaïtes et poétiques en sanskrit, dont le plus récent, en collaboration avec Csaba Dezső, est l'édition et la traduction anglaise du* Kuṭṭanīmata *de Dāmodaragupta, un roman sanskrit en vers du VIIIe siècle. Actuellement affecté à Paris, il anime à l'EPHE (Ve section) des séminaires de littérature sanskrite d'Inde et du Cambodge.*

Alexis G. J. S. Sanderson is a renowned expert on the history of Śaivism and on tantric traditions. After taking undergraduate degrees in Classics and Sanskrit at Balliol College, Oxford, he spent six years in Kashmir studying with the celebrated scholar and Śaiva guru Swami Lakshman Joo. From 1977 to 1992 he was Lecturer in Sanskrit in the University of Oxford, and Fellow of Wolfson College. Since 1992 he has held the Spalding Chair of Eastern Religions and Ethics in the University of Oxford, and is a Fellow of All Souls College.

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CENTRE FOR SHAIVA STUDIES
Pondicherry

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L'Institut Français de Pondichéry (IFP), UMIFRE 21 CNRS-MAEE, est un établissement à autonomie financière sous la double tutelle du Ministère français des Affaires Etrangères et Européennes (MAEE) et du Centre National de la Recherche Scientifique (CNRS). Il est partie intégrante du réseau des 27 centres de recherche de ce Ministère. Avec le Centre de Sciences Humaines (CSH) à New Delhi, il forme l'USR 3330 du CNRS « Savoirs et Mondes Indiens ». Il remplit des missions de recherche, d'expertise et de formation en Sciences Humaines et Sociales et en Ecologie dans le Sud et le Sud-est asiatique. Il s'intéresse particulièrement aux savoirs et patrimoines culturels indiens (langue et littérature sanskrite, histoire des religions, études tamoules...), aux dynamiques sociales contemporaines, et aux ecosystèmes naturels de l'Inde du Sud.

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L'École française d'Extrême-Orient (EFEO), fondée en 1900 à Hanoï, est un établissement relevant du ministère français de l'Enseignement supérieur et de la Recherche dont la mission scientifique est l'étude des civilisations classiques de l'Asie. Son champ de recherches s'étend de l'Inde à la Chine et au Japon et, englobant l'ensemble du Sud-Est asiatique, comprend la plupart des sociétés qui furent indianisées ou sinisées au cours de l'histoire. Autour de ses dix-sept centres et antennes, installés dans douze pays d'Asie, se sont constitués des réseaux de chercheurs locaux et internationaux sur lesquels l'École a pu s'appuyer pour construire son essor. L'EFEO aborde l'Asie par des recherches pluridisciplinaires et comparatistes, associant l'archéologie, l'histoire, l'anthropologie, la philologie, et les sciences religieuses. À Pondichéry, les projets de l'EFEO portent essentiellement sur l'« indologie » classique : sanskrit, tamoul ancien, histoire, histoire de l'art et des religions.

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THE EARLY TANTRA SERIES

Tantric scriptures form the basis of almost all the various theistic schools of theology and ritual in post-Vedic India, as well as of a major strand of Buddhism (Vajrayāna). Among these schools, those centred on the Hindu deities Śiva and Viṣṇu spread well beyond the Indian subcontinent to Kambuja (Cambodia/Laos/Thailand), Champa (Vietnam) and Indonesia, while Buddhist tantrism quickly became pan-Asian.

With this mini-series, launched within the 'Collection Indologie', we are releasing some of the fruits of a Franco-German project funded from 2008 to 2011 by the Agence Nationale pour la Recherche and the Deutsche Forschungsgemeinschaft. The series takes its name from the project's title: 'Early Tantra: Discovering the interrelationships and common ritual syntax of the Śaiva, Buddhist, Vaiṣṇava and Saura traditions'. Our aim was to study the interrelationships between the tantric traditions on the basis of fundamental source-material, which we would edit and publish for the first time. For this we made use of some of the exceptionally rich manuscript resources gathered in the twentieth century and studied by German and French research institutes at opposite poles of the sub-continent.

In recent centuries, the Tamil-speaking South is the only area where a vast corpus of Sanskrit texts of what was long the dominant school of tantric Śaivism continued being copied and so transmitted to the present day. So when, in 1956, Jean Filliozat secured a foothold in Pondicherry for French indological research, he created an ideal institutional base for the study of a forgotten chapter in the religious history of Asia. Gradually, the largest specialised manuscript collection of texts relating to the Śaiva Siddhānta was amassed, recognised in 2005 by UNESCO as a "Memory of the World" collection: The Śaiva Manuscripts of Pondicherry.

At the other end of the subcontinent, the cool climate of Nepal has preserved ancient manuscripts of texts of virtually every branch of Indian learning. Much of the early history of tantrism is thus preserved in the vast archive of Nepalese manuscripts microfilmed over more than three decades by the Nepal-German Manuscript Preservation Project (NGMPP), then partly catalogued by the Nepalese German Manuscript Cataloguing Project (NGMCP), run from Hamburg and from the NGMCP's base in Kathmandu, the Nepal Research Centre (NRC). One Nepalese treasure, also included, in 2013, in UNESCO's register, formed the corner-stone of our project: the ninth-century manuscript of the Niśvāsatattvasaṃhitā.

The Early Tantra Series is not a closed collection: as well as the editions and translations promised as part of the 'Early Tantra' project, studies of numerous related works were inspired or further advanced during the project's workshops.

सृजति तावदशेषगुणाकरं
पुरुषरत्नमलंकरणं भुवः ।
तदपि तत्क्षणभङ्गि करोति चेद्
अहह कष्टमपण्डितता विधेः ॥

COLLECTION INDOLOGIE 128
EARLY TANTRA SERIES 1

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& OTHERS

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© École française d'Extrême-Orient, 2015 (ISBN 978-2-85539-151-9)
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Typeset by Dominic GOODALL in Latin Modern and Velthuis' Devanāgarī, using EDMAC, TeX and XeLaTeX.
Cover design: B. Thilakasivasundaran, Pondicherry.
Cover photo: © Los Angeles County Museum of Art: The Androgynous form of Shiva and Parvati (Ardhanarishvara), Mathura, 2nd–3rd century. Sculpture in mottled red sandstone. Gift of Mr. and Mrs. Herbert Kurit (M.85.213.2).
Printed at the Sri Aurobindo Ashram Press, Pondicherry.

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ACNOWLEDGEMENTS

Since this book has been produced by a large team of collaborators, some words are required about how we worked and who did what. At the instigation of Harunaga Isaacson (Hamburg), a first complete transcription of the early manuscript, N, was prepared over a number of years by Dominic Goodall (EFEO), with considerable help at different moments from Peter Bisschop (then at Edinburgh, now in Leiden) and Diwakar Acharya (Kyoto). This was collated in a number of places against the apograph K and in a very few places against the apograph W. In 2006, Nirajan Kafle (Kathmandu) came to Pondicherry and worked for several months at checking the transcription of N and collating it systematically against K and W. Meanwhile, in 2005 and 2006, an electronic transcription was prepared of the three Pondicherry transcripts transmitting the *Niśvāsakārikā*, namely IFP T. 17, 127 and 150 by S. A. S. Sarma, Nibedita Rout and R. Sathyanarayanan respectively (all of the EFEO, Pondicherry).

A workshop was then conceived by Alexis Sanderson (All Souls, Oxford) and Dominic Goodall, to which all of the above were invited and all came to participate. Along with them came also the following scholars: Andrea Acri (Rome/Leiden), Arlo Griffiths (then of Leiden, now at the EFEO), Shaman Hatley (Concordia, Montreal), Kei Kataoka (Fukuoka), Nina Mirnig (Oxford, Groningen, and now Vienna), and Jun Takashima (Tokyo). A preliminary edition of the text was circulated some months before the workshop, which took place at the Pondicherry Centre of the EFEO in January 2007, as were the electronic transcriptions of the *Niśvāsakārikā*. We were happy to have with us also a few other scholars who happened to be present in Pondicherry at the time: S. L. P. Anjaneya Sarma (EFEO, Pondicherry), H. N. Bhat (EFEO, Pondicherry), Daniele Cuneo (Rome), Hugo David (EPHE), Anil Kumar Acharya (IFP), and Deviprasad Mishra (IFP).

The plan of the workshop was simple: for two weeks, we would attempt to read through and discuss the text and interpretation of as much of the text as possible and we would conclude on some afternoons with lectures by the participants on the *Niśvāsa* and its bearing on other literature. The reading

sessions were chaired by Alexis SANDERSON, who read out each verse and proposed an interpretation, which others were then free to discuss. Images of the relevant leaves of the old manuscript were projected on a screen for all to follow and most participants had computers open to search for parallels.

In this way, we covered a lot of text and useful suggestions were made by many. Thus, although most interpretations were put forward by Alexis SANDERSON, who led the discussion, important contributions from relevant fields were particularly frequent from Diwakar ACHARYA, Peter BISSCHOP, Shaman HATLEY, Anil KUMAR ACHARYA and Harunaga ISAACSON.

So stimulating and productive was this first meeting of January 2007 that we were inspired to draw up a three-year project involving the preparation of critical editions of a handful of related works structured around annual two-week study meetings. To our great delight, the project, entitled "Early Tantra: Discovering the interrelationships and common ritual syntax of the Śaiva, Buddhist, Vaiṣṇava and Saura traditions", was approved by the French and German scientific funding institutions, the Agence Nationale pour la Recherche and the Deutsche Forschungsgemeinschaft. Thus with Franco-German financial backing from 2008 to 2011 we were able to employ Csaba KISS and Nirajan KAFLE on the French side, to produce critical editions and translations respectively of selected chapters of another monumental early Śaiva tantric work, the *Brahmayāmala*, and of the introductory book of the *Niśvāsa* corpus, the *Niśvāsamukha*, and on the German side we were able to engage Martin DELHEY to edit and translate selected chapters of the *Mañjuśriyamūlakalpa*.

Our annual reading meetings thereafter—organised by the Nepal Research Centre in Kathmandu in 2008, the Pondicherry Centre of the École française d'Extrême-Orient in 2009, and the Asien-Afrika-Institut of the University of Hamburg in 2010, and funded from the "Early Tantra" project— were therefore further enriched by these dedicated young scholars, and although the meetings were no longer focussed exclusively on the *Niśvāsa*, the widening of scope was of immense heuristic value, and drew an increasing number of outsiders to the meetings of the project.

Drawing on his notes taken during these many discussions, Dominic GOODALL revised the edition and proposed a draft of the annotation in this volume. So many individuals contributed ideas that it is difficult now to recall them all, but an effort was made, throughout the work on the text, to mark all the suggestions that were actually jotted down with the initials of those who proposed them. When, therefore, in the following pages suggestions are attributed without mention of publications or correspondence

to Diwakar ACHARYA, Peter BISSCHOP, Csaba DEZSŐ, Arlo GRIFFITHS, Shaman HATLEY, Nirajan KAFLE or Judit TÖRZSÖK, this is because those suggestions were probably made at one of our reading meetings. Untold numbers suggestions, invaluable at the time they were put forward because they have helped us to reach a better understanding of the *Niśvāsa*, have not been recorded because they now no longer seem pertinent. And it goes without saying that, although the initials of Dominic GOODALL, Harunaga ISAACSON and Alexis SANDERSON occur very frequently in the notes jotted down during the meetings, such suggestions have not been explicitly attributed to them in this book!

In the summer of 2013, Shingo EINOO kindly read through our edition and made numerous useful observations, drawing attention to places where the annotation was especially dubious or thin. In the winter of 2013–2014, the annotation to the first two *sūtras* of the text was further strengthened in the light of Alexis SANDERSON's weekly classes, given in All Souls but attended, through Skype, by Dominic GOODALL in Paris and Harunaga ISAACSON in Hamburg. Various students attended and contributed, through questions and observations, to improving the book, among whom we should mention in particular Paul GERSTMAYR and Akane SAITO. Several passages were also read and discussed in Dominic GOODALL's 'séminaire śivaïte' at the École pratique des hautes études in Paris between 2011 and 2014. The questions of the participants of this seminar (notably Hervé BODEMER, Hélène BOUCHOIR, Jean-Claude DUSART, Michaël MEYER, André PADOUX and Charlotte SCHMID) helped to refine the interpretation of numerous points.

Finally, we are grateful to the two anonymous readers for the Collection Indologie, who later revealed their names to us, for their numerous corrections and suggestions for improvement: James MALLINSON and Yuko YOKOCHI.

As well as all of the individuals mentioned above, we wish to acknowledge the help of the following libraries and other institutions, who allowed us access to the manuscripts we have used: the French Institute of Pondicherry; the Government Oriental Manuscripts Library, Madras; the Oriental Research Institute, Mysore; the National Archives, Kathmandu; the Nepal-German Manuscript Preservation Project; the University Library, Cambridge; the Wellcome Institute for the History of Medicine, London; the Oriental Research Institute and Manuscripts Library, Trivandrum; and the Hoshiarpur Vishveshvaranand Vedic Research Institute. Finally, we wish to reiterate our thanks to the Agence Nationale pour la Recherche and the Deutsche Forschungsgemeinschaft, whose financial support made possible

the stimulating annual meetings that have made such a great difference to our understanding of this unique document of religious history.

The Editors
November 28, 2014

SHORT PREFACE

ON THE IMPORTANCE OF THE NIŚVĀSATATTVASAṂHITĀ FOR THE HISTORY OF TANTRISM

Some of the research of recent years that has thrown most light on the origins of Tantric Śaivism has not been primarily about tantrism proper (the Mantramārga, or 'way of mantras'), but about the non-tantric Pāśupata religions from which the Mantramārga sprung: the Atimārga. The most substantial contribution in this area is an article of SANDERSON that appeared in 2006 under the title 'The Lākulas: New Evidence of a System Intermediate Between Pāñcārthika Pāśupatism and Āgamic Śaivism'. For it is in this article that it is demonstrated that there is a remarkable doctrinal continuity, particularly in the cosmographic conceptions that are set to work in the context of religious initiation, between the Atimārga and what is arguably the earliest known Śaiva tantra, namely the *Niśvāsa*.[1]

How may we characterise the shift from Atimārga to the Mantramārga? How does the latter set itself apart? The Mantramārga for the first time placed strong (perhaps equal) emphasis on two goals: liberation (*mukti*) and the enjoyment of supernatural powers (*bhukti*). Both goals were attained through the power of spells (*vidyā*, *mantra*), the propitiation and use of which required a ritual technology of considerable complexity, and the pursuit of both required initiation (*dīkṣā*). Now there may seem to be nothing very new here: initiation was required for the Atimārga too, and indeed for Vedic sacrifices, while the use of mantras for magic is also not an innovation. And liberation, after all, is the goal of the Atimārga. But these elements have been reconfigured and, in some cases, reinterpreted: the spells of the Mantramārga are with five exceptions (the five *brahmamantras*) not Vedic,[2] and initiation (*dīkṣā*) is no longer simply a necessary rite of entrance into a new religion, as it had been for at least the Pāñcārthika Pāśupatas, but has become instead a transformative rite. Liberation is no longer brought about, as in the Atimārga, through a lengthy progression of post-initiatory practice, but is conceived of as being essentially the result of the cutting of bonds by Śiva, acting through the guru and with mantras as his instruments, at the time of initiation. Furthermore, this liberation, conceived of both as release from suffering and at the same time as the realisation of omniscience and omnipotence, was offered not only to brahmin males, as appears to have been the case in the Atimārga, but to those of all *varṇas* and, in some cases, to both sexes.

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[1] Many of the points made in these opening paragraphs are to be found in GOODALL and ISAACSON 2014:124–7.

[2] Even these exceptions have recently been called into question.The common wisdom used to be that the Pāśupatas adopted the five *brahmamantras* from the tenth chapter of the *Taittirīyāraṇyaka* (see, e.g., HARA 1966*:121). Now ACHARYA (2011:459) has hinted at a different but still Vedic origin: 'These five mantras are found in the *Taittirīyāraṇyaka* (10.43–47), but this may not be the vedic source from which they were first adopted

This combination of innovations may have been a factor in the powerful appeal which the Mantramārga evidently had, and in its ability to attract a wide base of followers. A similar nexus of notions — mantras as both magical and soteriological instruments, to be wielded only by practitioners who have received a certain initiation (*abhiṣeka*) — also makes its appearance in Buddhist tantric sources.

Crucial evidence for understanding not only the relationship between the Atimārga and Mantramārga, as mentioned above, but also between the various emerging tantric traditions, is furnished by the *Niśvāsa*. The last of its five *sūtras*, the *Guhyasūtra*, provides evidence of common ground with the non-soteriological tantric magic of Buddhist *kriyātantras*. For, like the *Mañjuśriyamūlakalpa*, it contains a grimoire of recipes in prose for attaining magical *siddhis*. The recipes of both are couched in very similar language, with many identical elements identically phrased, and there is at least one entire recipe that is the same in almost every detail, as we shall see below.

Another shared feature that recurs frequently in both sources is the notion that three levels of *siddhi* may be attained by following a given recipe, the level attained being heralded by the manifestation of heat, smoke or flames. A recipe given in *Guhyasūtra* 10.27ff, for instance, concludes: 'With oblation one thousand and eight times, power, which is of three [possible] grades, arises: if there is heat, power to cover great distances fast on foot [is attained]; if there is smoke, the power to disappear; if there are flames, the power to fly.' These three levels of *siddhi* are also to be found

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by Pāśupatas.' But, as BISSCHOP had already shown some years earlier (2005:544–5 and fn. 101), two of those five *brahmamantras*, namely AGHORA and TATPURUṢA, appear not to have been regarded at first by Pāśupatas as being even Vedic. Further reflection on this theme has been offered by Peter BISSCHOP in a still unpublished paper delivered in Bochum in 2012*.

in other Buddhist tantric works, such as the *Amoghapāśakalparāja*,[3] but the classification is extremely rare in Śaiva literature outside the *Niśvāsa*.

So the *Niśvāsa* may be linked both to pre-tantric Śaiva soteriology and to non-Śaiva non-soteriological tantric magic found in Buddhist sources. It is also linked to some of the tantric literature that was drawn on by Kashmirian exegetes of Śaiva non-dualism, for a large number of its verses, more than a thousand, were adopted and adapted to become part of the widely transmitted *Svacchanda* commented on by Abhinavagupta's disciple Kṣemarāja in the eleventh century, and the *Svacchanda* in turn was itself cannibalised in a similar fashion by another large esoteric tantra, this time of the Trika, namely the *Tantrasadbhāva*.

Once again, cosmography forms a considerable part of what was adopted, but mantras and yogic material have also migrated. The wide influence of the *Svacchanda*, a Bhairava-tantra of the Southern stream (*dakṣiṇasrotas*), can be gauged also from its wide dissemination (plentiful manuscripts survive today from Kashmir, Nepal and the Tamil-speaking South) and the absorption of its ideas into many ritual manuals.[4]

Furthermore, the *Niśvāsa* is an ancestor not only of such tantras, but also of the relatively orthodox and Veda-congruent Śaivasiddhānta (whose scriptures some erroneously refer to as "South Indian āgamas", a label which rightly belongs only to one relatively late group among them). For although the work makes no reference to different schools within the Mantramārga, and therefore may well predate a split into Śaivasiddhānta, Dakṣiṇasrotas, etc., it includes what is probably the earliest surviving list of a canon of twenty-eight scriptures (*Uttarasūtra* 1:23ff), a list in which its own name features, now known as the canon of the twenty-eight principal *Siddhānta-tantras*. It then came to be seen as belonging to the Śaivasiddhānta when that school came into existence.[5]

From the inclusions and omissions in this voluminous work, we can tease out a picture of an early stage of development of what appears, judging from inscriptions and surviving literature, to have become the dominant strand of Tantric Śaivism in and beyond the Indian sub-continent by the tenth century. Over the last century, various scholars have drawn attention to the importance of the *Niśvāsa*, beginning with Hara Prasad ŚĀSTRĪ in 1905 (1905:lxxvii and 137–140), and including FARQUHAR (1920:200), BAGCHI

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[3] We are grateful to Professor Shingo EINOO for having furnished us with his unpublished notes on this text.

[4] For the *Svacchanda*'s influence on *paddhatis*, see, e.g., SANDERSON 2004:358–360 and 2005:240, fn. 20.

[5] For the earliest attestations of the term 'Śaivasiddhānta', see p. 67 below.

(1939:3ff and 93–6), GOUDRIAAN and GUPTA 1981:33–6), and SANDERSON 2001:22–31, 2006, etc., and this volume at last puts an edition of its earliest textual layers before readers.

PROLEGOMENA

The *Niśvāsa*, as has now been suggested several times in print,[6] may be the earliest surviving Śaiva tantra and its publication is obviously important for the reconstruction of an Indian history of ideas. We were therefore anxious in 2007 to rush out a preliminary edition with scant annotation, in order to be able at once to put some version of the text before interested scholars, as soon as we had completed its transcription. But since our access to the text is through only one old manuscript, probably of the ninth-century (and three twentieth-century copies of that manuscript) the reconstruction of the text has proved extremely tricky: the tasks of transcription and interpretation are by no means neatly separable, and we have read and reread some parts of the text countless times, astonished again and again to discover not only extra possibilities of interpretation but also blatant mistranscriptions and slips of all kinds. In two cases (in *Uttarasūtra* 5 and *Nayasūtra* 4) we discovered extremely late in the day that the foliation, which is not as old as the manuscript, had misled us into flipping a folio and so treating a recto as a verso. Thus some passages that had seemed destined forever to resist all attempts at understanding resolved themselves into sense. We therefore came reluctantly to the conclusion in 2009 that to offer a text of the work without any translation would be regrettable, partly because we would be missing the opportunity ourselves to clarify and improve our interpretations, and partly because we wished to help others avoid some of the pointless muddles that we had surmounted.

The early core: the *sūtra*s of the *Niśvāsa*

After this apology for tardiness, let us turn to the text. We have said that it is early, but we should add at once that it clearly does not all belong to the same period. It consists of five books, ordered as follows in the manuscript: *Niśvāsamukha*, *Mūlasūtra*, *Uttarasūtra*, *Nayasūtra*, and *Guhyasūtra*. We believe that the earliest of these, the kernel of the text, was the *Mūlasūtra*, and that to this was tacked on, as a form of commentary, the *Uttarasūtra*. The *Nayasūtra* was then added on to expand and comment on the *Uttarasūtra*. The text was then further expanded by the addition of the *Guhyasūtra*, which is by far the largest section of the text.

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[6] Sanderson 2006 (particularly pp. 153–154); Goodall and Isaacson 2007; Goodall 2009; Goodall 2010; Goodall and Isaacson 2014. Cf. Bagchi 1939:3–4, who calls it "[o]ne of the oldest Tāntrik texts preserved in the Nepal Darbar Library", and Goudriaan and Gupta 1981:34, who observe—wrongly, we now believe—"Although the text therefore certainly belongs to a very early period of Śaiva literature, its influence may have been limited."

The *Guhyasūtra* is less a commentary on the earlier *sūtra*s than a supplement, containing accounts of new subjects, such as the personality-types of *sādhaka*s and types of *liṅga*s that may be used for *siddhi* (chapter 1); the installation (*pratiṣṭhā*) of a *liṅga* (chapter 2); accounts of particular *siddhi*s and observances (*vrata*) (chapter 3); a lengthy cosmography (chapters 4–7); a variant form of *dīkṣā* in the form of a series of *yāga*s of the different levels of the cosmos (chapter 8); the use of mantra-systems other than those given in the earliest books, including the VYOMAVYĀPIN (chapters 9–11), the five *brahmamantra*s (chapters 12–14), long forms of the *aṅgamantra*s (chapter 15) and of a ten-syllable mantra called VIDYĀ (chapters 16–17). It is the *Guhyasūtra* which contains grimoires of magical recipes (*kalpa*) in a prose-style that it shares with certain early Buddhist tantric works, such as the *Mañjuśriyamūlakalpa*.[7] It refers in its very last verse (18:15, quoted on p. 23 below) to another work, the *kārikā*, as making up the next *sūtra* of the work, and this is presumably a reference to the *Niśvāsakārikā*. But the *Niśvāsakārikā* are not contained in the manuscript, and it seems to us that we cannot conclude from this concluding reference that the *Guhyasūtra* and *Niśvāsakārikā* were both composed at the same time. (The *Niśvāsakārikā* themselves, as we shall see below, seem clearly to be a composition of more than one layer!) Whereas the *Mūlasūtra*, *Uttarasūtra* and *Nayasūtra* seem likely each to have been written in one go, perhaps each by a single author, the *Guhyasūtra* might well have been expanded bit by bit, perhaps with only its eighteenth and last chapter written at a time when the *Niśvāsakārikā* (or at least some part of the *Niśvāsakārikā*) had come into existence.

This volume contains the earliest three books of the collection: the *Mūlasūtra*, *Uttarasūtra*, and *Nayasūtra*. We aim to produce the *Guhyasūtra* in another volume. As for the first book in the collection, the *Niśvāsamukha*, or, as the colophons call it, the *Niśvāsamukhatattvasaṃhitā*, which presents an account of the non-Mantramārga religious background against which the Mantramārga (tantric Śaivism) saw itself, that book has been edited and translated by Nirajan Kafle as part of a doctoral thesis and will also be published as a separate volume in this series.

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[7] For this choice of title, over the more familiar *Mañjuśrīmūlakalpa*, see DELHEY 2012: 70–71.

The relative chronology of the *sūtras* of the *Niśvāsa* seems rather clearly indicated, for instance, by backward references in the later layers and by doctrinal developments, such as in the matter of *tattvas*, as mentioned briefly below (see p. 44). Some of the references, however, are perhaps not quite what they seem. The first four and a half verses of *Guhyasūtra* 1, for instance, clearly speak of the *Guhyasūtra* being the fourth *sūtra* to be taught and of the preceding three *sūtras*, together with the *Guhyasūtra* and the *Niśvāsamukha*, forming one unit, the *Niśvāsasaṃhitā*.[8]

upariṣṭāc caturthan tu sūtram ārabhyate punaḥ
tatra sūtratrayam proktaṃ boddhavyam anupūrvaśaḥ 1:1
mūlañ cottarasūtra⌊(ñ *ca* nayasūtraṃ *tathaiva*)⌋ *ca*
guhyasūtrañ caturthan tu procyamānan nibodha me 1:2
tenaiva saha saṃyuktā saṃhitaikā prapaṭhyate
niśvāseti ca nāmena sampūrṇṇā tu tato bhavet 1:3
niśvāsasaṃhitā hy eṣā mukhena *saha saṃyutā*
pañcasrotās tu ye proktā mukhena parikīrtitāḥ 1:4
tena yuktā bhavet puṣṭā[9] *sarvasūtreṣu paṭhyate*

> Now (*punaḥ*) below (*upariṣṭāt*) begins the fourth *sūtra*. Among those [*sūtras*], it should be understood that three have been taught in order: the *Mūla*, the *Uttarasūtra* and the *Nayasūtra*. Hear from me the *Guhyasūtra*, the fourth, being taught. Joined with that [*sūtra*], one *saṃhitā* is promulgated: it then becomes complete, [known] by the name *Niśvāsa*. This, joined with the *Mukha*, is the *Niśvāsasaṃhitā*. The five streams that are spoken of[10] are proclaimed by the *Mukha*. Joined with that, it becomes full: [the full *saṃhitā*] is taught in all [these] *sūtras*.

But were these four and a half verses originally the opening of the *Guhyasūtra*? It seems quite possible that they were not, that they were rather added to explain the structure of the unity that resulted when all five books came to be transmitted together as one book. (They are followed immediately by a string of vocatives addressing the Lord that might have formed the original opening.) There is a similar problem with what we have printed as the first three verses of the *Uttarasūtra*, which quote four alternative names for the *Mūlasūtra* and which make explicit that the *Uttarasūtra* is the second *sūtra* of the work.

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[8] This unit has been quoted in a discussion of the structure of Siddhāntatantras by Goodall (1998:lxiv), but with misreadings and without the letters that the apographs K and W enable us to supply in 2b, and the first three verses have been quoted by Sanderson (2006:153) in his discussion of the structure of the *Niśvāsa*-corpus.

[9] bhavet puṣṭā] *conj.*; bhavet (p/y)* ṣṭā N; bhavaty eṣā K; bhave ṣṭā W

[10] For these five streams, see p. 30 below.

Fortunately, however, there are other references that seem less likely to be later insertions. The question of the Devī in *Uttarasūtra* 1:4, for example, is about the eight forms of Sadāśiva 'taught [earlier] by you', plainly a reference back to *Mūlasūtra* 6. Similarly, in *Uttarasūtra* 1:9, right at the beginning of that text, the Devī states that the mantras of the levels of the cosmos have not yet been taught, a further implicit acknowledgement that the *Uttarasūtra* sees itself as a continuation of the *Mūlasūtra*. At the end of the *Uttarasūtra*, in 5:52, the *Mūlasūtra* is referred to by name as being the basis for the teachings of the *Uttarasūtra*. The *Nayasūtra* in turn seems to refer to the *Uttarasūtra*,[11] as does the *Guhyasūtra*.[12]

We are therefore confident that the *Mūlasūtra* was followed by the *Uttarasūtra*, which was followed by the *Nayasūtra*, which was in turn followed by the *Guhyasūtra*, exactly the order in which those works are transmitted in the manuscript. More problematic is the relative date of the *Niśvāsamukha* in the corpus. Being professedly an introduction, it presupposes the existence of at least one *sūtra* for it to introduce, but because it does not discuss the subject matter of the *sūtras*, it is difficult to judge whether or not it was written when all of them were already in existence and constituted together a *Niśvāsatattvasaṃhitā*. The allusion, in *Niśvāsamukha* 3:28, to the properties of the water of Kedāra together with what seems to be a reference to the VIDYĀ-mantra, suggests knowledge of *Guhyasūtra* 16 and 17, which deal with a ten-syllable VIDYĀ and an aetiological myth about it that links it with Kedāra.[13] But it might be that both are drawing independently on earlier material. At the moment, however, we are provisionally assuming that the *Niśvāsamukha* forms the latest layer of the text transmitted in the old Nepalese manuscript.

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[11] The teachings of *Uttarasūtra* 1:1–12 are referred back to in *Nayasūtra* 4:67; there may be a reference back to *Uttarasūtra* 5:24–26 in *Nayasūtra* 3:38.

[12] The account of rosaries in *Uttarasūtra* 4:24 is referred back to in *Guhyasūtra* 3:28a (*akṣamālāś ca pūrvoktāḥ*).

[13] It was Peter BISSCHOP who first drew our attention to this in a presentation he gave in Pondicherry in 2007.

Other works bearing the name *Niśvāsa*

Let us briefly review the other surviving and apparently missing texts called *Niśvāsa*. The one on which we have drawn on the most, because it is closest in subject-matter, even if it reflects considerable evolution in the themes it handles, is the *Niśvāsakārikā*, the existence of which, as just mentioned, is indicated in the final lines of the *Guhyasūtra*, and of which many chapters survive transmitted in South Indian manuscripts, among which we have used IFP T. 17, 127 & 150.

> *catvāro kathitā sūtrā samukhādyā varānane*
> *pañcaman tu para[ṃ] sūtram kārikā nāma nāmataḥ*
> *sūcitā sūtramātreṇa kārikāṃ [punaḥ pṛ]cchatha*[14] 18:15

> Four *sūtras* have been taught, o you of lovely face, along with the *Mukha* as introduction; now there is a further fifth *sūtra*, called the *Kārikā* by name. It has been hinted at only briefly(?). Ask further for the *Kārikā*.

As this allusion to the *Niśvāsakārikā* at the very end of the *Guhyasūtra* suggests, and as the various notes in which we quote the *Niśvāsakārikā* will make clear, the work seems to have been intended as an extension that explained and supplemented the early corpus of the *sūtras* of the *Niśvāsa*, just as each successive *sūtra* had been in its turn. The South Indian manuscripts all have different lacunae, but we cannot unfortunately reconstruct the whole text by slotting their fragments together, for they are all missing at least the first ten chapters out of what was probably a total of sixty-one. Belonging to the *Niśvāsakārikā*, according to its chapter-colophons, is the *Dīkṣottara*, all nineteen chapters of which are transmitted in the same three transcripts.[15]

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[14] kārikāṃ [punaḥ pṛ]cchatha] *conj.* SANDERSON (2006:153); kārikā — cchatha N; kārikāḥ kimu pṛcchatha K; kārikā punaḥ pṛcchatha W

[15] The most complete source is T. 17, which, judging from the chapter colophons, gives the following chapters of the *Niśvāsakārikā* proper: 12–33, 35–42, 44–61. The remarks after the colophon to chapter 61 reveal that the scribe considered this to be the end of a major section of text (p. 794): *samāpto 'yaṃ dvādaśasahasrikāyāḥ dvitīyaḥ khaṇḍaḥ*. Of the above listed chapters, 12 is assigned to the *jñānakāṇḍaprakaraṇa*; 13–14, 19–22, 26–27, 29, and 36–41 are assigned to the *jñānakāṇḍa*; 54 is ascribed to the *samudāyaprakaraṇa*; 56 is ascribed to the *ariṣṭasamudāyaprakaraṇa*; 58–60 are ascribed to both the *kriyākāṇḍa* and to the *samudāyaprakaraṇa*; and 61 is ascribed to the *jñānakriyākāṇḍa*. After chapter 61 follows the text of the *Dīkṣottara*. Its colophons present it as a further section of the *Niśvāsakārikā*. The last colophon, for example, reads *iti niśvāsakārikāyāṃ dīkṣottare prakaraṇe ekonaviṃśatiḥ paṭalaḥ* This is then followed by this observation: *samāpto 'yaṃ saṃhitā iti|| idaṃ pañcasūtrojvalaṃ samudāyena dvādaśasāhasrikaṃ samāptaṃ niśvāsakārikākhyaṃ tantram.*

We believe that the *Dīkṣottara* too is likely to be an addition tagged on to the *Niśvāsakārikā* at a later date, and in support of this we may quote the concluding lines, just before the colophon, of chapter 61 of the *Niśvāsakārikā*, which follow upon an enumeration of things that have been taught to the goddess (T. 17, pp. 793–4; T. 127, p. 493; T. 150, p. 31):

marmāṇāṃ lakṣaṇañ caiva viśeṣāt kathitaṃ tava
anye caiva padārthā ye noktāś caiva varānane 145
te sarve devadeveśi jñātavyās tattvacintakaiḥ
kārikāyāṃ mahādevi kathitās tava suvrate 146
niśvāse tu pare tantre uttame koṭisaṃmite
kulakoṭiśataṃ sāgraṃ jñātāraṃ tārayiṣyati 147
prakaṭayasvedaṃ jñānaṃ madbhaktāya varānane
rakṣaṇīyaṃ prayatnena taskarebhyo yathā dhanam 148
iti te kathitaṃ devi jñānaṃ paramadurlabham
tvayā guptataraṃ kāryaṃ na dadyād yasya kasyacit 149

• 145a marmāṇāṃ] 127, 150; marmajaṃ 17 • 146ab te sarve devadeveśi jñātavyās] 17; ne sarve devadeveśi ... vyas 127; te sarvadevadeveśi jñātavyās 150 • 146c kārikāyāṃ] 17; kānikāyāṃ 127, 150 • 146d kathitās tava suvrate] kathitaṃ tava suvṛte 17, 127, 150 • 147ab niśvāse tu pare tantre uttame koṭisaṃmite] 17; miśvāse tu pare ... te 127; niśvāse tu pare tantre uttame koṭisaṃyute 150 • 148a prakaṭayasvedaṃ jñānaṃ] *Śataratnasaṅgraha* (this verse is quoted as *Śataratnasaṅgraha* verse 91); prakaṭārtham idaṃ devi 17, 127, 150; idaṃ prakaṭaya jñānaṃ *Śataratnasaṅgraha* as transmitted in T. 112 (p. 576) • 148cd rakṣaṇīyaṃ prayatnena taskarebhyo yathā dhanam] *Śataratnasaṅgraha*; *om.* 17; rakṣa ... ya taskarāṇāṃ yathā dhanam 127; rakṣāṇīyamaśa ... taskaro... yathā dhanam 150 • 149abcd] 127, 150; *om.* 17

The definition of the vulnerable points has been taught to you in detail(?), as well as other topics that have not been taught [elsewhere], o

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T. 150 has preserved rather less of the work: it gives chapters 44–58 after its text of the *Dīkṣottara* (all 19 chapters) and for chapters 59 to 61 before its text of the *Dīkṣottara*. Of those chapters, 54, 57, 58, 59, 60 claim to be from the *samudāyaprakaraṇa*.

T. 127 gives a much interrupted and disordered text. It gives first the *Dīkṣottara* (all 19 chapters), then, according to the chapter-colophons (where the numbering differs from T. 17 and is in some cases plainly impossible), it gives the following chapters: 11–17, 20–22, 18–19, 23, 2?, 28–30, 36–37, 31, 33, 32, 35, 34, 36(bis), 37(bis), 40–42, 45–46, 44, 47–61. Of those chapters, 12 is assigned to the *jñānakāṇḍaprakaraṇa*; 13–14, 19–23, 2?, 32, 36, 36bis, 37, 37bis, 40, 41, 45, and 61 are ascribed to the *jñānakāṇḍa*; 54 and 56 are ascribed to the *samudāyaprakaraṇa*; 57 is ascribed to the *ariṣṭasamudāyaprakaraṇa*; 59 and 60 are ascribed to both the *kriyākāṇḍa* and to the *samudāyaprakaraṇa*. An incomplete chapter begins after 61, but it turns out to be the first verses of the first chapter of the *Dīkṣottara*.

> you of lovely face. All those, empress of the gods, must be known by those who reflect upon the truth. They have been taught to you, o you who are true in your observances, in the *Kārikā*, great goddess, [which forms a part] inside the supreme *Niśvāsa*, most excellent, measured in a crore [of verses]. It will liberate one who knows it entirely, along with a crore of generations of his patriline. Reveal this scripture, o you who are fair of face, to those devoted to me. Protect it carefully, like wealth, from thieves. Thus, o goddess, has this scripture, which is hard to obtain, been taught to you: keep it very secret. Do not give it to just anybody.

These lines are clearly intended as a summing up of the *Niśvāsakārikā*. Of course although the beginning of the *Dīkṣottara* follows the end of chapter 61 in all sources, this does not necessarily mean that it was originally placed there and that it was therefore composed as an addendum to be tagged on after chapters 1–61 of the *Niśvāsakārikā*, but its colophon-structure and chapter-numbering suggests as much, and so too, perhaps, its attempts to be systematic in its treatment of certain subjects, for example in the clear enumeration of the thirty-six *tattvas* in *Dīkṣottara* 13 (quoted in GOODALL 1998:lii–liii, fn. 114), in the listing of the twenty-eight Śaiva scriptures and their transmitters in *Dīkṣottara* 4 (quoted in GOODALL 1998:404–8), in the detailed definitions given of the four classes of initiate (*samayin*, *putraka*, *sādhaka* and *ācārya*) in *Dīkṣottara* 7 (pp. 907ff in T. 17), and perhaps also in the treatment of the six initiatory paths (*bhuvanādhvan*, *tattvādhvan*, *kalādhvan*, *mantrādhvan*, *padādhvan*, *varṇādhvan*) in *Dīkṣottara* 9:17ff (see Appendix V).[16]

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[16] In these last two cases, the terms used in these classificatory schemes do occur elsewhere in the *Niśvāsakārikā* too, but the classes of initiates are not there clearly explained, and the initiatory paths are twice said to be seven (chapter following chapter 42 in T. 17, on pp. 382 and 383), without it becoming quite clear which the seven paths are, whereas the "classical" number of six paths has been adopted in the presentation in *Dīkṣottara* 9:17ff (for which see Appendix V), and the number six is explicitly repeated when this is referred back to in *Dīkṣottara* 11 (T. 17, p. 970, T. 127, p. 80, T. 150, p. 116):

bhuvanādhvā kalādhvā ca tattvādhvā ca varānane
jñānādhvā ca padādhvā ca varṇādhvā ca yathā punaḥ 25
ṣaṭprakāram idaṃ devi adhvānaṃ parikīrtitam

- adhvānaṃ parikīrtitam] 17, 127; adhvānaḥ parikīrtitaḥ 150

(The expression *jñānādhvā* seems to be unparallelled, but it seems unproblematic to assume that it is intended to mean *mantrādhvan*, which is the expression used earlier in the text.)

The dates of composition of the *Niśvāsakārikā* and *Dīkṣottara*, beyond that we may assume that they are later than the old corpus comprising the four *sūtras* and the *Niśvāsamukha*, are of course difficult to establish. At least part of the *Niśvāsakārikā* must be contemporary with at least the final lines of the *Guhyasūtra*, as we have seen, so we might expect them to belong to the same period, in other words the seventh century, the period by which, as we shall argue below, the final layers had probably joined the early corpus and the four *sūtras* had thus taken their current shape. We know also, from quotations in the *Tantrāloka*, that the *Dīkṣottara* was known to Abhinavagupta (see GOODALL 1998:xli–xliii, fn. 96). As Dr. Shaman HATLEY has pointed out to us, one further piece of evidence that also suggests such a relatively early date is that the thirty-ninth chapter of the *Brahmayāmala* appears to have drawn on the account of Śaiva scripture given in chapter 4 of the *Dīkṣottara*. The evidence will be presented in the introduction to the forthcoming revised version of his doctoral thesis (HATLEY, forthcoming A).

A quotation of twenty-one verses appears in Hṛdayaśiva's **Prāyaścittasamuccaya*,[17] an anthology of chapters of Śaiva scripture devoted to rites of reparation, under the heading *niḥśvāsakārikāyāṃ prāyaścittaṃ likhyate*, ending (Cambridge MS Add. 2833, ff. 67v–69v) with

> *hatvā tu deśikaṅ kāmād bhaikṣabhuk susamāhitaḥ*
> *ekāśītipadaṃ mantraṃ lakṣam āvartya śudhyati 27:21*
> *niḥśvāsaprāyaścittaprakaraṇaṃ samāptam iti*

(The numbering here is that of R. SATHYANARAYANAN's diplomatic edition of Hṛdayaśiva's anthology, which is to be incorporated as an appendix into his forthcoming edition of the slightly later *Prāyaścittasamuccaya* of Trilocanaśiva.) This section is not among the chapters transmitted in the IFP transcripts, but it may nonetheless have belonged to the *Niśvāsakārikā*, for instance to one of the first ten chapters.

A second quotation in the same anthology, attributed to the *Niḥśvāsottara*, begins with the same six *pādas* with which the first began and, since it is so short, may be given in its entirety here (ff. 69v–70r):

> *niḥśvāsottare prāyaścittaṃ likhyate*
> *asamāptāhniko mantrī nānyat karma kathañcana*
> *pramādāhnikavicchede ghṛtahomo vidhīyate 29:01*
> *āhutīnāṃ sahasraikam apramādāc chataṃ hunet*
> *pañcāśat pañcaviṃśad vā mantrī mantran tato japet 29:02*

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[17] We have used this invented title to distinguish the work from Trilocanaśiva's *Prāyaścittasamuccaya*.

vidyādhipeṇa mantreṇa pañcabrahmayutena ca
parigṛhya japaṃ mantrī saṃkhyācchinnaṃ japet tataḥ 29:03
kalpoktaṃ tu japaṅ kṛtvā rudrāya vinivedayet
rudrārpitañ japen mantrī vighnendreṇa na bādhyate 29:04
jānubhyām avanīṃ gatvā japam īśe nivedayet
iti niḥśvāsottare prāyaścittaṃ samāptam iti

The source of these verses too has not been traced. Could these have belonged to a lost *Niḥśvāsottara*? As the *Luptāgamasaṅgraha* records (vol. 1, s.v. *Niḥśvāsottaram*), another verse is quoted in the *Śataratnollekhinī* ad *Śataratnasaṅgraha* 65–6 on p. 74, and this too we have not been able to trace. We may add that of the 39 half-lines that the *Luptāgamasaṅgraha* records as being quoted in the *Śataratnasaṅgraha* or *Śataratnollekhinī* with ascription to the *Niśvāsakārikā*, 34 are indeed traceable in the surviving chapters of the *Niśvāsakārikā* (not in the *Dīkṣottara*). It is indeed striking that the *Niśvāsakārikā* and the *Dīkṣottara* (taking into account Abhinavagupta's quotations) are thus not very infrequently identifiably quoted in surviving exegetical literature, whereas the old *sūtras* virtually never are.[18] Perhaps the *sūtras*, which may quickly have become dated in their liturgical and doctrinal teachings, already seemed strange and remote to the largely tenth- and post-tenth-century commentators whose works have survived.[19]

A second large and probably relatively early work that associates itself with the *Niśvāsa* is the *Devyāmata*, which is also called the *Niśvāsākhyamahātantra*. The work describes itself, both in colophons and in its own text, as a *pratiṣṭhātantra*, in other words a work that is primarily concerned with the construction of temples and of the ritual installation of *liṅgas* in them. It survives in three early Nepalese palm-leaf manuscripts filmed by the NGMPP, the earliest of which is dated to 1060 AD.[20] The work is unpublished, but two recent studies have drawn upon it, one being the thesis of Elizabeth MILLS (2011), which includes an edition of the *Devyāmata*'s account of temple-types (*prāsādalakṣaṇa*), and the other is a lengthy article by Anna ŚLĄCZKA (2011 and forthcoming) in which there is an edition of the work's iconographical prescriptions. We abstain here from speculating about the date of the work, which may contain more than one layer of composition, for more study is required. Suffice it to say that we have as yet seen rather little overlap in subject-matter with the *sūtras* of the *Niśvāsa*; but there is one chapter in our corpus devoted to *pratiṣṭhā*, namely *Guhyasūtra* 2, and so this is a theme to which we will return when we come to furnish an annotated edition of that part of the text.

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[18] Perhaps the only labelled allusion to a particular identifiable passage in the *Mūlasūtra* in a surviving Saiddhāntika work that is not part of the *Niśvāsa*-corpus is this remark at the end of Trilocanaśiva's *Prāyaścittasamuccaya* (827): *brahmahatyādiśuddhyarthaṃ niḥśvāse sakalādibhiḥ/ śivabījair japaḥ prokto ....* 'In the *Niḥśvāsa*, recitation has been enjoined using Śiva's seed-syllables such as the SAKALA, for the sake of cleansing away such faults as the murder of a brahmin.' This may be a reference to the beginning of the seventh chapter of the *Mūlasūtra*, in which it is explained that one who knows the TATTVA is unstained by the consequences of the major transgressions (*mahāpātaka*).

[19] Sadyojyotiḥ is of course much earlier, but, as we have had occasion to remark before (WATSON, GOODALL and ANJANEYA SARMA 2013:466, fn. 906), Sadyojyotiḥ appears almost never to incorporate verbatim quotations in his works.

[20] The earliest manuscript bears NGMPP Reel No. A 41/15 (=A). Its date, given after the final colophon on f. 121v, appears to read *aśītiyukte saśate satsaramite śubhe māghatṛtīye vāsare*. Assuming some oddities of syntax, and that *satsara°* is an error for *saṃvatsara°*

In this catalogue of *Niśvāsa*s, we finally turn briefly to the smallest hitherto unassigned fragments for which some affiliation to the *Niśvāsa* is claimed.

As SANDERSON has pointed out (2007:430 and fn. 669), an otherwise unknown *Nandīśvarāvatāra-Niḥśvāsa* in 9000 verses is cited in the *Nityādisaṅgrahapaddhati*, a Kashmirian ritual manual by Takṣakavarta.

Commenting on the *sūtra* 3.9 (*nartaka ātmā*), Kṣemarāja in his *Śivasūtravimarśinī* quotes the half-line *tvam ekāṃśenāntarātmā nartakaḥ kośarakṣitā* prefaced by the following attribution: *tad uktaṃ śrīnaiśvāsadevīmaheśvaranartakākhye saptamapaṭale devīkṛtastave.* We

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and that the Nepalese era beginning in 880 is intended, this gives a date of 1060 AD, which seems palaeographically plausible. NGMPP Reel No. A 41/13 (=B) is not dated, but seems to belong to the twelfth-century. The claim that the text is a recension of the *Niśvāsa* is to be found in the opening chapter:

> [śrū]*yatāṃ yatnato devi ya*[*t tvayā*] *paripṛcchitam*
> *kathayāmi na sandeho tava bhaktyā viśeṣataḥ 1:9*
> *niśvāsākhye mahātantre bījabhede varānane*
> *sarvatantreṣu sāmānyaṃ pratiṣṭhātantram uttamam 1:10*

9ab [śrū]yatāṃ yatnato devi ya[ttvayā] paripṛcchitam] *conj.*; ... yatāṃ yatnato devi ya ... paripṛcchitam A *om.* B • 9cd sandeho tava bhaktyā] A; sandeha tata bhatkā B • 10b bījabhede varānane] A; bīja ...B • 10c sarvatantreṣu sāmānyaṃ] *conj.*; ... nyam A; ... treṣu sāmānya° B

Listen, o goddess, with attention: I shall tell you, especially because of your devotion, what you asked about, there is no doubt, [namely] the excellent tantra on the subject of installation, [a subject] common to all tantras, [which falls] within the Bīja-recension of the Great Tantra called the *Niśvāsa*, o you of fair face.

(For the cliché *sarvatantreṣu sāmānyaṃ*, cf., e.g., *Sārdhatriśatikālottara* 5:6c, and *Dīkṣottara* 1:29c and 1:34c [T. 17, pp. 801–2].)

should perhaps correct here to *°naiśvāsadevīmaheśvare*, in which case this might refer to another wholly lost work that claimed some affiliation with the *Niśvāsa*'s stream of scriptural revelation, or to *naiśvāse devīmaheśvara°*, in which case this might have been a reference to the lost seventh chapter of the *Niśvāsakārikā*.

Finally, the *tantrotpattivyākhyāpaṭala* of the *Bṛhatkālottara*, describing the recensions of the *Pārameśvara* and the *Niśvāsa*, has this to say (NGMPP B 24/59, ff. 51r–51v):

> *vijayaṃ pañcadhā khyātaṃ saptadhā pārameśvaram*
> *pauṣkaraṃ haṃsamātaṅgaṃ yakṣiṇī vāmadevakam 17*
> *dadhīciḥ saptamaṃ jñeyaṃ pratiṣṭhāpārameśvaram*
> *niḥśvāsaṃ triprakāraṃ tu trikāṇḍaṃ tu vidhīyate 18*
> *niḥśvāsa kārikā caiva uttara tritayaṃ smṛtam*

Perhaps the three works referred to here are 1) the *Niśvāsa* formed by the four old *sūtras*, 2) the *Niśvāsakārikā*, and 3) the *Niśvāsottara* from which Hṛdayaśiva quoted. Later in the same chapter (ff. 52v–53r), the key teaching (*ādisūtra, mūlasūtra*) of "the *Niśvāsa*" is given and commented upon as follows:[21]

> *athātaḥ sarvvavijñānasūtikṛt pramathāśrayam 48*
> *pravakṣyāmi*[22] *mahātantraṃ yogayogeśvarārcitam*
> *ādisūtram idaṃ tantre niśvāse paribhāṣitam 49*
> *vijñānasūtivacanād vidyātattvaparigrahaḥ*
> *pramathāśrayaśabdāc ca yogapīṭhapadasya ca 50*
> *vidyāvidyātmakaṃ sarvvaṃ vidyayāmṛtam āpnuyāt*
> *yogapīṭhapadenaiva sā vibhor āsane sthitā 51*

This could be a fictional *ādisūtra* (most of the *ādisūtras* listed and expounded in the *Bṛhatkālottara* cannot be verified,[23] but perhaps only because we have lost the scriptures to which it refers), or it could belong to a lost recension, or it could belong to one of the opening chapters of the *Niśvāsakārikā*.

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[21] The *Bṛhatkālottara* claims there to give the *ādisūtras* of the twenty-eight scriptures of the canon: see GOODALL 1998:414–416, quoting SANDERSON. Such an *ādisūtra*, characterised, with examples, by Rāmakaṇṭha in *Kiraṇavṛtti* 1:12.18–21, was held to contain, compressed in a nutshell, the essential teaching of the tantra.

[22] pravakṣyāmi] *em.*; pravakṣāmi MS

[23] Cf. GOODALL 2004:xxxviii–xxxix on the *ādisūtra* attributed by the *Bṛhatkālottara* to the *Parākhya*, which is also not found in the text transmitted to us.

In the pages that follow, we will make use, from time to time, of the *Niśvāsakārikā* and the *Dīkṣottara*, but we will use the expression "*Niśvāsa*" to refer, unless otherwise stated, to the *sūtras* that are transmitted in the old manuscript, namely the *Mūlasūtra*, *Uttarasūtra*, *Nayasūtra*, and *Guhyasūtra*. The *Niśvāsamukha* is a case apart, as we have indicated above: although it is transmitted in the early manuscript, it was not conceived as a work for promulgating tantric teachings, but rather as an introductory book that would present the religious context in which the Mantramārga arose. It begins its presentation by dividing religious literature — which is to say all religious literature that has some validity from the particular perspective of the author of this Śaiva work — into five types, *laukika* (lay devotional religion), *vaidika*, *ādhyātmika* (philosophy in a Sāṅkhya vein), *atimārga* and *mantramārga* (1:21):

> *śṛṇvantu ṛṣayaḥ sarve pañcadhā yat prakīrtitam*
> *laukikaṃ vaidikañ caiva tathādhyātmikam eva ca*
> a⌊*timārgaṃ ca mantrākhyaṃ*⌋ *†...†*[24]

Each of these is then expounded in turn, excepting the last, which is the subject of the *sūtras* of the *Niśvāsa*.[25]

The Early Place of the *Niśvāsa* in Tantric Śaivism

It will be noticed that we speak cautiously of the Mantramārga and not of "Tantrism" or "Tantra", for there seems to be little evidence in the *Niśvāsa* that *tantra* had already become privileged as a term for texts of tantric revelation. One might attempt to argue that the expression had become or was becoming privileged in such a way from some verses, for instance from this question of the goddess in *Guhyasūtra* 4:5:

> *adhvānaṃ me mahādeva brūhi vistaraśo prabho*
> *adhvānaṃ ca parijñānaṃ śivatantreṣu gīyate*

But the addition of the element *śiva°* in *śivatantreṣu* is telling (cf. *Uttarasūtra* 1:22 and 1:31–2), and we find *śivatantras* distinguished from *anyatantras*

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[24] The parallel or "quotation" in the *Pūrva-Kāmika* (1:17c–18b) appears not to be of help for reconstructing the missing last pāda: *laukikaṃ vaidikaṃ caiva tathādhyātmikam eva ca/ atimārgaṃ mantrākhyaṃ tantram etad anekadhā.*

[25] For further discussion of these five streams, and particularly on the distinction between the Atimārga and the Mantramārga, see SANDERSON 2006:156–163, in which he draws especially on the testimony of the *Svacchanda* (11:179c–184).

(*Nayasūtra* 1:14 and 1:106) and also *paśutantras* (*Nayasūtra* 1:112). Furthermore, although self-references in our text do sometimes use the term *tantra* (e.g. *Mūlasūtra* 8:3, *Uttarasūtra* 4:11, *Guhyasūtra* 8:111, 12:25–7, 13:20, 13:23, 13:112, 13:180), they also use other terms, such as *saṃhitā* (*Uttarasūtra* 5:53–4, *Nayasūtra* 4:41, 4:151, *Guhyasūtra* 3:3–4, 2:112) and *tattvasaṃhitā* (*Mūlasūtra* 8:10, 8:20 and all colophons!). But although *tantra* in the language of the *Niśvāsa* seems simply to have meant "book" and had probably not yet evolved into a privileged term for revealed tantric literature, such a category of revealed literature did exist (see, e.g., *Uttarasūtra* 1:25ff), and the general term used for it in the *Niśvāsamukha* (1:21 and 4:135–6) was the Mantramārga.

The *Niśvāsa* and the Vāmasrotas

There is evidence that the Mantramārga of the *Niśvāsa* predates a split into various schools of Tantric Śaivism. It is true that the *Uttarasūtra* (1:26ff) lists the names of a canon of twenty-eight scriptures, including the *Niśvāsa* itself, a list which, with some small differences, is now known as the list of names of scriptures of the canon of the Śaivasiddhānta. But there is no indication in the *Niśvāsa* that a school of theology and ritual called Śaivasiddhānta existed: the list seems to have been a list of works—some or even most of them perhaps mythical—belonging simply to an undifferentiated Mantramārga. By speaking of the *Mūlasūtra* as possibly the earliest surviving Śaiva tantra and by referring to other works listed in the *Uttarasūtra* as possibly mythical we do not mean that the *Mūlasūtra* was the earliest Śaiva tantra: its concision, indeed abruptness, seems rather to suggest that it was not the one and only text of its genre at the time of its composition. Furthermore, although the Śaivasiddhānta may not have existed, and although there is no other evidence in the text for the existence of other tantric schools, other schools that we now refer to as tantric might already have been in existence. Fragments of a work belonging to another Śaiva tantric school, the Vāmasrotas, have been discovered among folios of a Gilgit MS of the sixth century by Alexis SANDERSON and Somdev VASUDEVA,[26] plentiful evidence of the importance of the central divinities of the Vāmasrotas, namely the four sisters and their brother Tumburu, is furnished in several chapters of the *Mañjuśriyamūlakalpa*,[27] and there is a surviving work of the same school, the *Vīṇāśikhatantra*, which might be of comparable antiquity.

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[26] For details about this **Devītantrasadbhāvasāra*, see SANDERSON 2009:50–51.

[27] See, for example, GOUDRIAAN 1973 and SANDERSON 2009:129–30.

The *Vīṇāśikhatantra* has similar preoccupations to those of the *Niśvāsa* and it too contains magical recipes similar to those found in certain Buddhist tantric sources. Indeed Harunaga ISAACSON has pointed out one procedure that is found almost identically in the *Guhyasūtra*, the *Mañjuśriyamūlakalpa* and the *Vīṇāśikhatantra*. It explains how to gain control of another person by making an effigy in salt and then offering it piece by piece into the fire.

> *Guhyasūtra* 14:65:
> *atha lavaṇamayīṃ pratikṛtiṃ kṛtvā rudhireṇābhyajya tīkṣṇaśastreṇotkṛtya pādau prabhṛti cchitvāṣṭasahasraṃ juhuyā striyā puruṣasya vā sa vaśyo bhavati.*
>
> *Mañjuśriyamūlakalpa*, ch. 55, p. 673:
> *lavaṇamayīṃ pratikṛtiṃ chitvā chitvā juhuyāt aṣṭasahasram; yam icchati, sa vaśo bhavati, strī vā puruṣo vā.*
>
> *Vīṇāśikhatantra* 268c–269:
> *pratimāṃ lavaṇamayīṃ kṛtvā śatābhimantritāṃ budhaḥ*
> *pādau prabhṛti hotavyaṃ yāvad aṣṭaśataṃ bhavet*
> *trisandhyām ekacittas tu amoghavaśyatāṃ nayet.*

Here too, in other words, we find the distinctive atmosphere of the early Mantramārga, in which soteriological goals and worldly magical ones—*mukti* and *bhukti*—are given equal emphasis and are taught to be attainable through the power of mantras.

Although there are shared procedures, shared notions, and even shared clichés, there is rather little that we are aware of that makes it possible to make certain declarations about the relative dates of the *Vīṇāśikhatantra* and any one of the *sūtras* of the *Niśvāsa*. We may point out, however, a couple of surprising features in the *Niśvāsa* that we believe may be pointers to its greater antiquity.

The terminology of *mantranyāsa*, which one might have expected to be an ubiquitous feature of tantric writing—including the use of various forms of the verb *nyas* itself—seems to be almost entirely missing from the *sūtras* of the *Niśvāsa*.[28] In the *Vīṇāśikhatantra*, by contrast, such usage of *nyas* is common (e.g. 41, 71, 79–84, 174, 204, 209, 212,

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[28] There is one context in *vidyādīkṣā* in which *nyāsa* is mentioned, and it is unclear what it refers to in *Mūlasūtra* 4:14 and *Uttarasūtra* 3:21. Since it is closely followed by the laying of the *śivahasta* onto the initiand's head, it may refer to the laying of the *brahmamantras* onto the ācārya's hand.

302, etc.), and we find what seems to be an allusion to *sakalīkaraṇa* (transformation through imposition of mantras into the *sakala* deity) in 37.

The simplicity of the yogic body as described in the *Niśvāsa* is striking. There appear to be only two tubes, Suṣumṇā and Iḍā (*Uttarasūtra* 5:37), and Suṣumnā is not, as is so common elsewhere, the central tube. Furthermore, there is no unambiguous mention of a central tube at all: when the yogin cultivates *viṣuva* (*Uttarasūtra* 5:38–9), his life-breath moves into a space between the other two tubes (*madhyadeśe*). (Of course one could argue that, if there is a *madhyadeśa* between two tubes on the left and right, then this must by definition be a tube, and one could further point to *Nayasūtra* 4:110 as containing what might be an allusion to a central tube; but neither of these passages seems conclusive.) In the *Vīṇāśikhatantra*, by contrast, a more complex picture of the yogic body is drawn (140ff),[29] and it

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[29] *Vīṇāśikhatantra* 140–6:

meḍhranābhyantare devi kandamūlākṛtir bhavet
dvāsaptatisahasrāṇi nāḍīr ādhārasaṃsthitāḥ 140
nābhideśe sthito granthis tatra padmaṃ vyavasthitam
karṇikā padmamadhyasya tatra sādhyaṃ vyavasthitam 141
karṇikāsuṣirānte tu yā kalā cordhvagāminī
tasyā madhye sthito devaḥ sa tu dīpaśikhopamaḥ 142
śuddhasphaṭikasaṃkāśaṃ visphuliṅgārkasaṃnibham
vārimārutasaṃkīrṇaṃ vālāgraśatabhāgakam 143
vāyuvāhanam ārūḍhaṃ śabdātītam anāmayam
sampraty ayaṃ tu gamyo 'sau vahate dehamadhyataḥ 144
iḍāmadhyagato vāpi piṅgalāntargato 'pi vā
suṣumnāntargataś caiva viṣuvaṃ samudāhṛtam 145
iḍā tu vāmajā proktā dakṣiṇe piṅgalā smṛtā
anayor madhye suṣumnā tu sṛṣṭisaṃhārakārikā 146

Goudriaan (1985:112–113) translates as follows:

> Between the penis and the navel exists a [power centre] in the form of a bulbous root. Seventy-two thousand yogic ducts (*nāḍī*s) are based in this resting-place.
> In the region of the navel exists a [centre serving as] knot; there a lotus exists; there is a pericarp in its centre; there the object of one's meditation is located.
> The subtle particle which is directed upwards in the hollow interior of the pericarp—within it the god resides; he is equal to the upper part of [the flame within a lamp].
> It resembles pure crystal, it is equal in lustre to sparks or sunshine, constituted partly by water and wind, as subtle as a hundredth part of the tip of a hair;
> seated on wind as mount, beyond the reach of speech, imperishable. He moves about with the body and can be reached...
> He can be moving with the [duct called] Iḍā, or within the Piṅgalā; when he resides

is one in which, out of the 72 000 tubes in the body, Suṣumṇā has become the familiar central tube, flanked by two other principal tubes called Iḍā and Piṅgalā. Not only is there no certain mention of a central tube in the *sūtras* of the *Niśvāsa*, we find also no mention of a *dvādaśānta*,[30] or of what may have been its predecessor as the highest point in the yogic body, namely *nāsāgra*,[31] nor of *kuṇḍalinī*,[32] nor is the list of five *kāraṇeśas* alluded to, namely Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva, residing in the heart, throat, palate, etc.[33] The absence of a central tube, by the way, may particularly surprise those familiar with Upaniṣadic passages in which the existence of a central tube is sometimes explicitly mentioned,[34] as is the total tally of 72 000 tubes.[35] But although the number 72 000 reveals that there is some

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> within the Suṣumnā this is called Viṣuva (equinox; intersection).
> The Iḍā is proclaimed to belong to the left, the Piṅgalā is on the right; between these two is the Suṣumnā[,] which is the cause of creation and dissolution.

In 144c, GOUDRIAAN prints *sampratyayaṃ* and offers no translation. One might simply split as we have and render that *pāda* with 'He may be attained at once'.

[30] Among early references to this are those in *Sārdhatriśatikālottara* 2:4 and 8:28, and *Dīkṣottara* 9:21 (for which see Appendix V).

[31] VASUDEVA (2004:285–8) points out that *nāsāgre* should have been accepted in place of *nādānte* in *Sārdhatriśatikālottara* 23:11, and adduces other passages in which *nāsāgra* features as a high point (though not always the highest point) in the yogic body. To these could be added *Sarvajñānottara* 10:31. The location of the *nāsāgra*, which may differ from text to text, is rather unclear. See also GOODALL 2004:372–3, fn. 807.

[32] Among early references to *kuṇḍalinī* are *Sārdhatriśatikālottara* 12:1, *Niśvāsakārikā*, *jñānakāṇḍa* 13:60 (T. 17, p. 50), and *Kiraṇa* 58:59.

[33] For the *kāraṇeśas*/*kāraṇeśvaras*, see TAK2 s.v. *kāraṇa* (1). A rather different list, although it begins with Brahmā, Viṣṇu and Rudra, of eight divinities associated with the enunciation of the *praṇava* (and therefore perhaps a precursor to the classical list of *kāraṇeśas*) appears in *Nayasūtra* 4:93.

[34] See the prepenultimate verse of the *Kaṭhopaniṣat* (*śataṃ caikā ca hṛdayasya nāḍyas tāsāṃ mūrdhānam abhiniḥsṛtaikā / tayordhvam āyann amṛtatvam eti viṣvaṅṅ anyā utkramaṇe bhavanti*), which OLIVELLE (1998:403) translates as follows:

> One hundred and one, the veins of the heart.
> One of them runs up to the crown of the head.
> Going up by it, he reaches the immortal.
> The rest, in their ascent, spread out in all directions.

[35] See *Bṛhadāraṇyakopaniṣat* 2.1.19 *atha yadā sūṣupto bhavati yadā na kasya cana veda. hitā nāma nāḍyo dvāsaptatiḥ sahasrāṇi hṛdayāt purītatam abhipratiṣṭhante. tābhiḥ pratyavasṛpya purītati śete. sa yathā kumāro vā mahābrāhmaṇo vātighnīm ānandasya gatvā śayīta. evam evaiṣa etac chete.*

> But as soon as he is fast asleep—as soon as he does not know of anything, [this is what happens]. Seventy-two thousand veins called *hitā* start from the heart towards the

> continuity between the notions of the early Upaniṣads and the much later accounts of that yogic body such as that quoted above, there is an important difference: the Upaniṣads are referring to blood-vessels, whereas the *nāḍī*s of the yogic body are primarily carriers of breaths, some of them pushing fluids about the body. (Might the redactors of the early Upaniṣads have had closer experience of animal sacrifice and meat preparation than the yogins of later times?) Perhaps we may speculate, then, that the number 72 000 may have been mapped on to a model of wind tubes from an Upaniṣadic notion of 72 000 blood-vessels at some point after the redaction of the *Uttarasūtra*? The absence of a central tube in the *Uttarasūtra* might then be regarded as less problematic, since the redactor might simply not have had Upaniṣadic notions of blood-carrying tubes in mind, but rather an entirely separate notion of wind-channels.

We have indicated elsewhere (Goodall and Isaacson 2007 and Goodall 2004) a number of other features of the *Niśvāsa* that we believe to be archaic, but we need to recapitulate them here in order to set out in full what we think about the early date of the text, which begins, we think, with the *Mūlasūtra* (c. 450–550 AD) and is completed with the *Niśvāsamukha* and *Guhyasūtra*, probably by the end of the seventh century. The pointers may be broadly grouped under the (partially overlapping) heads of palaeography; iconography; terminology; theology; social religion; and intertextuality (allusions within the *Niśvāsa* to other literature and allusions in other literature

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> pericardium. Having crept down by means of them, he is there in the pericardium. Like a prince or a great brahmin would be lying there after reaching excessive pleasure, in the very same way that [*púruṣa*] lies there.

This is the translation of Acharya (2013:15–16), except that we have inserted '[this is what happens].', taking inspiration from Olivelle's (1998:63). Acharya's notes 20 and 21 contain interesting speculation about the shift in Vedic terminology from *hirā* to *hitā*, which we see here explained as *nāḍī*, and about the possibility that the number 72 000 might be the result of a transmissional error:

> I propose that such vagueness was indeed intended: the text originally was speaking of thousand(s) of veins, and the number 'seventy-two' crept in here in the course of the transmission of the text. The text of the ŚB [scil. *Śatapathabrāhmaṇa*] is counted in hundreds, and in the Mādhyandina recension, wherever a unit of one hundred *grantha*-s (*śatam*) is completed[,] that point is marked. It is thus perhaps not simply a coincidence that just two paragraphs before the text-counter indicates the end of the seventy-second unit of *śatam*, and soon after it, the number of the veins of the heart is claimed to be seventy-two thousand.
> (From fn. 21 in Acharya 2013:15.)

to the *Niśvāsa*). They are arranged here beginning with the most weakly suggestive and the quickest to present, culminating in the more complex but perhaps more convincing factors. Individually, each piece of evidence for antiquity may seem merely suggestive, but we believe that it is their cumulative weight that is compelling.[36]

Paleographical archaism

This title does not refer, of course, to the palaeography of the early ninth-century Nepalese manuscript through which the text is transmitted to us, but rather to the clues as to the sort of script used by the redactors. For in *Nayasūtra* 1:32ff we have an explanation about how the *sādhaka* is to arrange his body or parts of his body to form the shape of each letter of the alphabet in turn. Many of the descriptions are unclear or inconclusive, but it seems to us that what is described is a Northern Indian alphabet type of between the 4th and the 7th centuries AD, and similar to the one to which Somdev VASUDEVA has drawn attention in his article about the alphabet-goddess Mālinī (2007).

Iconographical archaism

The notion, widespread in the works of the Śaivasiddhānta, that the central deity Sadāśiva is to be visualised as five-faced and ten-armed is absent from the *sūtras* of the *Niśvāsa*. As Judit TÖRZSÖK has suggested,[37] four-faced central deities in early tantric sources (such as Tumburu in the *Vīṇāśikhatantra*) seem to have at some point been widely replaced by central five-faced ones. Lesser four-faced divinities may remain, but five faces become the default for important figures in many tantric Śaiva works. This is perhaps the result of the influence of the Śaivasiddhānta, in which Sadāśiva presumably came to be regarded as five-faced when the five *brahmamantras* became identified with his faces. But none of the familiar associations we have with the five *brahmamantras* (for instance the particular association of AGHORA with expiation) seems present in the *Niśvāsa*,[38] and there appears to be no link mentioned between the *brahmamantras* and the faces of a deity in the earliest *sūtras* of the *Niśvāsa*. There is, however, a visualisation, at the level of the *tattva* of Īśvara (below *sadāśivatattva*) of what one might call a proto-Sadāśiva. This visualisation has four heads facing the four cardinal directions and what may be a standing figure emerging above them (*Nayasūtra* 3:42ff). This passage has been incorporated into the *Svacchanda*, where it has been interpreted by transmitters of that text as a visualisation of Sadāśiva. Moreover, in the *Niśvāsamukha*, the five streams of knowledge there expounded are said to have emanated from the five faces of the lord (3:197, 4:41–2, 4:132, 4:136).[39] It is not made explicit, however, that these are Sadāśiva's faces or that they are the *brahmamantras*. In *Guhyasūtra* 12, however, we find the five *brahmamantras* said to be the sources of four Atimārga schools (Vaimala, that of the Pramāṇa-scriptures, Kāruka and Lakulīśa [= Pāñcārthika-pāśupata?]) and of the Mantramārga (*śaivam*).

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[36] We hope therefore that the discussion below will go some way to dispelling the scepticism about our dating expressed by BAKKER (2014:9, fn. 36, reiterated in fn. 469 on p. 150), who judges it to be 'mainly based on palaeography'.

[37] In a paper given at the Third International Workshop on Early Tantra in Hamburg in 2010 and now published in the *Indo-Iranian Journal* (2013).

[38] Nirajan KAFLE made this point in a paper given at the First International Workshop on Early Tantra, held in Kathmandu in 2008, in which he analysed the uses of the *brahmamantras* that are presented in *Guhyasūtra* 14.

> *pañcabhis tu tataḥ sarvam yad bhūtaṃ yac ca bhāvyati*
> *īśāne śaivam utpannaṃ vaimalaṃ puruṣā[t] smṛtam* 12:17
> *pramāṇaṃ hṛdayāj jātaṃ vāmadevāt tu kārukam*
> *sadyāc ca lakulīśan tu pañca bhedāḥ prakīrttitāḥ* 12:18

• vāmadevāt tu kārukam] *conj.*; vāmade —ntu kārakam N • lakulīśan tu] *conj.*; lakulīśāntāḥ N

Instead of commentary on how the oddities of language may be intended to be understood, here is an attempt at a translation.

> From these five everything that has existed and that will exist [arises]. In [the face(?) that is called] ĪŚĀNA arises Śaiva [teaching]; from TATPURUṢA are held [to arise] Vaimala [teachings]; from the heart [of Sadāśiva, viz. AGHORA] arose the Pramāṇa[-scriptures]; from VĀMADEVA the Kāruka [teachings]; and from SADYOJĀTA the Lakulīśa [teachings]: the five divisions [of Śaiva scripture?] have been proclaimed.

There is no explicit statement here that these are faces, but the fact that they emit scriptures suggests this. It is, in other words, conceivable that they are thought of as five fully anthropomorphic forms of Śiva. There is, however, evidence of their association with body-parts, since AGHORA is referred to as the "heart" of the Lord. As for the god in question being explicitly thought of as Sadāśiva, that is made plain just below:

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[39] Here we follow the numeration of Nirajan KAFLE's edition in progress. The passages are quoted (with different verse-numbering) in SANDERSON 2006:156–157. Cf. *Svacchanda* 11:43c–45b, quoted by SANDERSON on p. 159.

> *daityā vidyādharā[ḥ] sarvā ye cānye puravāsinaḥ*
> *sthāpya pañcatanun devam arccayanti sadāśivam* 12:20
> *na tatra mṛtyur na jarā na vyādhir na ca duḥkhitā*

• pañcatanun] *conj.*; pañcatanur N • duḥkhitā] *conj.* (cf. *Mūlasūtra* 1:7ab); duḥkhitāḥ N

> ...[and] Daityas and Vidyādharas and all other body-dwelling(?) souls, if they install the God Sadāśiva, who has five [mantras] as his body, and worship him, there will be no death among them (*tatra*), no ageing, no disease, no suffering.

We take the expression *pañcatanu* to be equivalent in sense to the later usage *pañcamantratanu* (cf., e.g., *Svāyambhuvasūtrasaṅgraha* 4:9;[40] *Mataṅga kriyāpāda* 5:65, 9:3; *Mṛgendra vidyāpāda* 13:197, etc.); but it is possible that we should interpret instead: "the god who has five bodies".

To summarise, it appears that the notion of a five-headed figure known as Sadāśiva and whose five heads are the *brahmamantras* is absent from the earliest *sūtras* of the *Niśvāsa* but is beginning to take shape in the latest layer of the text, namely that constituted by the *Niśvāsamukha* and *Guhyasūtra*.

Terminological archaism

We have already alluded above, in our discussion of the *Vīṇāśikhatantra*, to one instance of such archaism, namely the absence of a vocabulary to refer to a ubiquitous tantric "technology", that of *mantranyāsa*,[41] in particular *sakalīkaraṇa* (and related terminology, for example *sakalī-bhū-*, *sakalī-kṛ-*, *niṣkalī-kṛ-*), even though the corresponding ritual act may be known, for see *Mūlasūtra* 1:20cd:

> *tattvāṅgaiś ca susannaddhaḥ paścāt karmma samārabhet.*

> Well girt with the principal mantra (TATTVA-) and with the body-part-mantras, one should afterwards undertake [ritual] action.

It could be argued here, however, that not only the terminology is absent, but also the concept of *sakalīkaraṇa*, for this formulation suggests that the practitioner is armoured with the mantras rather than transformed into the Sakala deity (*sakalī-kṛta*) by the imposition of that deity's mantras. Such an idea is, however, clearly present in the mind of the redactor of the next layer of the text, the *Uttarasūtra*, when he uses the expression *śivībhūtaḥ* to refer to the officiant who has placed the consonants and vowels (the two halves of the MĀTṚKĀ, the syllabary treated as mantra) on the two halves of his body in 2:8.[42]

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[40] This appears to be the earliest attestation of this expression in a Saiddhāntika source.

[41] See also EINOO's illuminating remarks on the pre-tantric history of *nyāsa* and on the use of forms of the verb *nyas* to refer to it: EINOO 2005b:109–113.

We may note also the absence in the first three *sūtras* of *āvāhana* and related verb-forms, which are ubiquitous in other tantric literature. The first appearances in the *Niśvāsa* corpus appear to be those in the *Guhyasūtra*, the first of which is in *Guhyasūtra* 14:35: *āvāhayed vā maheśvaram, ato 'parimitam vā japaṃ kuryāt*. The counterpart action of *visarjana* (and related forms) is attested in *Mūlasūtra* 2:10, 6:26 and *Uttarasūtra* 4:23.

Other terminological lacunae are suggestive but less certain: the term *kuṇḍa*, for example, to describe the fire-pit seems to be absent from the *Mūlasūtra*, but makes its appearance in the *Uttarasūtra* (2:21). See our note on *Mūlasūtra* 3:1c–2 below, in which we refer to EINOO's observations on the term in 2005a (pp. 20–23). Before moving to the next heading, we may remark in passing that terminological archaisms of this sort are rather hard to spot, and so there may be many more staring us in the face that we have not noticed, but that they are in any case rather slippery as evidence for dating.

Theological archaism

Theological archaism is potentially a rather large subject, since one could tease out and discuss at length, for instance, the various clues that suggest an evolution in soteriology. But this section is intended instead to gather together and present a handful of clear-cut theological criteria for placing the *Niśvāsa* early. One intriguing doctrinal subject that is therefore not treated here is the *Niśvāsa*'s ambiguous position on what was to become the baseline of Saiddhāntika theology: philosophical dualism. As we shall have occasion to remark below (p. 341), we find that the redactors of the *sūtras* of the *Niśvāsa* appear not to have seen the need to choose between philolosophical dualism and non-dualism, perhaps because the issue had not yet been raised as a matter of importance in Śaiva circles. Moreover, as we long ago observed, referring to *Uttarasūtra* 1: 13ab (GOODALL 1998:lviii):

> ...although the early Siddhāntas are indeed generally dualistic, they may

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[42] A transformation of the body into that of Śiva is referred to in *Nayasūtra* 4:107, as a preliminary to the practice of yoga, but there is no explicit mention there of the use of mantras.

not invariably have been so, and evidence of non-dualism in a Siddhānta, since it might be an archaic oddity or the result of late Vedāntic influence, is therefore at best an unreliable pointer to the date of its composition.

Mala The first of these criteria is, once again, an absence. In the doctrine of the Śaivasiddhānta, each soul is innately all-knowing and all-powerful, but its nature can only be realised by the removal, through a ritual initiation, of bonds that fetter it. The idea that embodied souls are fettered by bonds (*pāśa*) has a long history in Śaivism. The ancient name 'Paśupati', a name of Śiva that may be translated as 'Lord of cattle' or 'Lord of beasts', has played a rôle in speculation about bondage because the element *paśu* is taken to refer to beast-like individual souls, who are all bound by bonds (*pāśa*). Indeed a number of Śaiva works begin their presentations of doctrine in terms of these three 'P's: *pati* ('the Lord'), *paśu* ('bound souls') and *pāśa* ('bonds'). And even in tantras in which these three do not form by themselves the list of didactic categories (*padārtha*) into which the cosmos is divided, they usually form at least a part of such lists (v. s.v. *padārtha* in TAK 3).

So what are the bonds by which souls are bound? We quote (without the footnotes) this succinct summary of the problem of bondage from SANDERSON's useful résumé of developed Saiddhāntika doctrine (1992:285–6):

> Liberation cannot be achieved through mere knowledge of reality without recourse to ritual. This is because the state of bondage, in which the soul fails to realize its innate omniscience and omnipotence, is not caused by mere ignorance. The ignorance that characterises the unliberated is the effect of an imperceptible Impurity (*malam*) that acts on the soul from outside; and this Impurity, though it is imperceptible, is a material substance (*dravyam*). Because it is a substance, only action (*vyāpāraḥ*) can remove it; and the only action capable of removing it is that of the rituals of the initiation and their sequel taught by Śiva in his Tantric scriptures.
>
> Under the influence of Impurity the soul continues to be subject to the products of *māyā*. It is bound by incarnation in a particular world, with a particular body, and mental and physical faculties. It has limited powers of knowledge (*vidyā*) and action (*kalā*). It is bound to experience the effects of its past acts (*niyatiḥ*). It is subject to time (*kālaḥ*); and it is driven by a nonspecific craving for worldly experience (*rāgaḥ*). While it

> is caught by these products of *māyā* it acts and experiences the fruits of its actions in birth after birth. The unliberated soul (*paśuḥ*, *aṇuḥ*) is therefore said to be constrained in its condition by four fetters (*pāśāḥ*): (1) Impurity (*malam*), (2) *māyā*, (3) its past actions (*karma*), and (4) the power of Śiva's will that holds it subject to these three (*rodhaśaktiḥ*). In later texts the term *Impurity* is extended from the first fetter to the second and third. The first is then termed the *Impurity associated with* [all] *the Unliberated* (*āṇavam [< aṇuḥ] malam*), whereas the second and third become the *Impurities of Māyā* (*māyīyaṃ malam*) and *Karma* (*kārmaṃ malam*).

But there is no mention in the *Niśvāsa* of the notion of an innate impurity (*mala*, *āṇavamala*) that blocks the capacity of each soul other than Śiva. Such a notion was already crucial to Saiddhāntika theology as formulated by Sadyojyotiḥ, who was probably active between 675 and 725 AD,[43] and who is the first systematising theologian of the Śaivasiddhānta of whom works survive. Sadyojyotiḥ found the notion of *mala* in the *Svāyambhuvasūtrasaṅgraha*, from which (using 1:17) he was able to draw the doctrine of *malaparipāka*.[44] Given the centrality of bondage and, in particular, of the bond of impurity (*mala* or *āṇava-mala*), to Saiddhāntika doctrine, one expects to find it expounded in all Saiddhāntika literature. This suggests that the earliest three chapters of the *Niśvāsa* are earlier than the *Svāyambhuvasūtrasaṅgraha*, which cannot be placed, as Sadyojyotiḥ's commentary confirms, later than the middle of the seventh century. Moreover, as we began to notice in January 2007, this "impurity" is entirely missing not just from the *Niśvāsa*, but also from a few other early scriptures of the Siddhānta which appear, on other grounds, to be later than the earliest *sūtras* of the *Niśvāsa*: there is no trace of *mala* in the non-eclectic recensions of the *Kālottara* (*Dviśatikālottara*, *Sārdhatriśatikālottara*, *Saptaśatikakālottara*, etc.), in the surviving chapters of the *Rauravasūtrasaṅgraha* and of the *Niśvāsakārikā* or in the *Sarvajñānottara*.[45] In other words, at least one generation of scriptural texts seems to have intervened between the *Niśvāsa* and the composition of the *Svāyambhuvasūtrasaṅgraha.*

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[43] See SANDERSON 2006, the conclusions of which regarding Sadyojyotiḥ's date are to be found on p. 76.

[44] See the *Tattvatrayanirṇaya*, particularly 11ff, in GOODALL, KATAOKA, ACHARYA, YOKOCHI 2008.

[45] The *Sarvajñānottara* does use the term *mala* in a discussion of the nature of bondage (28:5–15), but it is clear that it refers not to impurity (*āṇava-mala*), but rather to the retributive force of good and bad past actions. The commentary of Aghoraśiva, however, judiciously distorts the text (in particular verses 10 and 11) to make it appear that it refers to the well-known bonds of impurity (*mala*), past actions (*karman*), primal matter

The *kalās* We shall return below to other matters of doctrine and social religion that suggest the relative lateness (among the seventh- and pre-seventh-century scriptures) of the *Svāyambhuvasūtrasaṅgraha*; but we intend first to consider one pointer to the *Rauravasūtrasaṅgraha*, the non-eclectic recensions of the *Kālottara* and the *Sarvajñānottara* being later than the *Niśvāsa*. Widespread in tantric Śaivism is a set of five (sometimes four) indefinable entities called *kalā*s. Their names are *nivṛtti*, *pratiṣṭhā*, *vidyā*, *śānti* and, when there is a fifth, *śāntyatītā*. They are so commonly homologised with different entities in ritual and in the Śiva cosmos that it can be difficult to know what they really designate (for various homologisations according to a number of sources see Planches III–VIII in SP3). In *Ratnatrayaparīkṣā* 86ff, for example, they are characterised as five modes/activities of the subtle sound-matter *bindu* (*binduvṛttayaḥ*), each of which pervades a section of the cosmos: *nivṛtti* corresponds to *pṛthivītattva*; *pratiṣṭhā* to the tranche from water up to and including *prakṛti*; *vidyā* to the tranche from *puruṣatattva* up to and including *māyā*; *śānti* to *vidyātattva*, *īśvaratattva*, and *sadāśivatattva*; and *śāntyatītā* to *śivatattva* (cf. *Tantrāloka* 11:8–9b). Indeed it is as labels for tranches of the universe that the five *kalā*s commonly appear in ritual contexts, because they thus constitute one of the six initiatory paths that lead through the cosmos, known collectively as the *ṣaḍadhvan*, on which more in a moment.

Now it seems to us possible, from reading the *Niśvāsa*, that they were originally conceived of as four Śaktis of the Lord or divisions (*kalā*) of the Lord's Śakti: thus in *Guhyasūtra* 8:291–7, they are the four principal Śaktis of Sadāśiva; in *Nayasūtra* 3:66–7 they are the four *kalā*s of God as *bindu*. In subsequent literature we still occasionally encounter them as a group of four,[46] but they are typically five, even in the texts which occasionally present them as a group of four. It seems probable, therefore, that the creation of a set of five by the addition of *śāntyatītā* took place after the reaction of the *Niśvāsa*.

Why this increase? One may speculate that a pentad better lent itself to homologisations, e.g. to match the five *mahābhūtas* (see the

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(*māyā*) and the Lord's restraining will (*rodhaśakti*). (For both text and commentary, we refer to GOODALL's edition in progress.)

[46] In *Kiraṇa* 8:138c–139a they are four *kalā*s in *īśvaratattva*; in *Mṛgendra* (*vidyāpāda* 13:161ab and 166ff) they are four worlds in *bindu*.

account of *pañcatattvadīkṣā* in *Sārdhatriśatikālottara* 8), the five *aṅgamantras* (see again *Sārdhatriśatikālottara* 8 and *Dīkṣottara* 6:125ff, T. 17, p. 882 and T. 127, p. 46) and the five *brahmamantras* (e.g. *Sarvajñānottara* 11:9–10; *Mṛgendra kriyāpāda* 7:82cd). But perhaps it simply seemed natural to add a transcendent fifth (*Svāyambhuvasūtrasaṅgraha* 4:7, *Svacchanda* 10:1217–18).[47]

tattvādhvan, bhuvanādhvan, ṣaḍadhvan Predicated on the view that there are five *kalās*, each embracing a tranche of the cosmos, is another doctrine that makes its first appearance in the *Svāyambhuvasūtrasaṅgraha*, namely the view that there are six parallel initiatory paths (*ṣaḍadhvan*) that lead from earthly existence to the liberated state of *śivatva* (*Svāyambhuvasūtrasaṅgraha* 4:1–2):

> *athātmabandhasantānapaśutvavinivṛttaye*
> *vyaktaye ca śivatvasya ṣaḍvidho 'dhveha kīrtyate* 1
> *tattvādhvā ca padādhvā ca varṇādhvā bhuvanātmakaḥ*
> *mantrātmakaḥ kalādhvā ca viśaty ekaṃ śivaṃ padam* 2

> Now in order to arrest the workings of innate impurity (*paśutva*[=*mala*]), which is what gives rise to the soul's bondage, and in order to allow the manifestion of [the soul's innate] Śiva-hood, the six-fold path has been proclaimed: the path of *tattvas*, the path of mantra-words, the path of mantra-syllables, the path of worlds, the path of mantras and the path of the [five] *kalās* [all] lead to the one destiny: Śiva.

Much of the rest of *Svāyambhuvasūtrasaṅgraha* 4 is dedicated to setting out the correspondences between these paths. Now this doctrine may seem almost ubiquitous in Śaiva literature, but it is in fact conspicuously absent in several of the pre-tenth-century *Siddhāntatantras*, notably in the various *sūtras* of the *Niśvāsa* (though it does appear in the *Dīkṣottara*, e.g. in 1:3), the *Kiraṇa*, the *Sarvajñānottara*, and in the non-eclectic recensions of the *Kālottara*.[48] Furthermore, in the *Niśvāsa* none of the required correspondences have been established, not even the mapping of *bhuvanas* onto a hierarchical sequence of *tattvas*, and the only initiatory path is that of the *bhuvanas*. This is an archaism shared with the *Rauravasūtrasaṅgraha* and can be contrasted not only with *Svāyambhuvasūtrasaṅgraha* 4 but also with *Sarvajñānottara* 9, *Kiraṇa* 8, *Parākhya* 5, *Mataṅga vidyāpāda passim*, and *Mṛgendra vidyāpāda* 13: all these place particular worlds in particular *tattvas*. The mapping of *bhuvanas* onto *tattvas* can be seen in an incipient stage, however, and most clearly in the latest layer of the text, the *Guhyasūtra*. In all the accounts of the cosmos in the *Niśvāsa* we find that all the *tattvas* of the Sāṅkhyas have been inserted together as a batch forming a layer in the hierarchy of *bhuvanas* (*Niśvāsamukha* 4:119, *Mūlasūtra* 5:10, *Uttarasūtra* 1:15, *Guhyasūtra* 1:116, 7:160ff and 8:37). But for the upper reaches of the universe we find, at least from the *Uttarasūtra* (1:16), the names of *tattvas* mixed up with *bhuvanas* as marking significant points along the way. In *Guhyasūtra* 7, the mapping of the *bhuvanādhvan* onto the *tattvādhvan* takes further strides, notably by the inclusion in the cosmography of the *tattvas niyati*, *rāga* and *kāla* (*Guhyasūtra* 7:222ff), two of which appear to have been introduced into the *tattva*-system propounded by the *Uttarasūtra* from another source, possibly the *Rauravasūtrasaṅgraha*, as I have argued elsewhere (GOODALL forthcoming). But even here, the bottom cosmographical layers remain staked out only by *bhuvanas*, not by *tattvas*. In this, as SANDERSON has demonstrated at length (2006), the *Niśvāsa* remains strikingly close to the Atimārga model preserved for us in the *Niśvāsamukha*, where the cosmography is one of a series of *bhuvanas* (including the Sāṅkhyas' *tattvasarga*) that reaches its highest level a little below the highest level claimed for the Mantramārga in *Mūlasūtra* 5.

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[47] Note that we find the four *kalās* identified with the four powers of Tumburu, namely Jayā, Vijayā, Ajitā, Aparājitā in *Jayadrathayāmala* 1.6:3c–4b and 23, where Tumburu himself, who is there located in *īśvaratattva*, is identified with *śāntyatīta*.

[48] *Mṛgendra* (*kriyāpāda* 8:153–156b) mentions all six possibilities, but it adds a seventh, namely the overlords of the *bhuvanas* (*tadīśān vā*), and does not use the conventional vocabulary. The *Mataṅga* (*kriyāpāda* 7–9) teaches *bhuvanadīkṣā* and *tattvadīkṣā* and uses the expression *tattvādhvan*, e.g. in *Mataṅga vidyāpāda* 5:27 (as does *Rauravasūtrasaṅgraha* 1:2), and it may cryptically be referring to the other *adhvans* in *kriyāpāda* 9:55.

Numbers of *tattvas* Fairly ubiquitous in Śaiva tantric literature is the notion that there is a hierarchy of thirty-six *tattvas* comprising the twenty-five of the Sāṅkhyas; a group of five factors above these that attempt to account for aspects of human embodiment felt not to be covered by the earlier set of twenty-five, namely *rāga* (attachment), *niyati* (binding fate), *kāla* (time), *aśuddha-vidyā* (impure and therefore partial power to know), and *kalā* (partial power to act); a super-*prakṛti* called *māyā*; and then a group of five variously labelled pure levels that transcend matter.[49]

Since the subject of the *tattvas* in the *Niśvāsa* has been dealt with at some length elsewhere (GOODALL forthcoming), only a very brief sketch of

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[49] There are of course numerous variations in order and nomenclature and some early lists, such as that of *Rauravasūtrasaṅgraha* 10:98–101, are shorter. See, for a slightly more detailed overview, GOODALL 1998:li–lv.

Table 1: The growth of the *tattvas*

Uttara, Naya *passim*, esp. Uttara 1:7–17 (homologised with elements of NAVĀTMAN)	Guhya 7	Rauravasūtra 10:98ff and fragment of Pārameśvara (explicitly 30)	Dīkṣottara 13:29–33
[[11]] niṣkala	niṣkala (299–302)	[30] śiva	[36] śiva
[10] śakti	śakti (296–9)		[35] śivā
[9] [*dehavyāpin* = Ṃ]	[*Suṣumṇā (293–5)* *Nāda (292)* *4 kalās (282–90)*]		
[8] sadāśiva (=H)	sadāśiva (279–81)		[34] sadāśiva
[7] īśvara (=R)	īśvara (254–8)		[33] īśvara
[6] vidyā (=KṢ)	mahāvidyā (250–3)		[32] vidyā
[5] māyā (=M)	māyā(246–9)	māyā	[31] māyā
	kalā (238–40)	rāga	[30] kalā
	vidyā (234–7)	vidyā	[29] vidyā
	rāga (223)	kalā	[28] rāga
[4] kāla (=L)	kāla		[27] kāla
[3] niyati (=V)	niyatī (222–33)		[26] niyati
[2] puruṣa (= Y)	puruṣa (171–2)	puruṣa	[25] puruṣa
[1] prakṛti (= Ū)	pradhāna	avyakta	[24] pradhāna
		guṇāḥ	
		buddhi	[buddhi]
		ahaṅkāra	[ahaṅkāra]
			[manaḥ]
		10 indriyāṇi	[10 indriyāṇi]
		5 tanmātrāṇi	[5 tanmātrāṇi]
		5 mahābhūtāni	[5 bhūtāni]

the subject is offered here. In the layers of the *Niśvāsa* we can trace the evolution of the *tattva*-doctrine outlined above. No list of *tattvas* appears in the *Mūlasūtra* at all; a short list, beginning with *prakṛti* and *puruṣa* at the bottom (and therefore implicitly including the other twenty-three *tattvas* of the Sāṅkhyas) appears in the *Uttarasūtra* (1:10ff); the list is amplified in the *Guhyasūtra* by the inclusion of *rāga* and *kalā* (7:222) and a lower *vidyā* (7:236) and possibly extended by the addition of other higher entities that might have been intended as *tattvas* but have not been explicitly identified as such. (In other words, the number thirty-six might have been reached, but thirty-six has not yet become the canonical number and no total is stated.) And finally, in the *Dīkṣottara*, the canonical list of thirty-six is attained. The above sequence of developments is set out in Table 1.

Number of Gaṇeśas Among lists familiar to us from other Śaiva literature in longer forms than may be found in the *Niśvāsa* (thirty-six *tattvas*, three principal *nāḍīs*, etc.), the lists of the principal Gaṇas or Gaṇeśvaras appear to us archaic. In much Śaiva literature, eight Gaṇas or Gaṇeśvaras form one of the circuits around the central deity in the context of *pūjā*. Moving round from North to North-West we find: Devī, Caṇḍeśa, Nandin, Mahākāla, Bhṛṅgin, Vināyaka, Vṛṣabha, Subrahmaṇya. No circuit of eight Gaṇas features in the *Niśvāsa*'s accounts of Śiva-worship. Instead, we find two different lists of seven principal Gaṇas, the first being that of *Nayasūtra* 1:100ff, which comprises: Vidyeśa, Ṣaṇmukha, Gaṇapati, Nandi, Caṇḍīśa, Devī and Hāṭhakuṣmāṇḍa. Now Vidyeśa and Hāṭhakuṣmāṇḍa do not figure as Gaṇas elsewhere, and the *Niśvāsa* omits here Mahākāla, Bhṛṅgin and the bull. In a later part of the tantra (*Guhyasūtra* 16:52) we find another list of *gaṇas*, again explicitly seven of them and not eight, which includes these three (assuming that Kāpāli stands for Mahākāla) but omits Caṇḍeśa:

> *devī skandañ ca vighneśaṃ nandi kāpālim eva ca*
> *vṛṣabhaṃ caiva bhṛṅgiñ ca saptaite tu prakīrtitāḥ.*

In spite of the omission this time of Caṇḍeśa, we have something that is now almost the standard list of Gaṇeśas of developed sources: in fact, but for the omission of Caṇḍeśa, rendering it seven-membered, it is the standard list. Peter Bisschop has recently observed (2010) that all the Gaṇeśvaras, though not given in a block as a list of eight, have appeared together in chapter 6 of the *Śivadharmaśāstra*, and he has further suggested (2010:243–4) that the crystallisation of the "rigid" set of eight found in Saiddhāntika sources might have drawn upon such a listing as the one found in the *Śivadharmaśāstra*. That the set of Gaṇeśvaras had not yet become rigid in the

Niśvāsa suggests that it may have have been not far in time from the *Śivadharmaśāstra*. The time of composition of the *Śivadharmaśāstra*, however, is still quite uncertain: as BISSCHOP remarks (2010:243), R. C. HAZRA's dating of "between 200 and 500 AD" still "remains to be confirmed".

Archaism in the realm of social religion

We should place alongside these telling doctrinal differences the evidence that suggests that the *Niśvāsa* reflects an earlier phase in the evolution of the social dimension of the religion of the Mantramārga.

Absence of social rites We may note first of all that there appears to be a near total absence of social ritual. We might not of course expect, in a Śaiva context, to have rites for births and marriages, but in later Śaiva scriptures there would be an account of death-rites (the growth of which in Śaiva sources has been documented by Nina MIRNIG 2010) and there are none in the books edited in this volume. In the *Guhyasūtra* there is a single reference to death-rites (11:38ab):

> *vilomahomaṃ hy antyeṣṭyā ekāśītipadena tu*
>
> vilomahomaṃ] *conj.*; vilomaho N (unmetrical)

This follows on immediately after a brief account of *vidyādīkṣā* and *muktidīkṣā* using the VYOMAVYĀPIN, and so it should perhaps be interpreted to mean: "For death-rites the oblations should be performed using the word[s] of the eighty-one-word mantra [namely the VYOMAVYĀPIN] in reverse order".

Whereas later Śaiva sources reflect borrowings and modifications and inventions in the area of post-mortuary ritual, the *sūtras* of the *Niśvāsa* do not.

A possible conclusion that suggests itself is that the *Niśvāsa* might not reflect a heavily institutionalised religion, but rather a young movement that saw itself as a path beyond established social religion leading its adepts to the attainment of extraordinary powers and to a state of divinity.

Hierarchy of initiates This seems consistent with an absence of evidence pointing to a social hierarchy within the religion of the *Niśvāsa*. Of course there are *ācāryas*, and a simple ritual for consecrating them is described (*Mūlasūtra* 8:10–18), but all members of the religion may apparently be referred to simply as *sādhakas*. It is true that there is mention also of ritual assistants, called *sahāya* in *Mūlasūtra* 4:17 and *uttarasādhaka* in *Uttarasūtra* 4:34 (both terms are used in *Guhyasūtra* 3:2–6); but these may be *sādhakas* too. What are missing are the elsewhere ubiquitous hierarchical categories of *samayin*, *putraka*, *sādhaka* and *ācārya*. Once again, we know of these from the *Svāyambhuvasūtrasaṅgraha*, the *Siddhāntatantra* commented upon by Sadyojyotiḥ (c. 675–725 AD), which means that they existed in the seventh-century:

> *athācāryavaraḥ śrīmān agrajanmā supeśalaḥ*
> *heyopādeyatattvajñaḥ śivaśāsanatatparaḥ 10:1*
> *yathoktajñeyatattvajño yāyajūko jitendriyaḥ*
> *kṣamāvān nābhimānī ca*[50] *sarvabhūtānukampakaḥ 10:2*
> *śraddadhānaḥ śucir dakṣas tridīkṣādīkṣitaḥ*[51] *sudhīḥ*
> *devāsuramanuṣyāṇāṃ bhayābhayanirodhakaḥ*[52] *10:3*
> *na hīnāṅgo 'dhikāṅgo vā lakṣaṇaiś ca śubhair yutaḥ*
> *deśakālanimittajñaḥ sthānabhūvarṇavittamaḥ 10:4*
> *tithinakṣatrayogajño bhūparigrahakarmavit*
> *adhivāsaviśeṣajñaḥ śivamaṇḍalakovidaḥ 10:5*
> *śāstrādhikārakarmajñas taduttaravidhānavit*
> *ṣaḍadhvakarmanipuṇaś caṇḍayāgavidhau paraḥ 10:6*
> *abhiṣekavidhānajñaḥ snānapūjāgnikarmavit*[53]
> *yogābhijño vratātīto*[54] *vyutkrāntividhiśāstravit 10:7*
> *sadyotkrāntividhānajñaḥ śivakarmaṇi peśalaḥ*
> *mānase caiva yāge ca*[55] *kamaṇḍaluvidhau tathā 10:8*
> *etair eva guṇair yuktaḥ sādhyakarmavrataḥ sudhīḥ*
> *ahiṃsānugraho nityam apramattaḥ sahāyavān 10:9*
> *sādhyamantrārpitamanāḥ sādhyamantravrate sthitaḥ*

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[50] kṣamāvān nābhimānī ca] *conj.*; kṣamāvāna ⊔ mānī ca M^{Y}; kṣamāvānabhimānī ca E^{M}; kṣamāvānabhimānī vā T. 39. (This is also the reading found in the quotation of this passage in the *Mṛgendrapaddhatiṭīkā* on p. 221–2 of T. 1021.) E^{M} = Mysore edition; M^{Y} = Mysore, ORI, MS P 258. Unfortunately the old Nepalese manuscript, which is missing several folios, does not give testimony at this point. In order not to clutter the page, the readings of T. 39 (pp. 71–2) are only given when helpful.

[51] tridīkṣā°] T. 39; trīdīkṣā° $\mathrm{M}^{Y}\mathrm{E}^{M}$.

[52] °nirodhakaḥ] M^{Y}, T. 39; °virodhakaḥ E^{M}

[53] snānapūjāgnikarmakṛt] Quotation on p. 19 of T. 76 (transmitting the *Dīkṣādarśa*); sthānapūjāntya° E^{Mpc}; sthānapūjānti° $\mathrm{M}^{Y}\mathrm{E}^{Mac}$; snānapūjādi° T. 39; snānapūjāgra° *Mṛgendrapaddhatiṭīkā*

[54] This is the reading of E^{M}. M^{Y} is unfortunately broken here, T. 39 records the unmetrical reading *hitānitānito* in place of *vratātīto*, and the only quotation we know of that covers this portion, that of the *Mṛgendrapaddhatiṭīkā*, here has *vratātīko*.

[55] yāge ca] T. 39; yā ⊔ $\mathrm{M}^{Y}\mathrm{E}^{M}$

sādhyamantrābhiṣiktaḥ san ***sādhakaḥ*** *parikīrtitaḥ 10:10*
triparvādhvasu niṣkrāntaḥ śivāgnigurupūjakaḥ
mantratantrasthito yo vā sa ***putraka*** *iti smṛtaḥ 10:11*
saṃsāraduḥkhasantrastaḥ[56] *śivadhāmani baddhadhīḥ*
śivahastam anuprāptaḥ śivāgnigurupūjakaḥ 10:12
gurvadhīno 'svatantraś ca sarvakāryeṣu sarvadā
samayī *samayasthaḥ san śāstre 'dhikriyate pumān 10:13*

Now an excellent **ācārya** [should be] illustrious; of excellent birth; very handsome; he should have true knowledge of what is desirable and what should be avoided; he should be entirely concentrated on the Śaiva teaching; he should know the true nature of what must be known exactly as it is taught [in scripture]; he should be a performer of frequent acts of worship; he should have his senses under control; he should be patient and without pride;[57] compassionate towards all creatures; possessed of faith; pure; skilled; initiated with three initiations;[58] intelligent; capable of blocking the danger or the security of gods, demons and men; with neither too few nor too many body-parts; possessed of auspicious characteristics; knowledgeable about appropriate times and places [for rites] and about omens; knowledgeable about the colours of the earth in places [for rituals]; knowledgeable about the days, asterisms and conjunctions [appropriate for rites]; informed about the rites for laying hold to a piece of land [for a ritual]; he should know the particularities of incubation; he should be skilled in [the making of] the *śivamaṇḍala*; he should know [the rites] for [conferring] authority to study scripture; he should know the rites that follow that; he should be skilled in the rite of [initiation that involves one of] the six paths [of the cosmos]; he should be devoted to the performance of the worship of Caṇḍa; he should know how to perform a consecration rite; he should know how to perform bathing, worship and fire-rites; he should be proficient in yoga; he should be beyond [voluntary extra] religious observances(?); he should know the rules relating to [expiation for] transgressions; he should know how to perform

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[56] °santrastaḥ] M^{Y}; °santrasthaḥ E^{M}

[57] We could perhaps have retained *kṣamāvān abhimānī*, 'patient and proud'.

[58] It is not certain what this means, but it might simply refer to his having received the initiations of the *samayin* and *putraka* and the *abhiṣeka* making him an *ācārya*. These appear to be referred to here in 6a, 6cd and 7a respectively.

> sudden [yogic] suicide; he should be skilled in Śaiva rites, and in mental worship, and in the rules relating to the water-pot.
>
> A man who (*san*) has been consecrated for a mantra he aims to master (*sādhyamantrābhiṣiktaḥ*) is called a **sādhaka**. He should be possessed of the same qualities, [but he should be] engaged upon an observance to accomplish a certain goal, intelligent, with a compassion always characterised by non-violence, vigilant, accompanied by a ritual assistant, his mind fixed upon the mantra that he aims to master, engaged in an observance for [mastering] his chosen mantra.
>
> The **putraka** is held to be one who, being engaged in the [use of] mantras and tantric scripture (?), has emerged [thanks to his initiation] from the cosmic paths of the *triparva*;[59] he venerates Śiva [in the *liṅga*], the fire and his guru.
>
> The **samayin** [is so called] in as much as (*san*) he observes the post-initiatory rules; he is a man who has received the entitlement for [the study of] scripture. Fearful of the woes of *saṃsāra*, his mind is fixed upon the Śaiva liberation; he has received the Śiva-hand [of the *ācārya* laid upon his head]; he venerates Śiva [in the *liṅga*], the fire and his guru; he is subject to the guru at all times in all his actions and cannot act independently.

Whether these ranks of initiates were already so widespread in the seventh-century that their absence in the *sūtras* of the *Niśvāsa* can be used as evidence of greater antiquity is impossible to determine with certainty. We may note, however, that they are plainly present in the *Dīkṣottara* (IFP T.17, pp. 906–8, 917) and in other parts of the *Niśvāsakārikā* (IFP T.17, pp. 377, 703, 755–6).

Their absence in the *sūtras* of the *Niśvāsa* is, moreover, not merely a terminological archaism: their unique two-initiation structure (with *vidyādīkṣā* enabling one to pursue *mantrasādhana* and *muktidīkṣā* conferring liberation) confirms that these ranks, which are elsewhere associated with particular types of *dīkṣā*, did not exist and that neophytes to the religion began with an initiation that qualified them at once for *mantra-* or *vidyā-sādhana*, hence, probably, its name *vidyā-dīkṣā*.[60]

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[59] We assume that *triparva*, though not found elsewhere in the *Svāyambhuvasūtrasaṅgraha*, is used in a similar sense to that found in the *Mataṅga*, where it is the third of the didactic categories of the tantra (*padārtha*) and covers the worlds and creatures in the evolutes of *māyā* (*vidyāpāda* 2:16c–17b, discussed in TAK3, s.v. *triparva*).

[60] See our note on *Mūlasūtra* 4:14 below.

One further clarification may be useful for readers who spot that the term *samayajña*, often a synonym for *samayin*, appears (with a privative prefix) in *Mūlasūtra* 1:12. We cannot, however, assume that the term is used as a synonym for *samayin* here, and we should note that the post-initiatory rules (*samaya*) after which the *samayin* is named are mentioned only after the full initiation, the *muktidīkṣā*, in *Mūlasūtra* 5:24. It seems therefore not unlikely that *samayajña* should be used to refer generically to all initiates, since they 'know the post-initiatory rules', and not to a particular class among them.

Absence of an initiation for women, kings and simpletons (*nirbījā dīkṣā*) And there is another widespread class of initiate not mentioned in this fourfold hierarchical classification that is again strikingly absent from the *Niśvāsa*, namely the recipient of a seedless liberatory initiation (*nirbījā* or *nirapekṣā dīkṣā*) that requires no post-initiatory ritual activity.[61] Such seedless initiations were to be conferred on those judged too busy or too incompetent for onerous daily rituals, in other words women, idiots and kings (see, for example, *Svacchanda* 4:87–8 and *Kiraṇa* 6:11–14 and commentary). The initiates referred to in the *Niśvāsa* appear instead all to be *sādhakas*.

The absence of initiation names We may observe in passing that no procedure is recorded in the *sūtras* of the *Niśvāsa* for conferring initiatory names. In other sources, the initiand's casting of a flower or garland on the *maṇḍala* is used to determine the mantra that will form the first part of his initiatory name. The subsequent part of the name, in the earliest texts, is simply Śiva, e.g., in the *Svāyambhuvasūtrasaṅgraha* (13:8c–9):

ānayec chivasāmīpyaṃ vastreṇācchāditānanam
brūyāt taṃ prakṣipasvaitāṃ srajam aṅga śivopari
tatpātāveditaṃ[62] *nāma śrāvyaṃ śivapadottaram*

He should bring [the initiand], whose face should be covered by a cloth, into the presence of Śiva. He should tell him "Throw this garland, my dear (*aṅga*), onto [the *maṇḍala* in which resides] Śiva." The name made known by the fall of that [garland] should be proclaimed [to the initiand as his initiatory name], followed by the word -śiva.

and also the *Sarvajñānottara*:

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[61] This absence has been pointed out by SANDERSON (2009:254, fn. 591).

[62] tatpātāveditaṃ] NGMPP A 30/6 (f. 28v); tatpātāvoditaṃ Ed.

[...] netrabandhaṃ tu kārayet 10:9
[...]
puṣpāṃjalisamāyuktaṃ[63] *dakṣiṇāmūrtim ānayet*
śivasyābhimukhaṃ[64] *sthāpya*[65] *tataḥ puṣpāṇi kṣepayet 10:11a*
yasmin patanti puṣpāṇi nāmagotran tadātmakam
sa mantraḥ siddhyate[66] *tasya śivanāmapadāntikam 10:11b*

He should bind his eyes. [...]He should bring him, clutching a handful of flowers, to the Southern side of the form [of Śiva in the *maṇḍala*] (*dakṣiṇāmūrtim*).[67] Making him stand facing Śiva, he should then cause him to throw the flowers. Where the flowers fall [is a mantra]; his name-family (*nāmagotram*) is of that [mantra]. That mantra becomes his, ending with the word that is the name -śiva.

In the *Svacchanda*, the second part of the initiatory name is not made explicit:[68]

netre baddhvā tu netreṇa puṣpaṃ pāṇau pradāpayet 4:61
akāmān nikṣipet puṣpaṃ devasyābhimukhaṃ sthitaḥ
puṣpapātavaśān nāma kuryād vai sādhakasya ca 4:62

Binding his eyes with the NETRA-mantra, he should put a flower in his hand. Without aiming (*akāmāt*), [the initiand] should throw the flower while standing facing the god, and according to the fall of the flower one should create the *sādhaka*'s [initiatory] name.

In slightly later (but still pre-tenth-century) sources the name-ending is distinguished according to "families" that are defined by moral propensities and behaviour,[69] as, for example, in *Kiraṇa* 39:2:

śivaḥ śikhā tathā jyotiḥ sāvitraṃ ceti gocaram
gocaraṃ kulam ity uktaṃ taccihnaṃ śivaśāsane

-śiva, -śikhā, -jyotiḥ, and -sāvitra are the *gocaras*; with *gocara* what is expressed is 'family'; that is the convention in this Śaiva teaching.

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[63] °yuktaṃ] RE 47852; °yukta T. 760, T. 334

[64] śivasyābhimukhaṃ sthāpya (...) śivanāmapadāntikam] RE 47852; *omitted in* T. 760, T.334

[65] sthāpya] *conj.*; sthapya RE 47852

[66] mantraḥ siddhyate] *conj.*; mantrassiddhate RE 47852

[67] For some discussion of the history of this term, see TAK3, s.v. *dakṣiṇāmūrti*.

[68] Kṣemarāja's eleventh-century Kashmirian commentary therefore comments: *vaktrāṅgādipūrvaṃ śivāntaṃ puṃsaḥ, striyas tu śaktyantam.*

[69] See TAK 2, s.v. gocara and *jyotis*, and Brunner 1977:666–675 (appendice I in SP1).

Slightly later still, name-endings are supposed to vary according to the *varṇa* of the initiands, as the eleventh-century *Somaśambhupaddhati* describes (see *samayadīkṣā* 107–109 and BRUNNER's annotation: 1977:97–105), -śiva being there reserved for Brahmins, -deva for Kṣatriyas and -gaṇa for Vaiśyas.[70]

But in the *Niśvāsa* such a naming practice is not recorded and had perhaps not yet come into existence. This could therefore be taken as weak supporting evidence for the hypothesis that there was little internal hierarchy of the kind that would probably quickly develop in an institutionalised religion organised, for instance, into monasteries (*maṭha*), about which our text is also silent. This is of course not to suggest that *maṭhas* of devotees of Śiva did not exist (we find mention of them for instance in the account of lay religion in the *Niśvāsamukha* in 2:34 and 2:36), but rather that they were not a part of the religion of the *sūtras* of the *Niśvāsa*.

The oldest examples of Śaiva initiatory names ending in -śiva known to us from the inscriptional record belong to the seventh century and are fairly widely spread across the sub-continent.

Aghoraśiva Guru of Dīrgha, who was in turn guru of **Vyāpaśiva**, who was in turn the recipient of a land-grant for the establishment of a *maṭhikā* at the Bāleśvara temple in Śrīpura, in the 38th regnal year of Bālārjuna Mahāśivagupta (BOSMA 2008*:65–66).

Anantaśivācārya Appointed in the second half of the 7th century (reign of the Pallava Parameśvara I) to officiate at a Śaiva temple (Vidyāvinītapallavaparameśvaragṛha) in Kūram, near Kancheepuram (SII I.150, HULTZSCH 1890:147, 150–1). The inscription opens with an elaborate invocation to a five-faced, ten-armed Sadāśiva.

Astraśiva Disciple of Bhagavad-**Vyāpaśiva** and guru of the *tapovanasthāna* of the Bāleśvara [temple] in Śrīpura. Recipient of a land-grant in the 52nd regnal year of Bālārjuna Mahāśivagupta (BOSMA 2008*:56–61).

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[70] A couple of twelfth- and thirteenth-century cases of initiatory names ending in -gaṇa, one known to us from an inscription and the other from a manuscript colophon, were mentioned in the short article on *gaṇa* in TAK II. It is perhaps possible that a rather older instance may be added to this list: a Tamil inscription of the ninth century (twenty-eighth year of the reign of Nandivarman) that begins on the West wall, to the right of the entrance, of the Mukteśvara temple in Kancheepuram records, among other endowments, that the Pallava queen Dharmamahādevī provided a livelihood for three men for performing worship in the temple, a certain [T]attaś[i]vaṉ (perhaps for Tattvaśiva), a certain Dharmmakaṇṇaṉ (perhaps for Dharmagaṇa) and a certain Aṉantaśi[va]ṉ (for Anantaśiva). We are grateful to Valérie GILLET for drawing our attention to this inscription, which is No. 14 of 1893 in the *Annual Report* and No. 827 in *South Indian Inscriptions* IV, pp. 285–286 and Plate IX.

Gāyatriśiva The recipient, along with other brahmins, including the Paramaśiva and Rudraśivācārya mentioned below, of a village offered first by the Cālukya Vikramāditya I of Bādāmī to a certain Sudarśanācārya, as *gurudakṣiṇā* for Sudarśanācārya having given Vikramāditya Śaiva initiation. The grant is recorded in 'The Amudalapadu Plates of Vikramaditya I, Year 5', edited by D. C. SIRCAR (EI XXXII, No. 21, pp. 175–84), who has identified the date as 30th April 660 AD. SANDERSON (2001:8–9, fn. 6) includes this among the first recorded instances of Saiddhāntika initiation being bestowed upon a major king.[71]

Goṇṇaśiva The *śilpin* who carved the damaged stone inscription of the Gandharveśvara temple in Sirpur (EI XXXIX, No. 22, pp. 149–156), who is probably to be identified, as the editors S. SANKARANARAYANAN and BALACHANDRA JAIN suggest (p. 155), with the Āryagoṇṇa who is mentioned as the engraver (*lekhaka*) of the undated Sirpur stone inscription of Bālārjuna Mahāśivagupta (EI IX, No. 19, pp. 184–201, ed. Rai Bahadur HIRA LAL). The form of the first part of the name, which is not recognisably the name of a mantra, or even Sanskrit, and the fact that the man is described as a *śilpin*, may suggest to some that Goṇṇaśiva is not in fact an initiation name.

Pataṅgaśivācārya Recipient of a village, apparently as *gurudakṣiṇā* after the performance of *dīkṣā* for Devendravarman (Ganga year(?) 184 [=682–3 AD[72]]). (EI XXVI, No. 5, pp. 62–8: *...vedavedāṅgetihāsapurāṇanyāyavidyāsvasiddhāntādhigatāya bhagavatpataṅgaśivācāryāya gurave dīkṣottarakāle gurupūjāyai dattas...*)

Paramaśiva One of the brahmin recipients, along with Gāyatriśiva (q.v. above) of a land-grant of 660 AD.

Rudraśivācārya One of the brahmin recipients, along with Gāyatriśiva (q.v. above) of a land-grant of 660 AD.

Vyāpaśiva Guru of **Astraśiva** (q.v. above), pupil of Dīrgha and grandpupil of **Aghoraśiva** (q.v. above) and recipient of a land-grant for the establishment of the Bāleśvara temple in Śrīpura in the 37th regnal year of Bālārjuna Mahāśivagupta (BOSMA 2008*:64–6).

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[71] We are grateful to Peter BISSCHOP for pointing out this initiatory name.

[72] This, rather than 604, is the date SANDERSON gives (2001:10, fn. 6), on the assumption that the Gāṅga era began, as proposed by MIRASHI, in 498/9. The inscription, edited by R.K. GHOSHAL, is said to be palaeographically of the second half of 7th century.

Sadyaḥśivācārya Ascetic described as *āmarddhakakhyātitapovananirggataḥ*, whose brother's grand-disciple **Sadāśiva** received a Śaiva temple from a certain Durgarakṣita in the reign of Bālārjuna Śivagupta (EI XXXI, No. 5, pp. 31–6).[73]

Now Peter BISSCHOP has pointed out that there may be indirect evidence of the use of religious Śaiva names of this type in a lay text that we have mentioned above and that might be argued to be as early as the earliest layers of the *Niśvāsa*, namely the *Śivadharmaśāstra*. The first exchange of questions and answers in that text begins as follows in a Kashmirian manuscript, Srinagar ORL 1467 (transcribed from f.1v, lines 3–10, by SANDERSON in an e-mail of 9.xi.2013):

sanatkumāra uvāca ||
*bhagavan munayaḥ sotkāḥ śiva(4)jñāna*parāyaṇāḥ (corr.: parāyaṇa Cod.) |*
śrotukāmāḥ paraṃ dharmam imaṃ sarve samāgatāḥ ||
*agniṣṭomādikā yajñā bahuvitta*kriyānvitāḥ (corr.: kriyānvitauḥ Cod.) |*
naiva tu phalabhūyiṣṭhā (5) bahvāyāsasamanvitāḥ ||
na śakyās te tataḥ kartum alpavittair dvijātibhiḥ |
brūhi no mokṣaphaladaṃ sarvakāmārthasādhakam |
hitāya sarva(6)martyānāṃ śivadharmaṃ sanātanam ||
śrīnandikeśvara uvāca ||
śivaṃ vyoma śikhā jyotiś catvārāḥ śivagocarāḥ |
teṣāṃ dharmaṃ pravakṣyā(7)mi śṛṇu vipra yathākramam ||
etais tu gocarair iṣṭaḥ śivaḥ sākṣāt prasīdati |
teṣāṃ caturyuge dharmaṃ śivena samudāhṛtam ||
śrūyatā(8)m abhidhāsyāmi svargopāyaṃ mahāphalam |
paramaṃ sarvadharmāṇāṃ śivadharmaṃ śivātmakam ||
śivena kathitaṃ pūrvaṃ pārvatyā ṣa(9)ṇmukhasya ca |
gaṇānām api mukhyānāṃ sarveṣāṃ śivabhāṣitam ||
*śivadharmottamaḥ śrīmān uttarārtham *udāhṛtaḥ (corr.: udāhṛtam Cod.) |*
yair ayaṃ śāntace(10)taskaiḥ śivadharmañ śivārthibhiḥ ||
*saṃsevyate paraṃ dharmas *te (corr.: ta Cod.) rudrā nātra saṃśayaḥ |*

Sanatkumāra spoke:

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[73] First half of the seventh century, according to M. G. DIKSHIT and D. C. SIRCAR (*ibid.*); *contra* Ajay Mitra SHASTRI (1995:154): "about the middle of the eighth".

> Lord, all these sages who are eager, devoted to Śiva-knowledge, have gathered together with a desire to hear this supreme Dharma. Sacrifices such as the Agniṣṭoma are associated with rites that involve considerable expenditure; but they are not rich in rewards and they require great effort. They cannot therefore be performed by brahmins of small means. For the benefit of all mortals, tell us the eternal Śiva-Dharma, which bestows the fruit of liberation, which can accomplish the objects of all desires!
>
> The venerable Nandikeśvara spoke:
>
> There are four Śiva-families (*śivagocarāḥ*): Śiva, Vyoma, Śikhā, and Jyotis. I shall teach you their Dharma, o brahmin, in due order. Worshipped (*iṣṭaḥ*) directly by these families (*gocaraiḥ*), Śiva is pleased. Listen, I shall tell you what their Dharma is in the four ages, which has been taught by Śiva; it is the means to reach heaven and brings great rewards. The Śiva-Dharma, whose nature is Śiva, is the highest of all Dharmas; it was earlier taught by Śiva to Ṣaṇmukha with Pārvatī and to all the principal Gaṇas; it is the teaching of Śiva. It is the highest Śiva-Dharma, glorious, proclaimed for posterity. Those people of calm minds who quest for Śiva and follow the Śiva-Dharma [as] the supreme Dharma will become Rudras, there is no doubt.

There is of course no explicit mention here of individuals' being assigned religious names, but the association between *gocaras* and names is a natural one. Texts such as the *Kiraṇa* (chapter 39) which teach these *gocaras* seem therefore to imply that initiates received initiation names in which the *gocara* was treated as a suffix. This seems to be made explicit in Takṣakavarta's *Nityādisaṅgrahapaddhati* (f. 119v)

> *yena ye dīkṣitās te pi tadgocarasamākhyayā*
> *khyātās tv āśramadharmāś ca svecchā saṅkalpato bhavet*
> *etās sa[ṃ]jñā dvijāgryāṇāṃ rājādīnāṃ gaṇāṅkitāḥ*
> *śaktisaṃjñās tathā strīṇāṃ sarvāsāṃ parikīrtitāḥ*

The overwhelming majority of hitherto identified Śaiva initiation names end in -śiva (or its equivalent, -śambhu, or, in the case of *ācāryas*, in -śivācārya), but a tiny handful of names ending in -jyotiḥ has been found (see TAK 2, s.v. *jyotis*), the only famous instance being Sadyojyotiḥ.

But it turns out that the mention of these *gocaras* in the *Śivadharmaśāstra* is not entirely secure: they are omitted in the Southern witnesses to the text that we have examined, and a rather different list appears in several old Nepalese ones. Taking the same passage from the last verse of

Sanatkumāra's question, here is the Nepalese text (B 7/3, f. 1v [=B]; A 3/3, f. 1v [=A]; Cambridge MS Add. 1645 [=C]):[74]

sukhopāyam ato brūhi sarvakāmārthasādhakaṃ
hitāya sarvamartyānāṃ śivadharmaṃ sanātanam
nandikeśvara uvāca
caturvarṇṇahitārthāya lokadharmam anuttamam
teṣāñ caiva pravakṣyāmi śṛṇu vipra yathākramam
śivo jyotiś śivo liṅgaś catvāraḥ śivagocarāḥ
etaiḥ sumatibhir yaṣṭa anugṛhṇāti śaṅkaraḥ
caturvidho hy eṣa dharmaḥ śivena samudāhṛtaḥ
śrūyatāṃ abhidhāsyāmi sukhopāyam mahatphalam
paramaṃ sarvadharmmāṇāṃ śivadharmmaṃ śivātmakam
śivena kathitaṃ pūrvaṃ pārvatyāḥ ṣaṇmukhasya ca
gaṇānāṃ devamukhyānām asmākañ ca viśeṣataḥ
ajñānārṇṇavamagnānāṃ sarveṣām ātmabhāvinām
śivadharmmoḍupaḥ śrīmān uttarārtham udāhṛtaḥ

• °martyānāṃ] B; °satvānāṃ AC • caturvarṇṇahitārthāya] BC; cātuvarṇṇāhitāthāya A • caiva pravakṣyāmi] BC; ... mi A • jyotiś śivo liṅgaś catvāraḥ] B; jyoti śivo liṅgaṃ catvāraṃ A; liṅgaḥ śivo jyotiś catvāraś C • °bhir yaṣṭa] *conj.*; °bhir yas tam AC; °bhis tais taṃm B • sukhopāyaṃ] BC; sukhopāya° A • sarvadharmāṇāṃ śivadharmaṃ] *em.*; sarvadharmmāṇāṃ śivadharmma° AB; śivadharmmāṇāṃ śivadharmmaṃ C • pārvatyāḥ] C; pārvatyā AB • ātmabhāvinām] AB; prāṇinām ayaṃ C • uttarārtham udāhṛtaḥ] B; utārārtham udāhṛtaṃ A; urārtham udāhṛtaḥ C

So, for the benefit of all mortals, tell us the eternal Śiva-Dharma, which is a means to happiness, which can accomplish the objects of all desires!
Nandikeśvara spoke:
For the benefit of the four *varṇas*, I shall teach you the highest Dharma of the world for them: listen, o brahmin, in due order. There are four Śiva-families (*śivagocarāḥ*): Śiva, Jyotis, Śiva, and Liṅga. Worshipped by these wise [members of the families], Śaṅkara bestows compassion. This Dharma taught by Śiva has indeed four forms. Listen, I shall tell

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[74] All are palm-leaf manuscripts, the earliest being Cambridge MS Add. 1645, dated to 1139 AD, which we consulted (on 31.xii.2013) from the superb images put online as part of the useful new catalogue-in-progress of the Cambridge University Library (http://cudl.lib.cam.ac.uk/view/MS-ADD-01645/4); but it is clear that the first leaf, written in a more recent Newari script, is a replacement for a lost or damaged one. The first leaves of the other two, NGMPP A 3/3 and B 7/3, dated to Nepal Samvat 321 and 290 (1200/01 AD and 1169/70 AD) respectively, are old, however.

> you a means to happiness that brings great rewards: the Śiva-Dharma, whose nature is Śiva, supreme among all Dharmas, taught by Śiva formerly to Pārvatī and to Ṣaṇmukha, to the Gaṇas, to the principal gods, and especially to us. For all those sinking in the ocean of ignorance, meditating upon the *ātman*, this glorious raft that is the Śivadharma has been taught to carry them across.

It is clear then that the witnesses diverge quite widely at this point, and this different list of *gocaras*, which is problematically repetitive, is not one attested in scriptures of the Mantramārga. Furthermore, as we have mentioned above, South Indian witnesses, such as T. 32, miss out the allusions to *gocaras* and have Nandikeśvara's speech start instead directly from *śrūyatām abhidhāsyāmi*, as does the 'edition' of NARAHARINĀTHA.[75] And this does seem rather more natural in view of the fact that in the subsequent text of the *Śivadharmaśāstra* there does not appear to be a division into four forms of the Śivadharma to suit four *gocaras*, as, for instance, the phrase *caturvidho hy eṣa dharmaḥ* leads us to expect.

In short, although there is nothing inherently improbable about the idea that ardent followers of the religion taught in the *Śivadharmaśāstra* should have received special religious names, a phenomenon common to religious movements everywhere, the evidence for it is thin.

The character of *prāyaścitta* We may note also another category of social religious teaching which is nearly absent from the *Niśvāsatattvasaṃhitā*, namely *prāyaścitta*, that is to say rites of reparation and expiation. The expression *prāyaścitta* does occur in the early corpus from time to time, but often without detail of what rites are to be conducted to repair or expiate,[76] and the problems requiring expiation seem not to be social transgressions.[77] Elsewhere, in most Śaiva scripture from the *Svāyambhuvasūtrasaṅgraha* onwards, we find a large body of reparatory and expiatory rites for what are typically transgressions of rules of social order (eating habits, cleanliness, social interactions). Some expiatory rules that are attributed to recensions of the *Niśvāsa* are quoted in an anthology of chapters devoted to *prāyaścitta* in Śaiva works compiled by Hṛdayaśiva,[78] but they are not to be found in the early corpus. For a fuller discussion of the evolution of *prāyaścitta* in the Mantramārga, GOODALL's introduction to the edition of Trilocanaśiva's *Prāyaścittasamuccaya*.

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[75] Diwakar ACHARYA, who has seen the witness which was used, has informed us that it is in his view a late Nepalese manuscript.

[76] E.g. *Mūlasūtra* 4:18.

[77] Thus we find *prāyaścitta* mentioned, for example, when the subject is *homa* to be undertaken to avert inauspicious omens or to repair faults in ritual, e.g. in *Guhyasūtra* 9:180cd, *dantadhāvanaduḥsvapne prāyaścitte śataṃ śatam*. One could understand *prāyaścitte* here to be qualified by what precedes it ('in the case of an expiation entailed by a tooth-cleaning stick [falling inauspiciously] or by a bad dream'), or to be a separate condition ('in the case of a tooth-cleaning stick [falling inauspiciously], or a bad dream, or [a ritual fault entailing] a rite of reparation').

The absence of *utsavas* The annual ceremonies categorised by some as *prāyaścitta*, namely the *pavitrotsava* and *damanotsava* are also absent in the *Niśvāsa*. And finally, just as in other demonstrably pre-tenth-century Saiddhāntika scriptures, the crowded calendar of temple festivals, *utsavas*, is also conspicuous by its absence in the *Niśvāsa*-corpus.

In short, the *Niśvāsa* seems to reflect a religion of spell-masters questing for empowerment (*bhukti*) and liberation (*mukti*). That religion is certainly still far distant from the religious world of priests in public temples, such as is reflected in, for instance, the *Kāmika*, *Kāraṇa*, *Ajitāgama* and other such twelfth- and post-twelfth-century South Indian Temple Āgamas, and it is probably not yet a socially organised religion housed in monasteries or ordered around rich householder gurus (such as is reflected in, for instance, the *Kiraṇa*, *Mataṅga*, etc., and in the surviving *paddhatis*). So, given that it teaches a religion which, like that of Pāñcārthika-Pāśupatas, takes for granted and is parasitic upon the social substrate of brahminism, it would perhaps be no surprise to find it silent about *pratiṣṭhā* too, as Jun TAKASHIMA's study of *pratiṣṭhā* in Āgamic sources might lead us to suppose. For his conclusion (2005:142) speaks of his "hypothesis that the earliest stage of the *pratiṣṭhā* ritual is the *liṅgaparigraha*", in other words appropriation by a *sādhaka* of an already existing *liṅga*.[79]

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[78] The forthcoming study by R. SATHYANARAYANAN (EFEO) of the twelfth-century *Prāyaścittasamuccaya* of Trilocanaśiva will contain in its appendix the text of Hṛdayaśiva's *Prāyaścittasamuccaya* based on a twelfth-century manuscript. For a discussion of the date and significance of Hṛdayaśiva's work for what it tells us about the Śaiva canon in his time, see SANDERSON 2001:2–4, fn. 1.

[79] For *liṅgaparigraha*, see, for example, *Svāyambhuvasūtrasaṅgraha* 21:13–18:

> *śuddhakāyaḥ sunakṣatranimittopacite dine*
> *sampūjya devadeveśaṃ kuryāl liṅgaparigraham 13*
> *sthāpitam ṛṣibhiḥ pūrvaṃ sarvalakṣaṇalakṣitam*
> *āśrayet siddhidaṃ liṅgaṃ svayaṃ vā parikalpitam 14*
> *kīlitaṃ varjayed viprāḥ skandaviṣṇvindramātṛbhiḥ*
> *upary upari liṅgaṃ ca mukhaliṅgaṃ tathaiva ca 15*
> *atha vā lakṣaṇair yuktaṃ sthaṇḍilaṃ parikalpayet*

The rôle of *pratiṣṭhā*

Now the *Niśvāsa* does in fact contain a detailed account of *liṅga-pratiṣṭhā*, which may be the earliest such account to survive. There is a *Rudrapratiṣṭhākalpa* in the *Bodhāyanagṛhyaśeṣasūtra*, which may be the earliest surviving account of a Śaiva *pratiṣṭhā*, but the norm that the author of that text had in mind was the installation of a statue, and, as Einoo (2005b:96) has observed, the *Rudrapratiṣṭhākalpa* very closely follows a *Viṣṇupratiṣṭhākalpa* given earlier in the text. The *Niśvāsa*'s account

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sthaṇḍile 'pi hi mantrāṇāṃ siddhir āśu pravartate 16
śreṣṭhaṃ paścānmukhaṃ liṅgam abhāve prāṅmukhaṃ smṛtam
yāmyakauberavaktraṃ tu na siddhāv iṣyate budhaiḥ 17
parigṛhyepsitaṃ liṅgaṃ liṅgakalpoditaṃ śubham
pūjayet satataṃ mantrī matvā deham aśāśvatam 18

13a *sunakṣatra°*] M^{Y}E^{M}; *sunakṣatre* Hṛdayaśiva • 15a *viprāḥ*] E^{M}; *viprā* M^{Y}; *vidvān* Hṛdayaśiva. (Hṛdayaśiva includes this chapter of the *Svāyambhuvasūtrasaṅgraha* as the tenth in his compendium the *Prāyaścittasamuccaya*, mentioned in the previous footnote.)

His body pure, on a day made propitious by a good asterism and auspices, having worshipped the god of gods he should take possession of a *liṅga*. He should resort to a *liṅga* that has been installed before by sages and that is possessed of all required characteristics and bestows success, or to one that he has prepared himself. He should avoid, o brahmins, one that [belongs to a sacred area that] has been staked out (*kīlitam*) by Skanda, Viṣṇu, Indra or the Mothers, and also one that is above another (?), or one that has a face or faces emerging from it. Alternatively he may prepare a bare patch of ground with the requisite characteristics, for on a patch of bare ground too the mastery of mantras may also be quickly attained. The best is a *liṅga* that [is in a shrine that] faces West. In the absence [of that], an East-facing one is recommended. But one that faces South or North is not held to be suitable for *siddhi* by the wise. Having adopted the *liṅga* that he wishes to take, that is [as] described in manuals on *liṅgas*, that is auspicious, the mantrin should constantly venerate [it], bearing in mind that the body is impermanent.

A *liṅga* that is *kīlita* could conceivably mean that it has been pierced and so damaged or subjugated, but the list of divinities mentioned afterwards suggests that this might instead refer to the staking out of the ground in which the *liṅga* is installed in order to demarcate it as sacred territory. Support for this may be adduced from the use in inscriptions of *kīla* and of *kīlaka* to refer to boundary-stones: Bhattacharya (1991:44, §108) records two examples, *kīla* used in the expression *kṣetraṃ kīlāṅkitaṃ* in a Cambodian inscription of the beginning of the twelfth century (K. 598, 1007/8 AD) and *kīlaka* in a sixth-century copper-plate inscription from Bengal ('The Mallasarul Copper-plate of Vijayasena', ed. N. G. Majumdar, EI XXIII, No. 24, p. 161, line 15).

upary upari liṅgam (which is also found in *Kiraṇa* 51:69) is unclear: could it refer to *liṅgas* that have multiple smaller *liṅgas* carved into them in layers (in other words, to the sort of object that is known as a *sahasraliṅga* in South India today)?

of *pratiṣṭhā* is detailed and complex and is part of the *Guhyasūtra* (chapter 2), so a full discussion will have to be postponed, but a few features may be mentioned here to indicate ways in which it differs from later accounts, and a longer treatment of *liṅgapratiṣṭhā* in the early Mantramārga will be found in GOODALL forthcoming B.

We may observe first of all that there appears to be no definition of *pratiṣṭhā* in the *Niśvāsa* and that it would be difficult to say whether there is really any one defining moment in the rituals. One might expect a moment in which the *liṅga* is instilled with some sort of life force to be identified as a central moment. But we find here no *jīvanyāsa* (as we find in *Somaśambhupaddhati* SP4 2:216) or *prāṇapratiṣṭhā* (as in some late South Indian Temple Āgamas: see TAK3 ad loc.). Another animating moment in other traditions is the *nayanonmīlana*, the opening of the eyes of the image with a golden stylus. The *liṅga* of course does not have eyes, but this moment is often equated (for example by Somaśambhu in SP4, 2:177) with the tracing on the *liṅga* of the lines that suggest the glans of a phallus. Again, this is ritually accomplished with a golden stylus. Now the tracing of the lines on the *liṅga* is included in the *Guhyasūtra* (2:73c–75), but it is noteworthy that such an equivalence is not alluded to in the *Bodhāyanagṛhyaśeṣasūtra*'s *Rudrapratiṣṭhākalpa* (2.16.13–14):

> *hiraṇyena tejasā cakṣur vimocayet "tejo'si" iti* 13
> *liṅge cen nivartate, cakṣuṣor abhāvāt* 14
>
> With the fire of gold he should open the eye, saying "You are fire". In the case of [the installation of a] *liṅga*, this is omitted, since there are no eyes.

One might alternatively expect the kernel of the rite of *pratiṣṭhā* to be what Somaśambhu identifies as its defining moment in SP4 1:1, namely the moment when the spouted collar of stone called the *piṇḍikā* or *yoni* is lowered down over the *liṅga* to rest upon the base, called the *pīṭha*.[80] But the *Niśvāsa* makes no obvious distinction between *pīṭha* and *piṇḍikā*, for it appears to use only the latter expression, even when it cannot refer to the flanged and spouted collar of stone which BRUNNER identifies as the *piṇḍikā* proper.[81] Now in her discussion of the distinction between *pīṭha* and *piṇḍikā* (1998:xviii–xix and 210–12, fn. 82), BRUNNER observes (p. xix) that more recent works than Somaśambhu's often fail to distinguish between the two; but in fact Somaśambhu himself, as well as most older literature, often makes no distinction either. So the *Niśvāsa* is certainly not alone here: the *Mataṅga* only uses the expression *piṇḍikā* (*kriyāpāda* 13:23 and 13:40); the *Kiraṇa* and the *Mohacūḍottara* appear to use *piṇḍikā*, *piṇḍī* and *pīṭha* interchangeably; and the *Sarvajñānottara*, by contrast, appears only to use the expressions *pīṭha* and *vedī* (with one uncertain use of *uttaravedī*, which might correspond to the upper collar). BRUNNER at one point suggests (1998:212, fn. 82)[82] that the various shapes prescribed for the *piṇḍikā* can only refer to the upper-most part of the pedestal, in other words to the collar that should alone properly be referred to as *piṇḍikā*. *Guhyasūtra* 2:121–4, for instance, lists seven types (Vāpī, Yakṣī, Vedī, Vajriṇī, Padmasaṃsthānā, Maṇḍalā, Trikoṇā), and the *Kiraṇa* has a similar list of 8 (53:18ff), as does the *Mohacūḍottara* (3:13ff). But this conclusion is not obvious to us. Why can these shape-names not refer to the whole unit that surrounds a part of the *liṅga* above ground? Why should the whole not be, for instance, round or triangular? It seems to us that we should accept that, even if a base and a collar were distinguished by the period of Somaśambhu, and even if *pīṭha* and *piṇḍikā* were typically the terms privileged respectively for base and collar, we cannot trace the terminological distinction back far.[83]

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[80] This is how BRUNNER, in her copious annotation, shows us we must understand SP4 1.1cd, which defines *pratiṣṭhā* as the union of the *liṅga*, which is Śiva, with the *pīṭha*, which is Śakti: *pīṭhaṃ śaktiḥ śivo liṅgaṃ tadyogaḥ sā śivāṇubhiḥ*. This echoes a remark made at the very end of the *Guhyasūtra*'s account of *pratiṣṭhā* (2:128ab): *liṅge rudro umā vedī ekīkṛtya ca pūjayet*, 'Rudra is in the *liṅga*, Umā [in] the *vedī*: after joining them as one, one should worship'.

Moreover, it seems not impossible that the *Niśvāsa* simply doesn't know about the flanged and spouted collar of stone that is slid over the *liṅga*. The description of the placing of base and *liṅga* (*Guhyasūtra* 2:116–19) is not clear and could be read in two different ways, depending on whether one assumes or does not assume its existence:

> *vāmadevena śvabhre tu yojayitvā gaṇāmbikām*
> *yonir viṣṇuḥ śivo liṅgaṃ sadya śvabhre niveśayet* 2:116
> *imāṃ rudrāya vai japtvā pṛthivyāṃ vai śive punaḥ*

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[81] Thus *Guhyasūtra* 2:220ff, for instance, give the dimensions of bricks to be used for the *piṇḍikā*.

[82] 'Le *Mohaśūrottara* ... donne pour cet objet huit formes possibles, qui ne concernent en aucune façon le *pīṭha*'.

[83] One might speculate, however, that *piṇḍikā* can only have come to mean "pedestal" because it originally means "hub" and that it therefore probably did originally mean the wheel-like surround from which a *liṅga* emerges. But this speculation seems rather weak in the absence of early textual support: other than the *Niśvāsa* another source of perhaps comparably early date that does not support such an understanding of *piṇḍikā* is the *Bṛhatsaṃhitā*, which uses *piṇḍikā* several times (e.g. in 55:16) to denote the base of a statue and not a collar for a *liṅga*.

calite kampite vāpi saśabde bhramite tathā 2:117
patite ca tathā śāntiṃ divā saptaṃ yadākramet
īśānyām āśṛte liṅge sarva[⟨*siddhi*⟩] --- *2:118*
trātāram indra japtvā tu piṇḍikāṃ bandhayet tataḥ
adhobhāgaṃ nyase śvabhre piṇḍikasthan tu madhyataḥ 2:119

> With VĀMADEVA he should place Gaṇāmbikā [viz. the pedestal?] in the pit. The "womb" (*yoniḥ*) is Viṣṇu; Śiva is the *liṅga*. One should at once[84] lower [the *liṅga*] into the pit. He should recite IMĀ RUDRĀYA. If Śiva [i.e. the *liṅga*] should move or tremble in the earth, or should slip noisily or should fall, then pacification [will take place] when one has passed seven days (?).[85] If the *liṅga* settles [pointing] in the North-East, then all *siddhi*s...[[will succeed]]. He should then fix the *piṇḍikā*[86] while reciting TRĀTĀRAM INDRAM. He should place the lower part [of the *liṅga*(?)] in the pit, resting on the *piṇḍikā* (?) in the middle.

Certainly there is no unambiguous presentation in the *Niśvāsa* of the sliding of a stone ring down over the *liṅga*, nor is there mention of an *aśvattha*-leaf-shaped representation of the vulva on the inside of the ring, nor is there any mention of the showing of the *liṅgamudrā*, a gesture that suggests sexual intercourse, immediately after this solemn joining of the *liṅga* with the *piṇḍikā*. I mention these absences particularly since BRUNNER's article "The sexual aspect of the *liṅga* cult according to the Saiddhāntika scriptures" points to these features in SP4 to shore up her thesis (1998b:95–96).

Another moment that one might reasonably expect to be identified as central is the insertion or application of mantras. And yet it appears that no tantric mantras are used in the *pratiṣṭhā* described in *Guhyasūtra* 2. Only Vedic mantras are deployed, and not only for *brahmaghoṣa* (the creation of auspicious ambient noise), but even for the *nyāsa* (though this label is not used) of mantras before the installation of the cosmic hierarchy (*prakriyā*) on the *liṅga*. Plainly the *Niśvāsa*'s prominent use of Vedic mantras (although it uses none elsewhere in the text, with the exception of the Vedic forms of the *brahmamantras*) suggests that these rituals are borrowed from earlier non-Mantramārga material.[87]

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[84] Or could *sadya* be intended to mean "[while uttering] SADYOJĀTA"?

[85] The text and interpretation are uncertain here. One expects the officiant to be instructed to perform expiatory rites, as in this example that also involves a period of seven days (*Uttara-Kāmika* 31:51c–52b: *liṅge bere ca pīṭhe vā svedo rāṣṭrabhayaṃ bhavet/ prakṣālyāstrāmbunābhyarcya śāntiṃ saptāham ācaret*. 'If sweat appears on the *liṅga*, on an image, on the pedestal, then there is danger to the realm. One should wash it with water empowered with the ASTRA, venerate it and perform a pacification-rite for seven days.')

[86] Or could these words be interpreted rather to mean 'He should then bind [it to] the *piṇḍikā*'? Apart from this difficulty, it is not clear whether this *piṇḍikā* is the same object that was lowered into the pit at the beginning. If it is, then it might be being lowered again after the pacification-rite. If it is a different object, in other words, if it is the collar, then what is it that is about to be described as *piṇḍikastham*?

As well as the absence of a defining moment in the ritual, we may note that the preparation of the *maṇḍapa* (or two *maṇḍapas*, as in the *Niśvāsa*) in front of the projected *prāsāda* is related in all Śaiva sources in surprisingly elaborate detail. As BRUNNER observes (1998:xxxiii), we learn much, much more detail about the temporary *yāgamaṇḍapa* and about the objects that are to be made ready inside it in preparation for the *pratiṣṭhā* than we learn about the permanent *prāsāda*, the temple which is to house the *liṅga* for ever after. This, she suggests, is in part because the *ācārya* has a larger rôle in getting ready the *maṇḍapa* and in part because every part of the *maṇḍapa* and each of the objects inside it is charged with symbolism and has some part to play in the ritual. But she cannot rid herself of the suspicion that the temporary *yāgamaṇḍapa* might simply be older than the temple as a place of worship. And indeed the construction of this *yāgamaṇḍapa*, with four wooden *toraṇas* of Palāśa (E), Udumbara (S), Aśvattha (W) and Vaṭa (N) seems to be a constant among old *pratiṣṭhā* rites, whether Śaiva (*Guhyasūtra* 2:67–68; *Kiraṇa* 56:26–27) or Vaiṣṇava (*Svāyambhuvapāñcarātra* 5:95), and it has antecedents in the *Gṛhyapariśiṣṭas*, particularly *Atharvavedapariśiṣṭa* 21.4:4–21.6:6 (for which see EINOO 2005a:13–20).

What all of this suggests is not just the unsurprising conclusion that *liṅgapratiṣṭhā* largely consists of modified borrowings from earlier non-Mantramārga rituals of *pratiṣṭhā*, but also that the *Guhyasūtra* is at an earlier stage in the process of adapting the borrowings to Śaiva needs than is reflected by any other tantric account known to us. For, as we have seen, only Vedic mantras are used in the *Guhyasūtra*'s account, whereas in the rest of the early corpus no Vedic mantras are used (other than as *brahmaghoṣa*), and no part of the ritual seems yet to have been singled out as a defining moment that makes the *pratiṣṭhā* logical in its new tantric context.

Aside from these awkwardnesses, the *Guhyasūtra* arguably reflects an odd uncertainty about the purpose of the *pratiṣṭhā*: is the *liṅga* to be the focus of a public temple or is it to be for private use? Such an uncertainty is not unparallelled in Śaiva literature: typically, accounts up to and including that of Somaśambhu give hints that reveal that they are sometimes speaking of the installation of images for *sādhana* or for private worship (see, for example, BRUNNER 1998:68–9, n. 2, commenting on *...muktyai, bhuktyai...*) and sometimes of the installation of images for public temples.[88] As for the *Niśvāsa*'s account, although it includes subjects that can surely only be relevant to large-scale (and therefore probably public) worship, such as a typology of *vimāna*-shapes (*Guhyasūtra* 2:20ff), and the positioning and orientation of a temple within a town (2:39–40), it is accompanied by assertions to the effect that the *pratiṣṭhā* is taught to meet the *sādhaka*'s need of a *liṅga* in order to begin *sādhana*. The topic is introduced, for example, as follows:

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[87] Perhaps one could argue that the absence of a moment of instilling Śaiva tantric mantras is connected with the way tantric *pūjā* is constructed, on each occasion involving an invocation of the mantras into the locus worshipped, followed by a dismissal at the end, which might in turn be related to an early tendency to worship Śiva in perishable *liṅgas* of earth/clay and such, but perhaps such a structure of *pūjā* developed in part because *sādhakas* typically appropriated ready-installed *liṅgas*.

> *siddhikṣetrāṇi puṇyāni yatra devo svayaṃ sthitaḥ*
> *ṛṣidevatajuṣṭāni siddhiliṅgāni yāni ca 1:34*
> *eṣām ekatame sthitvā liṅgaṃ vā sthāpya yatnataḥ*
> *tāṃ vidhiṃ sampravakṣyāmi śṛṇuṣv' ekamanā priye 1:35*

> Holy fields of power, wherever God has established himself [as a spontaneously occurring *liṅga*], or [wherever there may be] any *liṅgas* that are associated with powers and that have been used by sages and gods—he should station himself in one of these sorts of places, or he should carefully set up [his own] *liṅga*. I shall teach you that rite [of installation next]: listen with focussed mind, my dear.

And chapter 3, which immediately follows the account of *pratiṣṭhā*, and which is about the pursuit of *siddhis*, begins as follows:

> *gokulākulabhūdeśe coraḍāmaravarjite*
> *nissarppakīṭavalmīke ītibhiḥ parivarjjite 3:1*
> *devadevam pratiṣṭhāpya susahā⟨yo⟩...*

> In a country rich with herds of cattle, devoid of thieves and trouble-makers, without snakes, insects, ant-hills, and free of plagues, having installed the God of gods, with [the help of] a good assistant...

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[88] The *Kiraṇa*, by contrast, gives directions (*Kiraṇa* 19:14ff.) for the construction of a private temple (*devatāgṛha*) in the north-east corner of a private house, and it occasionally labels options that are to be followed in a private house (*mandira*) in contradistinction to options that are to be followed in a temple (*prāsāda*).

In short, Jun TAKASHIMA's intuition seems a good one: it seems as though the *Guhyasūtra* may indeed have integrated and begun to adapt prescriptions about *pratiṣṭhā* from a non-Mantramārgic tradition that was concerned with the installation of temples at a time when the Mantramārga was not.

References and borrowings in other literature

SANDERSON has drawn attention to various early references to the *Niśvāsa* when speaking of its having been drawn upon extensively by the redactor of the *Svacchanda* (2001:22–31):

> This work, which is much the largest of the Saiddhāntika scriptures, seems to have been of little importance when viewed with the perspective of the Kashmirian commentators and their successors, since they seldom refer to it. But there are reasons to suppose that in earlier times it was in the forefront of the tradition. In Cambodia, where later Indian developments do not appear to have penetrated, it was the principal authority of the Śaivas; the *Varāhapurāṇa* speaks of the Siddhānta as the teaching of this scripture, as though it knew no other; and the *Guhyasiddhi* of Padmavajra speaks of the teaching of the Siddhānta as following either 'the *Kālottara* etc.' or this text. That the text should have fallen into obscurity in later times is not surprising. For it contains, as we shall see, features that link it closely with the earlier, pre-Tantric Śaivism, too closely, I suspect, for the comfort of the later commentators, who received and further moulded a Siddhānta more starkly differentiated both from that Śaivism and from that of the non-Saiddhāntika Tantric systems of which the *Svacchanda* is exemplary.

To take the last of these references first, SANDERSON's fn. 3 of the same article (2001:6) explains that verses 8:11–16 of the *Guhyasiddhi*

> ...instruct the initiate to disguise himself as a Śaiva, win the confidence of a family of untouchables, teach them the Siddhānta, give them Śaiva initiation, receive the Dakṣiṇā and then exchange it for one of their unmarried girls, thus obtaining the consort necessary to the practice of his Vidyā-observance (*vidyāvratam*).

SANDERSON quotes Padmavajra's specification of the Saiddhāntika texts to be used thus (8:12):

> *darśayec ca tatas teṣāṃ dharmaṃ siddhāntapūrvakam*
> *kālottarādisaṃsiddhaṃ no cen niḥśvāsasambhavam*

Then he should reveal to them the Siddhāntadharma established in such [scriptures] as the *Kālottara*, or that whose source is the *Niśvāsa*.

SANDERSON has since quoted and discussed the passage at greater length (2009:144–5),[89] where he is more emphatic about the date of the *Guhyasiddhi*, describing it as "written in all probability in the eighth century".[90]

The *Varāhapurāṇa* refers to the text in chapter 71, some verses of which are quoted, as SANDERSON has pointed out (2006:154), by Aparārka in his commentary on *Yājñavalkyasmṛti* 1:7,[91] and some are quoted by Yāmunācārya in his *Āgamaprāmāṇya* (pp. 98ff). We give here just the first two of the passages of the *Varāhapurāṇa* that Aparārka quotes. They are printed together in a block, with no intervening *iti*, as though they formed a single unit:[92]

ye vedamārganirmuktās teṣāṃ mohārtham eva ca
siddhāntasaṃjñakaṃ pūrvaṃ mayā śāstraṃ pradarśitam
paśur yaḥ paśubhāvasthas sa yadā patito bhavet
tadā pāśupataṃ śāstraṃ jñāyate viśvamohakam [70:41c–43b]

• 70:42a siddhāntasaṃjñakaṃ pūrvaṃ] A[parārka]; nayasiddhāntasaṃjñābhir V[eṅkateśvara Steam Press]; nayasiddhāntamārgeṇa Y[āmunācārya's quotation in the *Āgamaprāmāṇya*] • 70:42b pradarśitam] A; tu darśitam V • 70:42c paśur yaḥ paśubhāvasthas] *conj.*; paśur yo 'paśubhāvasthas A; pāśo 'yaṃ paśubhāvas tu V • 70:43b jñāyate viśvamohakam] A; jāyate vedasaṃjñitam V

Just in order to bewilder those who abandon the path of the Vedas I earlier taught the body of works known as the Siddhānta.[93] A 'bound soul' (*paśuḥ*) is one who has the condition of a tamed beast: since (*yadā*) one 'falls' (*patitaḥ*) [because of it to such a condition], therefore this body of works that deludes the universe is known as 'Pāśupata'.[94]

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[89] He has mentioned it briefly also in 2006:154.

[90] For the justification, see SANDERSON 2009:144, fn. 332, in which he points out that the *Guhyasiddhi* is quoted in the *Caryāmelāpakapradīpa* of Āryadeva, which TOMABECHI assigns to the early years of the ninth century.

[91] The verses quoted ad *Yājñavalkyasmṛti* 1:7 on p. 12 correspond to 70:41c–73b, 71:55–57 and 70:36–37b. (The last of these quotations actually contains 10 *pādas*, but 4 have been omitted, probably because of eyeskip, in the Venkateswara Steam Press edition of the *Varāhapurāṇa* of *samvat* 1867.) There are of course variant readings, and the text transmitted in the edition seems in general inferior to that quoted by Aparārka. (SANDERSON makes the same observation about the critical edition (2006:211, endnote 3).)

[92] We are grateful to Patrick OLIVELLE for sharing with us a draft of his translation of this part of Aparārka's commentary. Of the lines that we reproduce below, only 70:41c–42b and 51ab figure among the lines quoted by Yāmunācārya.

[93] This may be among the oldest attestations of the label Siddhānta (Śaivasiddhānta) to identify the teachings of a group of scriptures of the Mantramārga, and therefore a

mayaiva mohitās te hi bhaviṣyanto janā dvija
laulyārthinas tu śāstrāṇi kariṣyanti kalau narāḥ
niḥśvāsasaṃhitā yā hi lakṣamātraṃ pramāṇataḥ
saiva pāśupato yogaḥ bhedāḥ pāśupatās tataḥ
etayā vedamārgāder yad anyad iha jāyate
tat kṣudrakarma vijñeyaṃ raudraṃ śaucavivarjitam [71:55–57]

• 71:55b bhaviṣyanto janā dvija] A; bhaviṣyaj jānatā dvijāḥ V • 71:55c tu] A; sva° V • 71:56cd pāśupato yogaḥ bhedāḥ pāśupatās tataḥ] A; pāśupatī dīkṣā yogaḥ paśupates tathā V • 71:57a etayā vedamārgāder] A; etasmād vedamārgād dhi V

It is I who have deluded these people of the future, o brahmin.[95] Men in turn (*tu*), desirous of pleasure, will create [further] scriptures in the Kali age. It is the *Niḥśvāsasaṃhitā*, which is one lakh [units of thirty-two syllables] in length, that is alone the [true] Pāśupata yoga; from it

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hint that the author of this part of the *Varāhapurāṇa* may after all have known of other scriptures than the *Niśvāsa* even though he mentions only the *Niśvāsa*. The earliest known datable use of the label Śaivasiddhānta remains that in the foundation inscription of what is today known as the Kailāsanātha temple in Kancheepuram, in a verse which alludes to the initiation of the Pallava king Narasiṃha II in the late seventh-century (see, e.g., GOODALL 2004:xix, fn. 17). If we were to follow the reading of V here, *nayasiddhāntasaṃjñābhir*, then we could perhaps understand 'with names such as Naya and Siddhānta', for YOKOCHI has suggested (2012:1155 and note 8 on p. 1159) that Naya may have been used as a label for the dualist doctrine of the Śaivasiddhānta in the ninth-century *Kapphiṇābhyudaya*. If, however, we were to follow Yāmunācārya's reading *nayasiddhāntamārgeṇa*, then *nayasiddhānta* becomes a single notion ('I earlier taught a body of works following the *nayasiddhānta*'), as it appears to be in *Brahmayāmala* 63 (labelled 61), verse 30. Perhaps, then, the expression *nayasiddhānta* may sometimes be a label with the same sense as Śaivasiddhānta; but we should be cautious, for it seems to have a more neutral sense, perhaps not different from that of *siddhānta*, in this half-line (6cd) from Devanāthaṭhākura's enumeration of the texts he consulted at the end of his sixteenth-century *Mantrakaumudī*: *tantraṃ śrībhuvanaiśvaryāḥ nayasiddhāntam ādarāt*.

[94] We interpret this as a mocking *nirvacana* intended to subvert the term, which is of course usually regarded as meaning "taught by Paśupati" (*Aṣṭādhyāyī* 4.3.101: *tena proktam*). In the light of the confusion in the transmission in 42c, Yuko YOKOCHI (personal communication) has suggested that it is perhaps possible that what was originally written was *pāśur*, an irregular word the intended meaning of which would be 'one in the state of a *paśu*', rather than the regular *paśur*, since this would account for the long vowel in *pāśupata*.

[95] Rudra is speaking to Agastya.

the various [forms of the religion of the] Pāśupatas [arise].[96] Whatever [practice] arises here [on earth] because of this [text] that is other than Vedic should be understood to be base ritual that is cruel and devoid of purity.

Just before this in chapter 71, Rudra has explained that it was in response to a plea to mitigate a curse of Gautama that had deluded brahmins into following pointless Raudra practices that he created the *Niśvāsa* as a work that involved some Vedic ritual.

ūcur māṃ te ca munayo bhavitāro dvijottamāḥ 50
kalau tvadrūpiṇaḥ sarve jaṭāmukuṭadhāriṇaḥ
svecchayā pretaveṣāś ca mithyāliṅgadharāḥ prabho 51
teṣām anugrahārthāya kiṃcic chāstraṃ pradīyatām
ye cāsmadvaṃśajāḥ sarve vartteyuḥ kalipīḍitāḥ 52
evam abhyarthitas tais tu purāhaṃ dvijasattama
vedakriyāsamāyuktāṃ kṛtavān asmi saṃhitām 53
niḥsvāsākhyāṃ tatas tasyāṃ līnā bābhravyaśāṇḍilāḥ
alpāparādhaṃ śrutvaiva gatās te dāmbhikā' 'bhavan 54

71:51b jaṭāmukuṭa°] AV; jaṭālaguḍa° Y

And these sages told me: 'All brahmins in the Kali age will take on your form, bearing matted locks heaped up in a crown, deliberately dressing as corpses, bearing the marks of a sham [religion], o Lord! Please give some teaching to bestow grace on them, and all those born of our lineage who will be oppressed by Kali may [then] turn [back from falsehood].' Beseeched thus by them, o best of brahmins, I produced long ago a scripture that involved Vedic rites called the *Niḥśvāsa*. The Bābhravyas and Śāṇḍilas [would then be] absorbed in that [scripture]. As soon as those [sages] heard that the faults [of their descendants] would be diminished, they left [Kailāsa] and became puffed up with pride.

The *Varāhapurāṇa* appears to go on to say that those who practise the impure forms of Rudra-worship that are taught in false scriptures inspired by the Veda-congruent *Niśvāsa* are to be seen as Ucchuṣmarudras (*ucchuṣmarudrās te jñeyāḥ*).[97]

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[96] This seems strange because in the future world that the sages describe to Rudra in 75:51 (quoted below) the people for whose benefit the *Niśvāsa* will be taught will already have been wearing what might be considered Pāśupata marks, such as matted locks and the accoutrements of dead bodies. Should the other reading perhaps be preferred here? It might be rendered: 'is alone [the true teaching relating to] Pāśupata initiation and the [true] yoga of Paśupati.

These chapters fall among those which HAZRA considers to be the oldest part of the work and which he dates to "between the middle of the 8th and the beginning of the 9th century A.D., i.e., about 800 A.D." (HAZRA 1940:104). On the same page, incidentally, he makes the following interesting, if debatable, observation:

> As in the Rudra-gītā of the Varāha-p. the words 'raudra' and 'pāśupata' have been used to mean the Āgamic Śaivas and their scriptures, these chapters should not be placed later than the beginning of the 9th century A.D., because the distinctive terms 'Saiva' and 'Āgama' were well-known in the 9th century A.D.

As for the quotations in Cambodia, which are detailed in fn. 28 on pp. 22–3 and in fn. 5 on pp. 7–8 (of SANDERSON 2001, as well as SANDERSON 2006:154–156), all belong to the tenth, eleventh or twelfth centuries and are therefore not relevant to the question of the dating of the text. One of these inscriptions, however, is worth particular mention for another reason: it alludes to a commentary having been written upon the *Guhya*, in other words on the *Guhyasūtra*, by a certain Bhūpendrapaṇḍita, namely K. 692, an inscription which is to be dated to either 1189 or 1195 AD (thus CŒDÈS 1937:227). The fifth verse reads:

bhūpendrapaṇḍitapadaṃ munimastakāli-
mālānataṃ kajam iva praṇamantu santaḥ
saṅsārasindhubhuvanoddharaṇāya guhya-
ṭīkāpathā yad akarod yamasadma śūnyam

'May the good bow before the foot of Bhūpendrapaṇḍita, like a lotus, the garland of bees at whose top is [formed by] the heads of [bowing] sages, for, in order to raise the world up from the ocean that is *saṃsāra*, he has rendered the abode of Yama empty by means of his commentary on the *Guhya*.'

In India, as SANDERSON's above-quoted remarks suggest, no such commentary was composed, or at least none was known in South India to Vaktraśambhu, the twelfth-century disciple of Aghoraśiva,[98] for he lists the twelve *Siddhāntatantras* which he knew to have commentaries in his *Mṛgendrapaddhatiṭīkā* (namely the *Raurava*, *Svāyambhuvasūtrasaṅgraha*, *Mṛgendra*, *Kiraṇa*, *Parākhya*, *Mataṅga*, *Sūkṣmasvāyambhuva*, *Dviśatikālottara*, *Sārdhatriśatikālottara*, *Catuḥśatikā*, *Sarvajñānottara* and *Mohaśūrottara*) separately from the thirteen-hundred-verse recension of the *Kālottara* and the *Niśvāsa*, which he regarded as not having been commented upon.[99]

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[97] The text of the *Varāhapurāṇa* continues beyond Aparārka's quotation as follows: *ye rudram upajīvanti kalau vedāntikā narāḥ/ laulyārthinaḥ svaśāstrāṇi kariṣyanti kalau narāḥ/ 58/ ucchuṣmarudrās te jñeyā nāhaṃ teṣu vyavasthitaḥ/ bhairaveṇa svarūpeṇa devakārye yadā purā/ 59/ narttitaṃ tu mayā so 'yaṃ sambandhaḥ krūrakarmaṇām/ kṣayaṃ niniṣatā daityān so 'ṭṭahāso mayā kṛtaḥ/ 60/*.

The absence of commentarial literature on the *sūtras* of the *Niśvāsa* or indeed of quotations drawn from them — for identifiable quotations that are labelled as belonging to the *Niśvāsa* seem invariably to belong to the *Niśvāsakārikā* — must be contrasted with the abundant borrowings in earlier scriptural literature. The following list (table 2 on p. 72), no doubt incomplete, covers only the *Mūlasūtra*, *Uttarasūtra*, and *Nayasūtra*, and leaves aside the many hundreds of verses shared between the *Guhyasūtra* and other works, notably the *Svacchanda*. Nor does it take account of the *Niśvāsamukha*, which, as the thesis of Nirajan KAFLE demonstrates, was the source for almost half of the *Śivadharmasaṅgraha* (chapters 5, 6, 7, 8 and 9).[100]

A conclusion to the discussion of dating

None of the external references to the *Niśvāsa* takes us back before the eighth century, but, as we mentioned at the beginning of this discussion, we feel that the cumulative weight of the various other pieces of what might individually have been considered merely suggestive evidence allows us to feel some confidence that all four *sūtras* of the *Niśvāsa* had probably attained their present form by the seventh century, before the systematising efforts visible to us in the *Svāyambhuvasūtrasaṅgraha* and in Sadyojyotiḥ's commentary thereon. As for the time that must be allowed to have elapsed between the composition of the early kernel, the *Mūlasūtra*, and the latest layers, the final chapters of the *Guhyasūtra*, this will inevitably be a question of taste.

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[98] For Vaktraśambhu's being Aghoraśiva's disciple, see GOODALL 2000:210–11, fn. 8; for a discussion of his name, see SANDERSON 2007:245, fn. 48

[99] ...*sadyojyotiprabhṛtibhir mahadbhir ācāryair vyākhyāteṣu śrīmad-Raurava-Svāyambhuva-Mṛgendra-Kiraṇa-Parākhya-Mataṅga-Sūkṣmasvāyambhuva-Dviśati-Sārdha-Triśati-Catuḥśatikā-Sarvajñānottara-Mohaśūrottareṣu, avyākṛteṣu* (conj.; *vivyākṛteṣu* MS) *śrīmat-Trayodaśaśatikā-Niśvāsādiṣu*... (T. 1021, p. 111).

[100] An edition of these chapters is included as an appendix to KAFLE's forthcoming thesis. The first parallels between the two texts were pointed out by SAMBANDHAŚIVĀCĀRYA and alluded to by Anil KUMAR ACHARYA (2009*:83ff), both of the IFP. Anil KUMAR ACHARYA's thesis (2009*) furnishes a first critical edition of chapters 1–3 of the *Śivadharmasaṅgraha*.

Table 2: Verses in the 1st 3 *sūtras* of the *Niśvāsa* found used elsewhere

Mūlasūtra 1:2c–3	*Guhyasūtra* 12:19–20b
Mūlasūtra 1:4–5b	*Tvaritāmūlasūtra* 1:6–7b
Mūlasūtra 1:6c–7	*Tvaritāmūlasūtra* 1:7c–8
Mūlasūtra 4:1	*Matasāra* 4:1
Mūlasūtra 4:7ab	*Matasāra* 4:?, f. 31v
Mūlasūtra 6:6–15	*Sārdhatriśatikālottara* 19:2–11
Mūlasūtra 6:10ab	‘*Kāmika*’ (*Tantrāloka* 23:47cd)
Mūlasūtra 7:20ab	*Jayadrathayāmala* 2.3:86cd
Mūlasūtra 7:20c–21b, 22	*Svacchanda* 328c–330
Mūlasūtra 8:1–3b	*Timirodghāṭana* 10:16c–18
Mūlasūtra 8:7	*Timirodghāṭana* 10:21c–22b
Mūlasūtra 8:8	*Timirodghāṭana* 10:23c–24b
Mūlasūtra 8:9ab	*Timirodghāṭana* 10:23ab
Mūlasūtra 8:13c–14b	*Timirodghāṭana* 10:24c–25b
Mūlasūtra 8:14cd	*Matasāra* 2:?, f. 14v
Mūlasūtra 8:16–17	*Timirodghāṭana* 10:25c–27b
Uttarasūtra 1:10–11	≈ *Svacchanda* 5:5–7
Uttarasūtra 1:23	*Svacchanda* 8:27c–28b
Uttarasūtra 1:33	*Jayadrathayāmala* 1.36:42b–43b
Uttarasūtra 3:3ab	*Svacchanda* 5:24cd
Uttarasūtra 4:23c–24b	*Svacchanda* 2:145
Uttarasūtra 4:24c–25b	*Svacchanda* 2:148
Uttarasūtra 4:42	*Svacchanda* 2:234c–235b
Uttarasūtra 4:51c–52b	*Svacchanda* 11:199 [= *Tantrasadbhāva* 10:195]
Uttarasūtra 5:36c–49	≈ *Śatikakālottara* 90c–104
Nayasūtra 1:98c–99b	*Svacchanda* 11:103
Nayasūtra 2:6–9	*Svacchanda* 11:316–319 (appendix II)
Nayasūtra 2:17c–20b	*Svacchanda* 11:196–198 [=*Tantrasadbhāva* 10:192–194]
Nayasūtra 2:21–102	*Svacchanda* 12:1c–82 (appendix II)
Nayasūtra 3:1–72	*Svacchanda* 12:83–157 (appendix II)
Nayasūtra 4:12–14b	*Svacchanda* 12:163–165b (appendix II)
Nayasūtra 4:51	*Svacchanda* 11:35c–36b
Nayasūtra 4:79	*Tantrasadbhāva* 9:352c–353b
Nayasūtra 4:100–144b	*Svacchanda* 7:285c–330 (appendix I)
Nayasūtra 4:107c–144b	=*Tantrasadbhāva* 28:18c–60b
Nayasūtra 4:144c–158	*Niśvāsakārikā* 37:10–24 (appendix IV)
Nayasūtra 4:149cd	*Rauravasūtrasaṅgraha* 3:28ab

We think that the two extremes should be separated by at least a century. For further fuzzy evidence that points to the later layers, particularly the *kalpas* in prose, of the *Guhyasūtra* being completed by the seventh century, see our concluding remarks about magic on p. 84 below.

The place or places of composition?

For the earliest three *sūtras* of the text, there is very little evidence indeed that could be used to point to a particular place of composition. All that can be determined is that they are probably Northern works rather than Southern ones. This is suggested by the description of the script that is given in *Nayasūtra* 1:31ff, and also, arguably, by some of the irregularities of language described below, in particular such Prakritisms as *sāyojya* (in *Uttarasūtra* 4:51, 5:14, 5:29, 5:45, and *Nayasūtra* 3:67, 4:5), Damanīśa (for Damaneśa, in *Mūlasūtra* 5:14), *vāgendriya* (for *vāgindriya*, in *Nayasūtra* 2:30 and 3:9), *jagīśa* (for *jagadīśa*, in *Uttarasūtra* 1:7) and *jagotpatti* (for *jagadutpatti*, in *Nayasūtra* 2:84). These are not usages found in the corpus of Southern *Siddhāntatantras*. The few toponyms, however, such as Kailāsa (*Mūlasūtra* 1:2), have a mythical status that makes them useless as geographical pointers. It is only in the next layer of composition, that of the *Guhyasūtra* and *Niśvāsamukha*, in which we find a toponym that is neither semi-mythical nor simply part of a list, namely Kedāra (*Niśvāsamukha* 3:28 and *Guhyasūtra* 16 *passim*). But even if we were to make the tentative assumption that those parts of the text are likely to have been written near Kedāra, we could not from that conclude anything about the place or places of composition of the earliest three *sūtras*.

Some remarks on yoga

Through the above discussion of archaisms and of evidence that might point to its being older than other Śaiva tantric literature, we have revealed or mentioned in passing numerous features of the religious world of the text. A picture has emerged of a group of Śaiva enthusiasts who have placed magic and soteriology on the same plane: liberation (*mukti*) and the enjoyment of supernatural powers (*bhukti*) are both goals to be attained through the same means, namely the ritual propitiation and manipulation of *mantras*. Social religion is largely absent, and that seems to be because the movement recruited from the adherents of a substrate brahmanism that provided the rites and values of social religion. The central rituals, taught repeatedly in the *sūtras* of the *Niśvāsa*, each time using different mantra-systems, are two rituals of initiation, the first, *vidyādīkṣā*, being a rite for neophytes that qualifies them for *mantrasādhana*, and the second, *nirvāṇadīkṣā*, a rite apparently for confirmed *sādhakas* that guaranteed liberation. These initiations were presumably held to place the followers of the religion of the *Niśvāsa* above and beyond the laity of social brahmanism. We may assume that their ritual obligations were considerable, for although we do not find a schedule of daily ritual duties laid out as in a *paddhati*, the information from which one could be extrapolated is clearly there, and there are clues that indicate that such a schedule was presupposed.[101] What we have until now barely touched upon is the rôle of yoga, which is the principal subject-matter of the *Nayasūtra* and occupies a large part of the *Uttarasūtra*. For magical powers were to be pursued not only through rituals, but also through yogic practices. As we would expect for such an early work, the yoga taught is not a sort of regimen of virtuosic physical exercises.[102] Good upper-body posture appears to be described (in *Nayasūtra* 4:106) and a handful of leg-postures (*āsana*) are taught (in *Nayasūtra* 4:14c–16 and 4:105), but any one of these may be adopted, for the emphasis is on finding and maintaining a comfortable posture (see also 4:106) for meditation.

Unlike Pātañjala yoga, the *Niśvāsa*'s yoga is not divided into eight "limbs" (*aṣṭāṅga*), nor does it spell out at any point the *aṅgas* that it contains, but it speaks of itself as teaching at one point (in *Nayasūtra* 4:24) an essential "supportless" (*nirālamba*) yoga that goes beyond the yoga of six "limbs" (*ṣaḍaṅgayogavarjitam*) or that is without those "limbs". This shows that the redactor of the *Nayasūtra* was aware of an existing *ṣaḍaṅgayoga*,[103] and it suggests that he thought of the *Nayasūtra* as building upon or transcending that tradition.

We have remarked that the conception of the yogic body reflected in the *Niśvāsa* is archaic in that it has only two tubes and makes no reference to the *dvādaśānta* or to the *kāraṇeśas* (see p. 33 above). But we could also emphasise what might have been relatively new features in its time, such as its lengthy *tattvajaya*, in other words a yogic conquest of the *tattvas* that extends the notion of *bhūtajaya*, 'conquest of the elements', that we find in *Yogasūtra* 3.43 to reach well beyond the ontological ladder of the Sāṅkhyas (see *Uttarasūtra* 5 and *Nayasūtra* 3).

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[101] Note the use of the expression *nityahoma*, for instance, in *Uttarasūtra* 2:14 and 2:17.

[102] If one were determined to find in the *Niśvāsa* a precursor for such a physical yoga, one could, as James MALLINSON has pointed out to us, draw attention to the passage instructing the *sādhaka* to shape his body into the written form of all the letters of the syllabary in *Nayasūtra* 1:32ff (referred to above on p. 36).

[103] For a detailed discussion of Śaiva *ṣaḍaṅgayoga*, see VASUDEVA 2004:367ff.

In this *tattvajaya*, the meditation on each *tattva* from *prakṛti* onwards is to be accompanied by meditation on a sound-element of the NAVĀTMAN that has been taught in *Uttarasūtra* 1:11ff to correlate with that particular element. Thus in *Uttarasūtra* 5:10 we learn that meditation on *prakṛti* is to be accompanied by meditation on the syllable Ū. Whether this blending of visualisation with meditation on mantric *bījas* other than OṂ (rather than other sorts of *mantrajapa*) is an innovation we cannot say. One feature that seems odd about the matching of mantric-elements with levels is that when the *tattvajaya* begins at the bottom of the cosmos in *Nayasūtra* 3, all of the evolutes of *prakṛti* are also assigned the *prakṛtibīja*, namely Ū. This means that the visualisations of earth, water, fire, air and ether lack something that becomes a widespread distinctive feature in later accounts of "meditative fixations" (*dhāraṇā*) on the elements, namely their associations with the semi-vowels LA, VA, RA, and YA and with HA respectively. The convention of associating the semi-vowels with the elements may nonetheless have existed, for the *Mūlasūtra* speaks of an *agnibīja* (in 3:8), which we have assumed to refer to RA.[104] Of the others, *vāyubīja* and *varuṇabīja* are explicitly mentioned frequently, but only in relatively high-numbered chapters of the *Guhyasūtra*.[105] As for the letter L, it is assigned the labels *mahendra*, *māhendra* and *aindra* in *Guhyasūtra* 13:51, 15:73, 15:102, 15:121,[106] but it is once called *kṣmavarṇa* (in *Guhyasūtra* 15:129), presumably in the sense of 'the sound of earth (*kṣmā*)', and once called *pārthiva* (in *Guhyasūtra* 15:140). The letter associated with *ākāśa*, however seems not to be H, but rather M,[107] just as it is in Pāñcarātra sources.[108] As for the letter H, it gets instead the names *mokṣada* (*Guhyasūtra* 13:131) and *hetubhūta* (*Guhyasūtra* 15:69, 15:85).

It is possible, therefore, that the classical associations between the semi-vowels and the first four elements came into being over the period of redaction of the *Niśvāsa*. The completion of the set with H and their further association with five *dhāraṇās* seem to have come later still. For outside the context of *bhūtaśuddhi*, early Pāñcarātra sources speak not of five *dhāraṇās* focussing on the five elements, but of only two, namely *dahana* and *plāvana*; other early Saiddhāntika sources speak of four, only the first two of which are clearly associated with elements, namely the *āgneyī* and the *vāruṇī* or *saumyā dhāraṇās* (for references, see TAK3, s.v. *dhāraṇā*, and TAK1, s.v. *āgneyī dhāraṇā*).

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[104] This is the sense it bears later in the text, e.g. in *Guhyasūtra* 13:45.

[105] For *vāyu*, see *Guhyasūtra* 13:14, 13:42, 13:146, 15:26, 15:52, 15:71, 15:92, 15:95, 15:115, 15:155, 15:194. (See also 13:134, where it is alluded to as *antarātmā*.) The letter VA is described as *varuṇasaṃjñakam* in *Guhyasūtra* 13:15ab, as *vāruṇa* in 15:72, 15:121 and 15:180, as *varuṇa* in 15:148, as *toya* in 13:133, and it is alluded to in *Guhyasūtra* 13:153ab as follows: *tṛtīyasya caturthan tu varṇam āpyāyanam priye*. 'The fourth of the third group [namely V, which is] the letter that nourishes'.

[106] For a possible explanation of why such expressions might have come to mean 'earthen', see our note on *Uttarasūtra* 5:28 on p. 394 below.

[107] A confusing range of labels is used for the letter M in the *mantroddhāra* sections of the *Guhyasūtra*: *binduyoni* (in 13:9, 13:17, 13:38, 13:44, 13:65, 13:68, 13:71, 13:80, 13:167, 15:5, 15:18, 15:54, 15:83, 15:151, etc.); *bindu* (in 15:51) *vyāpaka* (in 13:49, 13:76, 13:82, 13:112); *ākāśastha* (in 13:176); and various synonyms of ether in 13:136cd: *vyomabījaṃ punar vakṣye vyomasthaṃ vyoma eva saḥ*.

[108] See *Jayākhyasaṃhitā* 10:18–19.

The classical Śaiva *dhāraṇās* used in *bhūtaśuddhi*, such as we find for example in *Parākhya* 14:33ff, appear in other words to be starting to form at the time of the redaction of the *Nayasūtra*, and we can see from Buddhist accounts, such as that of the *Vairocanābhisambodhi*, and from those of other slightly later Śaiva sources, such as *Kiraṇa* 58 and *Sārdhatriśatikālottara* 2:2–4, that the full set of conventions took some time to settle.[109] According to such classical Śaiva conventions, which are closely mirrored in the Pāñcarātra,[110] the earth is associated with the semi-vowel LA and is to be visualised as yellow, square and marked with *vajras*; water is associated with the semi-vowel VA and is to be visualised as white, half-moon-shaped, and marked with white lotuses; fire is associated with RA and should be visualised as a red triangle marked with flames; wind is associated with YA and is visualised as a gray or black disc or hexagon marked with six dots; ether is associated with HA and is to be visualised as emptiness marked by emptiness. They are to be purified respectively by five, four, three, two and one yogic *udghātas*.[111] In the *Nayasūtra*, however, not only is each element assigned the same *bīja*, namely Ū, as we have just seen above, but shapes of *maṇḍalas* are not prescribed and in only two cases are colours mentioned: earth is said to be yellow and wind is said to be 'whirling with black dust' (*kṛṣṇareṇvākulaḥ*).

The emergence of one other *bījamantra* in the context of yogic practice may be mentioned in passing, namely the CATUṢKALA. If our tentative interpretations of the opening verses of *Nayasūtra* 4 are not too far from what the redactor intended to express, then this passage speaks of meditation involving the visualisation of the graphic form of a seed-syllable, perhaps HŪṂM, that expresses the nature of Sadāśiva,[112] its four mantra-divisions

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[109] For further elaboration of this point, see GOODALL and ISAACSON forthcoming.

[110] For presentations of the *Jayākhyasaṃhitā*'s account of *bhūtaśuddhi*, see RASTELLI 1999:201off and FLOOD 2000.

[111] See below ad *Nayasūtra* 4:115–117.

[112] Note that the label CATUṢKALA is retained by Kṣemarāja for speaking of the *mūla-*

(*kalā*) being the four *kalās* that are *nivṛtti*, *pratiṣṭhā*, *śānti* and *vidyā* (for which see p. 42 above). This is interesting for more than one reason: not only is it a further instance of the integration of *bījamantras* into yoga, it is also an instance of what appears long to have remained widespread in tantric Buddhist practice but that appears soon to have lost importance in the Śaiva Mantramārga, namely the visualisation of mantric graphemes. The same emphasis on the visual aspect of the *varṇas*, which in later Śaivism cedes entirely to a preoccupation with their sonic aspect, is evident elsewhere too in the *Niśvāsa*, most obviously in *Nayasūtra* 1:32ff (referred to above on p. 36), where the *sādhaka* is exhorted to see the shape of every letter of the syllabary in his own body.

Turning to yogic terminology, the *Niśvāsa* appears also to be among the earliest surviving works to use (in *Nayasūtra* 4:110ff) the now ubiquitous labels *recaka*, *pūraka* and *kumbhaka* (and variants of those names) for the three principal divisions of breath-control (*prāṇāyāma*). In fact, the *Niśvāsa*'s *prāṇāyama* is not quite the same as this widespread tripartite one, for it also includes a fourth stage that it calls *supraśānta*, which, although now little known, can be found in some other early Śaiva works, as well as in certain Buddhist tantric ones (see our note on *Nayasūtra* 4:113).

Unless we assume them to be hyperbole, the claims made about the rewards of yogic practice (such as, for example, in *Nayasūtra* 4:5) suggest that yoga, like *dīkṣā*, might have been considered to be an independent path to liberation. We find no trace, however, of the notion that *yoga* was one of four paths, along with *kriyā*[*pāda*], *caryā*[*pāda*] and *jñāna*[*pāda*], that could be followed, together or separately, to attain the liberated state. Indeed the four *pādas* are nowhere mentioned, either as *upāyas* and therefore as topics that the work must cover (the sense found, for example, in the *Kiraṇa*), or in the apparently later sense of text-divisions devoted to those four topics.[113]

Yoga, again like *dīkṣā* (or more precisely the rituals which the *sādhaka* may practise after having received *dīkṣā*), is of course also a means of access to magical powers, for through yogic practices the yogin attains supernatural control over his own body and faculties. But while the grimoires of the *Niśvāsa*, as we shall see in the next section, contain recipes for such ends —disappearance (*antardhāna*), flying (*ākāśagamana*), traversing great distances fast (*pādapracāra*[114])— they add also means to control other objects and persons: magical murder, subjugation of others (*vaśīkaraṇa*), attain-

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mantra of Svacchandabhairava: see *Svacchandatantroddyota* ad 9:94 and *passim*.

[113] For a discussion of the four *pādas* and how understanding about what they are shifts, see Goodall 1998:lviii ff.

[114] For this expression and its sense, see TAK 3, s.v. *pādapracāra*.

ment of wealth, destruction of villages and towns, obtaining a *vetāla* as a slave, and so forth. The supernatural powers attained through the yoga of the *Niśvāsa*, however, appear to remain the same as the powers of magical control over one's own body and faculties that had already been associated with yoga long before: flying (*Yogasūtra* 3.42), entering someone else's body (*Yogasūtra* 3.41), acute hearing (*Yogasūtra* 3.41), attainment of beauty and vigour (*Yogasūtra* 3.46), attainment of omnipotence and omniscience (*Yogasūtra* 3.49) and the eight powers (*aṇimādi*) of *aiśvarya* (*Yogasūtra* 3.42).

Some remarks on magic

We have referred above to the shared magical universe to be found in early Buddhist tantric works, in the *Vīṇāśikhatantra* and in the *Niśvāsa*, and we could compare this with other early non-tantric literature in which similar-sounding spells appear, for instance *Arthaśāstra* 14. But since this volume is primarily concerned with the three earliest *sūtra*s of the corpus—a layer of composition in which no magical recipes are spelled out, even if we think it reasonable to assume that such recipes existed and were presupposed by the redactors of the text, as the conception of *vidyādīkṣā* suggests—we intend to postpone a detailed exploration of this rich subject to our edition of the *Guhyasūtra*. Just to give an idea, however, of this magical thought-world, we quote below four passages that we have commented upon at considerable length in a recent paper (GOODALL and ISAACSON, forthcoming), two drawn from the *Guhyasūtra* and two from the *Mañjuśriyamūlakalpa*, that furnish plentiful examples of shared magical ideas.

E.g. 1, *Guhyasūtra* 3:54c–64 (f. 49^{v}):

nārīrajaṃ tu saṃgṛhya tṛlohapariveṣṭitam 3:54
aśvatthapatraiḥ saṃcchādya daśasāhasramantritam
vadane tu samutkṣipya gacchate yojanāśatam 3:55
anastamitam āditye punar āgacchate drutam
gṛhītvā rājakhaḍgaṃ tu śūrakhaḍgaṃ tv asambhave 3:56
puṣpalohamayaṃ vāpi pañcagavyasuśaucitam
aśvatthapatrais sa⌊ñcchādya a⌋[4]śvatthadalachāditam 3:57
śivatattvāyutaṃ japtvā sa graheṣu prasiddhyate
tṛvidhā tasya siddhi syād *ūṣme dhūme* ca *jvālite* 3:58
ūṣme pādapracāran tu antardhānan tu dhūmake
ākāśagāmī jvalite sarvalokeṣu saṃkramet 3:59
siddhavidyādharo hy eṣa na kvacit pratihanyate
ekaliṅge ekavṛkṣe śmaśāne saṃgame vane 3:60

⌊tatra maṇḍala⌋[5]m ālikhya tattvāṅgabhuvanaṃ śubham
akṣatam mṛtakaṅ gṛhya sthāpayitvāviśaṅkitaḥ 3:61
susnāpitaṃ suliptāṅgaṃ puṣpasragdāmabhūṣitam
hṛdi tasyopaviṣṭan tu tatvena sravitañ carum 3:62
tasya vaktre tu hotavyaṃ śatasāhasramāyutam
tato jihvā viniṣkrāmet tāṃ tu mantreṇa cchedayet 3:63
sā jihvā bhavate khaḍgā gṛhya vidyā⌊dharo bhavet⌋
[6] ⌊av⌋yāhatagatis so hi jīved ācandratārakam 3:64

Taking menstrual blood and enclosing it in three metals, wrapping it in *aśvattha* leaves and reciting the mantra over it ten thousand times, if he pops it in his mouth, he can travel a hundred leagues and return quickly again before sunset. Taking a king's sword or, if that is impossible, a hero's sword, or [failing that] one made of *puṣpaloha*, cleansing it well with the five products of the cow, [he should cover it?] with *aśvattha* leaves. Once it is covered with *aśvattha* leaves, after reciting the ŚIVATATTVA over it ten thousand times at times of eclipse (*graheṣu*) he will succeed. The supernatural power [that may be attained] is of three kinds according to whether heat, smoke or flames manifest themselves. If there is heat, then he can cover great distances on foot (*pādapracāra*); if there is smoke, he may become invisible; if there are flames, he may walk in the sky and cross through all the worlds. For such a man is a fully realised Vidyādhara; he cannot be opposed anywhere. In a place where there is only one *liṅga* or only one tree, or in a cremation ground, or at a confluence of rivers, or in a forest, he should there draw the *maṇḍala*, the auspicious *maṇḍala* of the TATTVA and the *aṅgamantras*. Having obtained an undamaged corpse and having washed it without allowing himself to feel reluctance, [such that is] well washed, the limbs smeared [with oil], and adorned with flowers and garlands, he should sit on its heart region. The *caru* [should be] cooked while repeating the TATTVA. In its mouth he should perform fire-oblations, hundreds, thousands, tens of thousands. Then the tongue will emerge; he should cut it off while uttering the mantra. That tongue will become his sword; having grasped it, he will become a spell-bearer. For he will live as long as moon and stars with nothing to impede his movements.

E.g. 2, *Mañjuśriyamūlakalpa*, chapter 55, p. 713:
atha vetāḍaṃ sādhayitukāmaḥ akṣatāṅgaṃ mṛtakaṃ gṛhya śmaśāne ekavṛkṣe vā catuḥpathe vā ekaliṅge vā sarvabhūtikāṃ balim upahṛtya *mahādevasya dakṣiṇamūrtau* maṇḍalakam upalipya baliṃ datvā snānā-

bhyalaṅkṛtaṃ kṛtvā bhasmanā maṇḍalakaṃ likhya tasya madhye pūrvaśiraṃ sthāpya śuklapaṭapracchāditasādhakaḥ śuklavāsasasakhāyaḥ diśāpālāṃ sthāpayet. kṛtakṣasyopari (= *mṛtakakakṣopari*?) upaviśya tasya mukhe tilasarṣapāṃ juhuyāt. tāvad yāvat tasya mukhā[n] maṇir nirgacchati. tāṃ gṛhyātmano mukhe prakṣipya sarvabhūtikabalim upāhṛtya *dakṣiṇamūrtau* sthitaḥ haritālamanaḥśilāñjanamañjiṣṭhārocanām ekatrayaṃ (= ° *rocanānām ekatamaṃ*?) gṛhya aśvatthapatrāntaritāṃ kṛtvā tāvaj japed yāvat *trividhā siddhir iti ūṣmāyati dhūmāyatijvalati.* ūṣmāyamāne pādapracārikāṃ pañcavarṣasahasrāyur bhavati. sarvasattvavaśīkaraṇam. dhūmāyamāne'ntardhānaṃ daśavarṣasahasrāyur bhavati. jvalitena sarvavidyādharo bhavati.

> Now one who desires to gain power over a *vetāla* should take an undamaged corpse, and having brought a *bali*-offering for all *bhūtas* to the cremation ground, or to a place with one tree, or a cross-roads, or to a place with only one *liṅga*, he should draw the *maṇḍala* to the South side of the Śiva's form, and having offered the *bali* and adorned [the corpse] by washing it and so forth, he should draw a *maṇḍala* with ash on its midriff, place it so that its head is in the East and set up protectors of the directions. The *sādhaka* should be covered in white cloth and accompanied by a ritual assistant clothed in white. Sitting on the torso of the corpse, he should oblate sesame and mustard seeds into its mouth until such time as its jewel[-like tongue?] should emerge from its mouth. Taking hold of that, he should put it into [his own] mouth, offer a *bali* for all *bhūtas*, and standing in such a way that the form [of Śiva] presents its Southern side (*dakṣiṇamūrtau*), he should take one or other the ingredients yellow orpiment, red arsenic, collyrium, madder, or a bovine bezoar,[115] he should wrap it in *aśvattha* leaves and then recite over it until [one of the] three types of *siddhi* should arise: it will become hot, it will smoke, [or] it will burst into flame. If it gets hot, he can cover great distances on foot, he will live for five thousand years, [and he will be capable of] subjugating all creatures to his will; if it smokes, he can become invisible, and he will have a life-span of ten thousand years; if there are flames, he will become the bearer of all spells (*vidyādharaḥ*).

E.g. 3, *Guhyasūtra* 10:27ff, f. 80^{v}:
japamānam eva māsena pūrvasevā kṛtā bhavatīty evaṃ kṛṣṇayor ekatamena ekaliṅge yathāvibhavataḥ (10:27) pūjāṃ krtvā devadevaṃ vijñā-

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[115] Some might prefer to translate 'ox-bile orpiment. See GOEPPER 1993:31 and fn. 93, commenting on the use of human and bovine bezoars in Buddhist tantric magic.

payet karma siddhiṃ ca punaś ceti (10:28) dikpālā rakṣāṃ me kuru mama kṛpaṇasya sahaibhiḥ sahāyāṃ. dakṣiṇāyāṃ mūrtau kuśaviṇḍopa⌊viṣṭaḥ⌋ (10:29) añjanamanaḥśilāharitālagairikarocanādyānāṃ[116] siddhadravyāṇām ekatamaṃ gṛhya kapilāghṛtasahasrasaṃpātābhihutaṃ kṛtvā pradakṣiṇāvartair[117] aśvatthapatraiś caturbhiḥ pracchādya tṛbhiḥ sthāpya dakṣiṇapāṇināvaṣṭabhya japet (10:30). aṣṭasahasrahomena trividhā siddhir bhavati (10:31). uṣme pādapracārikāṃ,[118] dhūmāyamāne'ntardhānam, jvalitenākāśagamana⌊m⌋ (10:32).

> By reciting [the mantra] for one month the preliminary propitiation is accomplished. [When it has been] thus [performed] on either of the two dark [days, in other words on either the eighth or the fourteenth of the dark fortnight], at a place where there is only one *liṅga*, he should perform a rite of worship in accordance with his wealth, and then he should inform the God of gods of the rite [he is about to perform] and of the power [he seeks to obtain] thus: "Protectors of the directions! protect and accompany me, who am pitiable, along with these [my helpers(?)]". Seated on a seat of *kuśa* grass with the South face [of the *liṅga*/*maṇḍala*] towards him, he should take one among the various power substances, such as collyrium, red arsenic, yellow orpiment, red chalk and bovine bezoar-stones, purify it with a thousand *sampāta*-oblations using the ghee from a tawny cow, wrap it with four right-hand-twisting *aśvattha* leaves, set it down with three [further such leaves beneath it(?)], support it with his right hand and recite [mantras over it]. After one thousand and eight oblations [one of] three types of *siddhi* will arise. If it gets hot, he can cover great distances on foot (*pādapracāra*); if it smokes, he can disappear; if there are flames, he will be able to walk in the sky.

E.g. 4, *Mañjuśriyamūlakalpa*, Chapter 55, p. 681: vīrakrayakrītāṃ manaḥśilāṃ gṛhītvā rājavṛkṣasamidbhir agniṃ prajvālya tāvaj japed yāvad agnivarṇā bhavati. tataḥ samānavatsāyāḥ goḥ kapilāyāḥ kanyāmathitena navanītena kṛtvā tasmiṃ ghṛte nirvāpayet. evaṃ dadhipūrṇabhājane madhupūrṇe ca. tataḥ anenaiva rakṣāṃ kṛtvā samudgake sthāpya candragrahe trirātroṣitena sadhātuke caitye *āryamañjuśriyasyāgrataḥ* pūjāṃ kṛtvā *uttarāmukhen*āśvatthapatracatuṣṭaye sthāpya tāvaj japed yāvad ūṣmāyati, dhūmāyati, prajvalati. vaśīkaraṇāntardhānam ākāśagamanam iti.

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[116] añjanamanaḥśilāharitālagairikarocanādyānāṃ] *conj.*; añjanaṃ manaḥśilāharitālaṃ gairikarocanādyānānyānāṃ N

[117] ° vartair] *em.*; ° vartteḥ N

[118] uṣme pādapracārikāṃ] *conj.*; uṣmai pā XpaX dapra---kāṃ N

> Having obtained red arsenic that has been purchased with immediate payment of the price asked,[119] he should cause the fire to burn with firewood of the *rājavṛkṣa*; he should [then] recite [over the heated red arsenic] until it becomes the colour of fire. Then, with the fresh butter churned by virgins [and using milk] from a tawny cow with a calf of the same colour, he should make [ghee, and] in that ghee he should scatter it. In the same way, he should place [the mixture] in a vessel full of curds, and [that] in a vessel of honey. Then, having thus protected it, he should place it in a box and, when there is an eclipse of the moon, after he has fasted for three days, he should perform worship facing North in front of Āryamañjuśrī at a *caitya* that has a relic. Placing it on four *aśvattha* leaves he should recite over it until it becomes hot, emits smoke or burst into flames. Subjection [of others], the power to disappear, or walking in the sky [result respectively].

Since, as mentioned just above, we have discussed these at length elsewhere (GOODALL and ISAACSON, forthcoming), we shall not examine and furnish parallels for the several shared features here, many of them apparently making their first appearance in early tantric sources (rather than in pre-tantric magical recipes such as those of, for example, *Arthaśāstra* 14 and of the *Atharvavedapariśiṣṭa*). Most will be at once obvious: the wrapping of magical substances with three metals, with seven *aśvattha* leaves, the use of a magical metal called *puṣpaloha*, the use of pellets to be held in the mouth (*guḍikā*) in order to be able to travel great distances (among other magical purposes), the raising of *vetālas*,[120] oblation into the mouth of a corpse, the tongue of the corpse used as a 'sword', the preference (both among Śaivas and Buddhists) for places in which there is only one *liṅga*, the ubiquity of magical fire-oblations (one might expect distorted versions of Vedic fire-rites to have long been used in magical rites, but *homas* do not feature in the magical recipes of the *Arthaśāstra*: cf. the remarks of SANDERSON 2006:193 on the use of fire in the Mantramārga, quoted below on p. 294), the *sādhaka*'s positioning himself to face the Southern side of the *liṅga* or *caitya* or image, etc.

We shall, however, underline here just one shared feature of magical practice that suggests the closeness of the Buddhist magic of the *kriyātantras* with that of the *Niśvāsa*, namely the notion that three levels of *siddhi* may be attained by following a given recipe, the level attained being heralded by the manifestation of heat, smoke or flames.

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[119] For this sense of *vīrakraya*, see TANEMURA 2004:237–8, fn. 52.

[120] For a detailed recent treatment of *vetālas*, see DEZSŐ 2010.

The three levels of *siddhi* are also to be found in other Buddhist tantric works, such as the *Amoghapāśakalparāja*, but the classification is extremely rare in Śaiva literature outside the *Niśvāsa*, and we have so far found it only in two places. It occurs in 12ab of the 65th chapter (*guḍikāsādhanādhikāra*, labelled as the 63rd) of the *Brahmayāmala*:

> *ūṣmā dhūmo tha jvalanaṃ tridhā siddhes tu kāranaṃ*

And it is described in more detail in *Sarvajñānottara* 22:16c–19:

> *kathitaṃ tu purā vatsa trividhaṃ dravyasādhanam 22:16*
> *uttamaṃ madhyamaṃ caiva kanyasaṃ ca yathākramam*
> *sāttvikaṃ rājasaṃ caiva tāmasaṃ ceti tat smṛtam 22:17*
> *jvalantaṃ sāttvikaṃ vidyāt sadhūmaṃ rājasaṃ smṛtam*
> *soṣṇaṃ vai tāmasaṃ vidyād dravyaṃ dravyavicakṣaṇaḥ 22:18*
> *uttiṣṭhaṃ jvalamānena sadhūmena surāṃganāḥ*
> *soṣmaṇādṛśyatāṃ yāti iti te trividhā gatiḥ 22:19*

16d trividhaṃ] *conj.*; strividha T334, T760 • 18c soṣṇaṃ] T334, T760; soṣmaṃ 47852 • 18d dravyaṃ] T; ⊔ da T334, T760 • 19a uttiṣṭhaṃ] T334, T760; uttiṣṭha 47852 • 19b sadhūmena surāṃganāḥ] *conj.*; sadhūmena surāṃganā T334, T760; sadhūmenāsunāhanāḥ 47852 • 19c soṣmaṇādṛśyatāṃ] *conj.*; soṣmāṇo dṛśyatāṃ T334, T760; soṣmaṇo dṛśyatāṃ 47852 • 19d te trividhā gatiḥ] *em.*; totrividhā gatiḥ T334, T760; te trividhā gati 47852

> I have previously taught you, my child, the three [levels of] *sādhana* [determined] by substance: best, middling and worst, in due order. They are held to be *sāttvika*, *rājasa* and *tāmasa*. [If the substance is] flaming, one should know it to be *sāttvika*; if [it begins] smoking, it is held to be *rājasa*; if [it merely gets] hot, then the expert in substances should know that substance to be *tāmasa*. By [the substance] flaming, he may fly;[121] by it smoking [he may obtain] celestial women; by it becoming hot, he becomes invisible: those are your three levels'.

We could perhaps have included the above brief demonstration of the shared atmosphere of the grimoires of the *Guhyasūtra* and the *Mañjuśriyamūlakalpa* in our discussion of the dating of the earlier *sūtras* of the *Niśvāsa*, but it is evident that "shared atmosphere" is necessarily a rather fuzzy criterion for dating two texts to the same period, and moreover the dating of the *Mañjuśriyamūlakalpa* is not unproblematic: the first Chinese translations date to the very beginning of the eighth century, but they are partial and the *Mañjuśriyamūlakalpa* appears to be a text of more than one layer.[122] Nonetheless, taken in conjunction with the other criteria for dating, the fact that the *Guhyasūtra* and several chapters of the *Mañjuśriyamūlakalpa* contain mutual echoes, and indeed seem more closely related than any other old Śaiva-Buddhist pair of works known to us, may be counted as a further weak support for our hypothesis (expressed on p. 71) that, with the addition of the magical recipes of the *Guhyasūtra*, the four *sūtras* of the *Niśvāsa* had probably attained their current form by the seventh century.

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[121] Aghoraśiva comments: *uttiṣṭhaśabdena ākāśagamanam ucyate.*

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[122] For the most up-to-date account of the transmission of the *Mañjuśriyamūlakalpa*, see DELHEY 2012, whose remarks on the known pre-modern translations are to be found on p. 59.

SUMMARY OF THE TEXT

Summary of the Mūlasūtra[123]

Mūlasūtra 1: *upodghāta* and preliminaries for worship

The scene is set

1:1 Assembled sages request Nandi to relate in what circumstances the goddess learnt the scripture from Īśvara.

1:2–7 Nandi describes the joyous assembly of divine beings and Siddhas on Kailāsa when Devī asked to be instructed.

1:8–11 Devī, dissatisfied with knowledge of Vedānta and Sāṅkhya, asks to hear about the *ācārya*, pupil, place and time, *adhivāsa*, *caru*, the *maṇḍala*, liberatory initiation and the TATTVA.

The Lord's teaching

1:12–14 The suitable *ācārya*.

1:15–16 The suitable *śiṣya*.

1:17 Appropriate places for initiation.

1:18–19 The characteristics of the soil.

1:20 In the morning, the practitioner should arm himself with mantras before worship of Śiva.

1:21 Preparation of the *yāgabhūmi*.

Mūlasūtra 2: worship of Śiva

2:1–2 Preparation of the throne of worship (Ananta).

2:3 The NAVĀTMAN is to be placed on the throne, along with the *brahmamantras*, *aṅgamantras* and GĀYATRĪ.

2:4 After the worship of the *sakala* divinity, the *niṣkala* should be worshipped.

2:5–8 The offerings are listed.

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[123] A first version of the synopsis of this chapter was prepared by Kei KATAOKA.

2:9 One should then worship the circuits of Vidyeśvaras, Lokapālas and weapons of the Lokapālas and then cast *bali*-offerings in the directions.

2:10 Circumambulation of the ground of worship, musical entertainment, followed by the invitation to the deity to depart.

Mūlasūtra 3: fire-rites and incubation

3:1–2 The place for the fire is prepared.

3:3 Brahmā is seated in the fire-place and worshipped; kindling is put on the fire; the *paridhi* is laid out; the *praṇītā* vessel is placed to the North.

3:4 The vessels and ladles are sprinkled and the ghee is heated and skimmed.

3:5–7 The *āghāra* offerings and the *ājyabhāga* offerings, followed by the full oblation (*pūrṇāhuti*) while visualising the fire as Śivāgni and pouring into his Western face.

3:8 The seed-syllable of fire is to be used for these rites. Afterwards, the *siddhi*-seeker may inflect the rites for attaining particular desires.

3:9 The mantras of Śiva and the cosmos are installed on to [a thread that embodies] the bonds.

3:10–12b The *caru* is prepared and divided into three parts: one for the fire; one for the god, and one for the *sādhakas* after they have sipped *pañcagavya*.

3:12c–13 Initiands must chew a tooth-cleaning stick and then cast it and observe whether or not it falls in an auspicious direction.

3:14 Reparatory oblations are prescribed in case it does not; the initiand then sleeps on a bed of ash in the sacrificial ground.

3:15 After performing his recitation the initiand relates his dreams to his guru.

3:16–17 Auspicious and inauspicious dreams.

Mūlasūtra 4: *vidyādīkṣā*

4:1–4b Instructions for drawing the round or square liberation-*maṇḍala*.

4:4c–5 The circuits of Vidyeśvaras, Lokapālas and weapons of the Lokapālas are to be worshipped with incense and flowers.

4:6 The *maṇḍala* should then be closed(?) and the fire transformed into Śiva.

4:7 Śiva has two states: beyond mantra and mantra; the soul has two states: mantra and [merely] sentient.

4:8 The rite of initiation is performed for the [latter] soul: the womb is installed in the fire and Śiva's semen is cast into it.

4:9 The life-cycle rites for the initiand's soul, now reborn in the fire, are performed, from *garbhādhāna* to *cūḍākarman*.

4:10 *upanayana* is performed.

4:11 The formula of salutation (*abhivādana*) to be used by the soul who was reborn in the fire is given.

4:12 After the *abhivādana*, he abandons the *vrata* of *brahmacaryā*, bathes, and is made to marry the mantra JÑĀNASIDDHIKUMĀRIKĀ.

4:13 With her he symbolically performs domestic and Vedic sacrifices, before adopting the *āśramas* of *vānaprastha* and *saṃnyāsa*.

4:14 Imposition [of mantras onto the guru's hand], laying hold of the disciple, laying the *śivahasta* on the disciple's head, and cutting of the [thread embodying the] bonds using the *brahmamantras*.

4:15–17b The bonds are offered in the fire, *tāḍana* is performed and the cutting of the topknot using the ŚIKHĀ. After this conclusion of the *vidyādīkṣā* the *sādhaka* is bathed with water empowered with the chosen mantra.

4:17c–18 A list is given of things about which the *sādhaka* needs to know before embarking on *sādhana*.

Mūlasūtra 5: *muktidīkṣā*

5:1–2 Liberatory initiation is announced, in which the soul is raised into one world after another until he reaches the reality level that is without blemish.

5:3–4 The *sādhaka* is linked to the world of Kālāgnirudra with VĀMĀ, purification is achieved with JYEṢṬHĀ by means of oblations, and the soul is raised up to the next level, that of the hells (*naraka*) with RAUDRĪ.

The subsequent levels with which the dīkṣya is to be linked

5:5–6b The *pātālas* (7) or subterranean paradises for the deviant: Ābhāsatāla, Uttāla, Śrītāla, Gabhastika, Śiloccaya, Śarkaroccaya, Sauvarṇa.

5:6c–7 On and above our earth: Bhūr-loka, Bhuva[r]-loka, Svar-loka, Mahar-loka, Jana-loka, Tapo-loka, Satya-loka.

Brahmapura, Viṣṇupura, Śivapura.

5:8 The piercing [by the soul] of the shell of the cosmic egg (*brahmāṇḍa*).

5:9ab The Śatarudras.

5:9cd The 5 ogdoads of worlds (*pañcāṣṭaka*) and the ogdoad called *devayonyaṣṭaka*.

5:10 The *yogāṣṭaka*, the [12] Suśivas, the 3 guru-lineages (*gurupaṅktitraya*), the *tattvas* of the Sāṅkhyas (*tattvasarga*), the world of Gahana, and the [8] Vigrahas.

5:11 The [10] Śivas and the [10] Śaṅkaras, Hari, Rudra, the 10 Īśas, the 5 Śiṣyas and 5 Ācāryas, and the 3 Mahādevas.

5:12 Gopati in the great barrier (*mahāgranthi*), Viśva, Trikala, Kṣemīśa, Brahmapati.

5:13 The soul is then placed in the Madamohas, the lineages of the sages (*riṣikula*), the wombs (*yoni*), and Vāgīśvarī.

5:14 Praṇava, Sādhyoṅkāra, Dhātāra, Damanīśa, Bhasmadeha.

5:15ab The 8 Pramāṇas, 8 Vidyās and 8 Mūrtis.

5:15cd †...†

5:16–17b The [4] Rūpas, [3] Śaktis, 2 Vidyās, Tejīśa, [the first] Dhruva, Rudra, Pratoda, Manava, Ekākṣa, Piṅgala, Haṃsa in Saumya, and the second Dhruva.

5:17c–18 Brahmā, Darka, Diṇḍi, Muṇḍi, Saurabha, Pāvana, Janmahara, Rudra, Praṇīta, Sukhaduḥkhada, Vijṛmbhita.

5:19–21b The third Dhruva, Nirañjana, Śakti, Saṃskāra, Modita, Pralamba, Viṣṇu, Mandara, Gahana, Pravitata, Prabhāva, Samaya, Kṣudra, Vimala, Śiva, Ghana.

5:21cd The soul should then be placed in Rudroṅkāra and in Sakalatattva, [which is the level of] Sadāśiva.

5:22ab The union (of the initiand's soul) with the unutterable Niṣkala.

The veneration of Caṇḍīśa on the day after *dīkṣā*

5:22c–23 On the morrow, Caṇḍīśa should be venerated in his *maṇḍala* with his five *aṅgamantras* and should receive 800 oblations.

5:24–5 Caṇḍīśa is appealed to forgive faults or omissions in the ritual.

Mūlasūtra 6: the mantras

6:1 The nature of mantras announced as topic.

The mantras of the throne

6:2 Ananta.

6:3 The 4 legs: Dharma, Jñāna, Vairāgya, Aiśvarya.

6:4 The Padma and the Nine Śaktis [from Vāmā to Manonmanī].

The mantras of Śiva and his retinue

6:5–15 The TATTVA and its eight forms: SAKALA, NIṢKALA, ŚŪNYA, KALĀḌHYA, KHAMALAṄKṚTA, KṢAPAṆA, ANTASTHA, and KAṆṬHYOṢṬHA.

6:16 The 5 *brahmamantras* and RETAḤ.

6:17–18 VĀGĪŚĪ and JÑĀNASIDDHIKUMĀRIKĀ.

6:19–20c The *aṅgamantras*: HṚDAYA, ŚIRAS, ŚIKHĀ, KAVACA, ASTRA.

6:20d–22d GĀYATRĪ and the mantras of the Vidyeśas, Lokapālas and their weapons.

6:22e–24b The mantras of the *yāga* of Caṇḍīśa: his throne, Caṇḍīśa himself, and his five *aṅgas*.

6:24c–25b A damaged account of *sakalīkaraṇa*?

6:25c–26 Four *mudrās* mentioned but not described: *bījamudrā namaskāra*, *amṛtā*, and *koṭimudrā*.

Mūlasūtra 7: the benefits of knowing the *śivatattva*

7:1–2 The ŚIVATATTVA is the ineffable supreme Śiva, it is *brahman*, imperishable, and if one knows it one will not be reborn.

7:3–4 One who knows the TATTVA cannot be stained by the *mahāpātakas*.

7:5–9 He is immune to injury by others and by reciting the TATTVA he gains the fruits of *tapas*, of Soma-sacrifices, of bathing at *tīrthas*.

7:10–15 He attains all his desires and has magical powers.

7:16–17 He can liberate others.

7:18 In case of doubt he should practise yoga.

7:19–22 The benefits of yoga combined with meditation on the TATTVA.

7:23–5 The merits of offering hospitality to one who knows the TATTVA.

7:26–7 What need is there of other religious practices for one who knows the TATTVA?

Mūlasūtra 8: transmission of knowledge; *ācāryābhiṣeka*

8:1 The TATTVA should not be given to anyone.

8:2–4 The circumstances in which one should not teach the TATTVA to others.

8:5–13 The circumstances in which one should teach the TATTVA.

8:10 The selection of a suitable *ācārya*.

8:11 *abhiṣeka* of the suitable person with water empowered by the TATTVA.

8:12–13 In the North-East of the sacrificial ground he should confer the paraphernalia of office upon the new *ācārya*.

8:14–17 The instructions to be given to the new *ācārya* about whom to initiate and about rules of conduct.

8:18 A guru who flouts the rules goes to hell.

8:19 The gains from studying, memorising, reciting and understanding the text (the last being that of becoming Śiva).

8:20 The *tattvasaṃhitā* is concluded. Even just having it in manuscript liberates one's relatives.

Summary of the Uttarasūtra

Uttarasūtra 1: elements of the Navātman homologised with tattvas; arising of language; transmission of scripture

Remarks on the structure of the corpus

1:1–3 The first sūtra, which is part of the 5th srotas, viz. that of the Mantramārga announced in *Niśvāsamukha* 1:21, and which is called Mūlasūtra, Ādisūtra, Prathamasūtra or Pūrvasūtra, has ended and now follows the 2nd sūtra [viz. the Uttarasūtra].

Creation and the Navātma-mantra

1:4 Devī asks whether the 8-fold Sadāśiva taught earlier[124] is self-born or arisen.

1:5 Śiva and his Śakti are eternal.

1:6 From Śiva and his Śakti comes forth *binduka*.

1:7–8 Creation comes from Sadāśiva, who is 8-fold and resides in the 9 *tattvas* [given below]. Above them is Śakti who is the tenth, and above Her is Śiva.

1:9 Devī asks how Sadāśiva is 10-fold and what the mantras of the levels of the cosmos are.

1:10–12 Homologisation of 9 elements of the NAVĀTMAN with 9 *tattvas*: *prakṛti* = Ū; *puruṣa* =YA; *niyati* = VA; *kāla* = LA; *māyā* = MA; *vidyā* = KṢA; *īśvara* = RA; Sadāśiva = HA; *dehavyāpin* is 9th; Śakti is 10th; supreme Śiva is formless and unutterable.

1:13–17 These tattvas arise from Sadāśiva and pervade the whole universe: Ū in *brahmāṇḍa*; YA in *tattvasarga*; VA in Gahana; LA up to Gopati;

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[124] *Mūlasūtra* 6:7–15.

MA in *māyā*; KṢA in *vidyā*; RA up to Īśvara; HA up to Sakala; *dehavyāpin* in Śakti; Śakti is linked in Niṣkala.

Arising of language and scripture

1:18 Devī asks how the *akṣaras* arise and how many gurus there are.

1:19–20b All the letters of the syllabary are shown to derive from the TATTVA and its eight inflections.

1:20c–21 From them arise scripture (*śāstrāṇi*), all language and mantras.

1:22–5 The arising of scripture: from Śiva came forth scripture in the form of *nāda*; Sadāśiva understood it and taught me [Īśvara?]; I redacted it into books; these were taught in metrical form to gods, *ṛṣis* and men.

The 28 principal scriptures

1:26–27b Śiva taught it in 10 scriptures.

1:27c–30 Rudra taught it in a further 18.

1:31–3 The 28 were then further divided in thousands. Further subredactions of scripture (*tantra*) bear the names of transmitters.

1:34–40 List of gods and ṛṣis who transmitted the tantra (beginning with Śiva, Sadāśiva, Vidyeśas and Umāsuta) until, in smaller redactions, it reached ordinary men.

1:41 All scriptures and all mantras are born from the syllabary (*mātṛkā*), than which there is no greater mantra.

Uttarasūtra 2: *mūlayāga*

2:1 Devī asks to hear about *mātṛkāyāga*, since it is the root.

2:2 The *mūlayāga* is announced.

2:3–7 A suitable place is selected and prepared.

2:8 *bījas* (consonants) are placed on right [of the body]; the *yoni* (vowels) is placed on left; the worshipper thus becomes Śiva and begins to worship Śiva.

2:9 Short phoneme = ANANTA (throne); long one = SAKALA; the moment at the end of the sound = NIṢKALA; long phoneme used for most purposes.

2:10–11 The prolated form of whichever phoneme is chosen is repeated 8 times; these are the Vidyeśvaras in the 2nd circuit; the [ordinary] long form is for the Lokapālas [in the 3rd circuit]; the short form is for their weapons [in the 4th]. Worship then homa.

Agnikārya

2:12–17 Four shapes of fire-pit are described; their sizes and positioning for different goals (*puṣṭi*, *abhicāra*, etc.) are explained.

2:18–21 The *araṇi* is described; fire generated with it is to be purified with 5 *saṃskāras* and introduced into the fire-pit.

2:22–3 Alternative ways of getting fire: from a crystal, lightning, forest-fire or Vedic fire.

2:24 Preparation of the fire-pit involving digging, placing a cross of grass, a curtain of grass and Brahmā in it.

2:25 Positioning and preparation of vessels.

2:26 Rites concerning the ghee.

2:27 Full oblation (*pūrṇāhuti*); preparation and division of the *caru*.

2:28–31 Laying mantras, the cosmos and bonds onto [threads that embody] the bonds [and with which the initiand's soul is probably linked]. The bonds [to be laid on the threads?] are those of: *prakṛti*, *puruṣa*, *niyati*, *kāla*, *māyā*, *vidyā*, Īśvara and Sadāśiva; then the *gaṇapāśas*; then age, disease, grief, hunger, thirst, delusion, etc.

2:32–33b One should give *pañcagavya*, the *caru* and the tooth-stick [to the initiand] to drink, eat and chew respectively.

2:33c–35b The tooth-stick (*dantadhāvana*) is described and the manner in which it falls when cast is to be used for prognostication.

2:35cd The initiand sleeps there and recounts his dreams in the morning.

2:36–8 Auspicious dreams.

2:39–41 Inauspicious dreams and what to do about them.

Uttarasūtra 3: *vidyādīkṣā*

Maṇḍala

3:1–2 Determining the directions by means of the asterisms Citrā and Svātī for drawing the *maṇḍala*.

3:3–8b Marking out the square *maṇḍala*.

3:8c–9c One should normally block all but the Western door, but for *pauṣṭika* rites one should leave open the Southern one and for *abhicāra* the Northern.

3:9d–12a Drawing the 4-doored round *maṇḍala* and the 1-doored half-moon one.

3:12b–13b Drawing the 1-doored or 3-doored triangular *maṇḍala*.

3:13c–14b The round and square *maṇḍalas* are for *śānti* and *puṣṭi*, the crescent for Caṇḍīśa and the triangle for *abhicāra*.

3:14c–16 Decoration of the *maṇḍala* with triple or quintuple lines; *pūjā*.

Vidyādīkṣā using the *mātṛkā*

3:17–19 The life-cycle rites beginning with *garbhādhāna* are performed [for the initiand who has been caused to be reborn in the fire].

3:20 Marriage, the *pākayajñas*, and the Soma-sacrifices are performed for him, and he is made to become *vānaprastha* and then *saṃnyāsin*.

3:21–3 *pāśupatavrata*, *śodhana*, *prokṣaṇa*, *nyāsa*, *śivahasta*, cutting of bonds, striking (*tāḍana*), worship and, as the last part of *vidyādīkṣā*, cutting of the *śikhā*.

Uttarasūtra 4: daily routine, *mudrās*, *japa*, *nirvāṇadīkṣā*

Daily routine?

4:1–5b Inspection of site for the pursuit of *siddhi* (*siddhibhūmi*), ablutions, *sandhyāvandana*, *prāṇāyāma*, meditation (*dhāraṇās*).

4:5c–9 Worship of Śiva with certain substances for *śānti* and *puṣṭi*, and with others for *abhicāra*.

Mudrās

4:10–11b *bījamudrā* described.
4:11c–12b *namaskāramudrā*.
4:12c–14b *amṛtā mudrā*.
4:14c–15b *koṭimudrā*.
4:15c–18b *dravyamudrā*.
4:18c–19b *anantāsanamudrā*.
4:19c–20b *sakalamudrā*.
4:20c–22 *niṣkalamudrā*.

Japa

4:23c–24b mental, whispered (*upāṃśu*) and loud recitation are respectively for *śānti*, *puṣṭi* and *abhicāra*.

4:24c–29b Specifications, options and use of *japamālā*.

4:29c–33 Remedies when mantras do not work.

Uttarasādhaka

4:33c–5 The use of an assistant worshipper (*uttarasādhaka*) for *mudrās*, [fetching] ingredients, expiation rites...

Materials for worship

4:36–8 Characteristics of firewood.

4:39–40 *sruva* and *sruk*.

4:41–46b Miscellaneous remarks about ritual.

Salvific initiation (*nirvāṇadīkṣā*) [using *mātṛkā*]

4:46c–47 *nirvāṇadīkṣā* may be performed using KṢA to A as mantra, culminating in linking [the initiand's soul] to the unutterable *niṣkala*.

4:48 Alternatively, the *piṇḍākṣara* (viz. NAVĀTMAN) may be used.

4:49–52b Liberation.

Uttarasūtra 5: siddhi and yoga

Programme of the chapter

5:1–2 Devī recapitulates that she has heard about the 8 divisions of the root-mantra (*piṇḍākṣara*), the 8 divisions of the alphabet (*mātṛkā*), Sadāśiva and Śiva and about cosmography (*prakriyā*). She now asks about Śakti, the yoga of the cosmos and about *lakṣyālakṣya* (*yoga* with and without a meditation-focus?).

5:3 One should meditate on the *tattvas*—*prakṛti*, *puruṣa*, *niyati*, *kāla*, *māyā*, *vidyā* and Īśa—one by one.

5:4–5 Also Sadāśiva, "day", "night", the "semesters", the "equinox" and a state called *śaktisamarasa*.

Meditation on the *tattvas*

5:6 Four types of meditation distinguished for meditation on the *tattvas*: *tattvadhyāna*, *chāyādhyāna*, *ghoṣadhyāna* and *lakṣyadhyāna*.

5:7–11 Meditation on *prakṛti*.

5:12–16 Meditation on *puruṣa*.

5:17–20 Meditation on *niyati* using reflective surfaces.

5:21–3 Meditation on time (*kāla*).

5:24–6 Meditation on *māyā* using an effigy.

5:27–9 Meditation on *vidyā* involving the alphabet (*mātṛkāśiva*).

5:30–31 Meditation on the *tattva* of Īśvara involving the sound of a bell, two *liṅgas* in the sky, and a subtle *liṅga* above them.

5:32–5 The goals to be attained by meditating on the 8 forms of Sadāśiva: SAKALA, NIṢKALA, ŚŪNYA, KALĀḌHYA, KHAMALAṄKṚTA, KṢAPAṆA, ANTASTHA and the NAVĀTMAN.

Homologisation of actions of the breath with planetary movements

5:36 "Days", "nights", "semesters", *saṅkrānti*, "equinox", and *śaktisamarasa* announced.

5:37 The upward breath is "day"; the downward is "night". Suṣumṇā and Iḍā are the two tubes associated with the Northern and Southern movements of the sun respectively.

5:38–39b When the soul-breath is between them, that is "equinox".

Śaktisamarasa

5:39c–40 A mantric form of Śakti.

5:41 Awareness of Śakti is essential.

5:42–3 Cultivation of a sense of the pervasion of Śiva (*sāmarasya*) which seems to correspond to the state announced with the label *śaktisamarasa*.

5:44–46b Awareness of Śiva as *nirālamba*.

Conclusion

5:46c–9 Persons to whom the above-taught *jñānayoga* may and may not be taught.

5:50–1 *Nirvacana* of the name *Niśvāsa*.

5:52–54b This *Niśvāsottarasaṃhitā* explains what has been taught in the *Mūlasūtra*; hereafter the 28 *saṃhitā*s must be expounded.

5:54cd *phalaśruti*.

Summary of the Nayasūtra

Nayasūtra 1: the alphabet and the pāśas (*pāśaprakaraṇa*)

Devī's question:

1:1–2 The *tattvas* have been shown to be in the NAVĀTMAN, and also the bonds, but how are the bonds situated in each letter of the alphabet?

Akṣaras

Īśvara replies

1:3–4 All *tattvas* are in A; all *akṣaras* in A; all *akṣaras* in all *akṣaras*; hence *akṣaras* can burn the bonds.

1:5–6 Devī asks how the bonds and the soul become fused and how, once fused, damage done to the bonds does not damage the soul.

1:7–13 Śiva explains with images (fish in water; *ākāśa* in objects, etc.) how the soul may be undamaged when the bonds are burnt.

1:14 Followers of other tantras are not released from bonds.

1:15–16 Devī asks how the 9 *tattvas* may be in A.

1:17–20 Īśvara explains how all 9 *tattvas* find some counterpart in a grapheme for A (which appears to contain 5 strokes).

1:21–24b All 50 *akṣaras* are in A and one should in some way draw them after mapping out 5 points (representing the 5 strokes of the letter)

1:24c–29 Īśvara explains where the *akṣaras*/*tattvas* reside in the body.

1:30ff How to shape one's body, or parts thereof, to become each *akṣara* in turn.

1:31 Stretch out limbs and hold arms to the sides: the body is *niṣkala*.

1:32–33b One knee on ground, left hand out-stretched, etc.: the body is *sakala* (viz. the letter A).

1:33cd Changing the position of the left hand, one becomes Ā.

1:34–40 Graphemes for the remaining vowels are imitated by body parts or body positions.

1:41–75b Ditto for the consonants.

1:75c–82b The benefits of this knowledge: control over mantras, etc.

Pāśas

1:82c–83b Devī asks about the nature of the bonds.

1:83cd Īśvara states that *anugraha* and *tirobhāva* are the two 'bonds' of Sadāśiva.

1:84–86 *tirobhāva*.

1:87–89b *anugraha*.

1:89c–92b The "bond" of Īśvara: *sṛṣṭi*, bestowing knowledge and liberation, resting on earth in the form of a *liṅga*.

1:92c–95c *māyāpāśa*.

1:95d–97b *kālapāśa*.

1:97c–98b *niyati*

1:98c–100a *dehapāśāḥ*: the soul (*puruṣa*) is bound by 3 *guṇas*, the *buddhi*, *vaikārika* [= *ahaṃhāra*], the *tanmātras*, *indriyas* and *bhūtas*.

1:100b–108 *gaṇapāśāni*: these are duties (mostly to punish transgressions of the *dīkṣita*) that belong to Vidyeśa, Ṣaṇmukha, Gaṇapati, Nandi, Caṇḍīśa (103b–105b), Devī, and Hāṭhakuṣmāṇḍa.

1:109–112 One cannot be released from the various passions and moral weaknesses of the human condition (love, anger, lust, etc.) by adhering to non-Śaiva scripture (*paśujñāna*).

Nayasūtra 2: the *tattvas*; how these (up to *prakṛti*) produce the world we know (*prakṛtivicāra*)

2:1 An obscure programme-verse for this chapter lists these topics: *nāma*, *tatvī*(?), yoga, meditation-goals (*lakṣa*), and the arising and nature [of *tattvas*].

2:2–5 Īśvara is the cause of the universe; he fills and transcends it; he is omniscient and omnipotent; he has many names.

2:6 Devī asks how Īśvara could act without desire (*niṣkāmaḥ*).

2:7–8 Īśvara gives the examples of the sun and magnets acting without desire, and asserts that *binduka* evolves from Śiva and Śakti simply when the season is right.

Emanation of tattvas

2:10 From *bindu* arise the following *tattvas*: Īśvara, *vidyā*, *māyā*, *kāla*, *niyati*, *puruṣa*, *prakṛti*.

2:11–12 From *prakṛti* comes *buddhi*; from *buddhi* comes *ahaṅkāra* (*bhūtādi*); from *bhūtādi* the *tanmātras*.

2:13–14 *indriyas* + *manas*.

2:15–17b The *tanmātras* and their relation to the *mahābhūtas*.

2:17c–20 All things derive from the *tattvas*; all may be understood from them and found in them; nothing exists outside them.

Nature of *tattvas* from *pṛthivī* to *prakṛti*

2:21–2 Devī asks knowledge of the *tattvas*, how the *prakriyā* is in them and *dīkṣā*.

2:23–30 The *mahābhūtas* (beginning with *pṛthivī*) and where they are found in the body.

2:31–52b The activities of the hand and other *indriyas*.

2:52c–53d The actitivies of the *manas*.

2:53e–56 The rôle of the *tanmātras* in perception.

2:57–61c The functions of *ahaṅkāra* (*vaikārika*).

2:61d–83b The 8 properties of the *buddhi*.

2:83c–93 The properties of *avyakta* (*tamas*, *rajas*, *sattva*).

2:94–102 To understand all this is to be liberated, according to the Sāṅkhyas, but this is not true liberation.

Nayasūtra 3: *dhāraṇās* and *dhyāna* of Sadāśiva (*rūpavicāra*)

3:1ab Meditiations and presiding deities (*dhyānādhidaivatam*) of the above *tattvas* announced.

Dhāraṇās (the term is not used)

3:1c–8 Meditations upon *pṛthivī*, *jala*, *vahni*, *vāyu*, *ākāśa* and the powers thus obtained.

3:9–14 Meditations upon the *indriyas*, including the *manas*, with deities visualised in each.

3:15–16 Meditations upon the *tanmātras*.

3:17 Meditation upon [Rudra in] *ahaṅkāra*.

3:18–19 Meditation upon [Brahmā in] the *buddhi*.

3:20–23b Meditation upon *prakṛti*.

3:23c–28 Meditation upon *puruṣa*.

3:29–31 Meditation upon Niyatī (sic).

3:32–34b Meditation upon Kāla.

3:34c–38 Meditation upon Māyā.

3:39–41 Meditation upon Vidyā.

Visualisation of four-faced Īśvara

3:42–44a Meditation upon the Eastern face of Īśvara as a yellow three-eyed Ardhanārīśa.

3:44b–47 Meditation upon the Southern face as a black, fanged Bahurūpa (Aghora) holding a *kapāla* and adorned with snakes and *jaṭā*.

3:48–9 Meditation upon the Western face: white, three-eyed, holding *akṣasūtra* and *kamaṇḍalu*.

3:50–51 Meditation upon the Northern face: two-eyed, holding blue water-lilies.

3:52–4 Meditation upon an Upper figure (?), bearing trident, *jaṭā*, *akṣasūtra*, *kamaṇḍalu*, *vīṇā*(?), *ḍamaru*. He should be moon-crescented, ithyphallic.

3:55–8 Bell-sound meditation and meditation on 2 *liṅgas*.

3:59–63 Īśvara seen as the agent in one's heart and visualised as a warrior the various parts of whose body and chariot are identified with constitutive elements of the universe.

3:64–7 The 8 mantra-forms of Sadāśiva (viz. of the breath mantricised, as described in *Mūlasūtra* 6:7–15) in yogic practice.

3:68–9 Meditation with the orifices of the face blocked by thumbs and fingers (*ṣaṇmukhaṅkāraṇam*) upon Sadāśiva as having 10 colours.

3:70 The wise should ultimately reject His various forms, for they are secondary and He is only one.

3:71–2 The Lord's nature (*lakṣaṇa*) is that of a bright moon-like, lightning-like, star-like light: *bindu*. He has 4 *kalās*: *nivṛtti*, *pratiṣṭhā*, *vidyā*, *śānti*.

Nayasūtra 4: yoga (*paramāmṛtasadbhāvavicāra*)

God as the 4 kalās

4:1 Devī asks about nature of the *kalās*.

4:2–3 The mantric identity of the four *kalās*: *nivṛtti*, *pratiṣṭhā*, *vidyā* and *śānti*. They are Sadāśiva.

4:4 One should meditate on the group of four (CATUṢKALA) as white, red, yellow or black for obtaining *siddhi*s.

4:5–10 The benefits of doing so.

Yoga

4:11 How can there be yoga when Śiva is *nirālamba*?

4:12–14b One should seek Him not in the objects of the senses but within one's own body.

4:14c–16 One should venerate Maheśvara after adopting one of the *āsanas*: *svastika*, *padmaka*, *bhadra*, *ardhacandra*, *prasārita*, *sāpāśraya*, *añjalika*, *yogapaṭṭa*.

4:17–18b One should venerate earlier *ācāryas*, turn one's eyes inward and break through the door into the fourth state (*turyadvāra*).

4:18c–25 The sensations and benefits of yoga described.

4:26 Devī asks about the nature of Śakti, yoga [with Śakti], and the nature of reality *tattvasadbhāva*.

4:27–34 The guru must see the Śakti-lakṣa to be able to initiate; prepared and purified suitably, he should venerate earlier Siddhas, close his eyes and see in space the supreme Śakti as yellow, red, black and crystal.

4:35–38b Benefits: after one month's practice he attains intelligence, beauty and health; after two he sees divinites; after six, the eight powers of yoga and equality to Śiva.

4:38c–4:45 He may liberate other creatures by sight, voice, touch, mind or water; he can have any *siddhi* he desires; he strides through the universe; he is equal to Śiva.

4:46–7 yoga is more powerful than knowledge; it gives power and liberation without the need for effort.

4:48ab The following teaching should be taught to one who has been a disciple for 12 years, or 3 if he is pure.

4:48c–52 Śiva pervades everything; so does the soul.

4:53–55 One should therefore see Śiva and the soul and all things as one; one becomes free of attachment and hatred.

4:56–8 He should see enemies and friends as equal, brahmins and dog-cookers as equal: everything is Śiva.

4:59–61b Vicious beasts cannot harm him; Siddhas and gods will be under his control.

4:61c–62b Success in yoga depends on [this] state of *śaktisamarasa*. This is the nature of knowledge [of reality] (asked about in 4:26).

4:62c–66 This knowledge should only be transmitted to one who has devotion, is obedient, non-violent, etc.

4:67–9 Devī recapitulates what she has heard (about the *tattvas*, the letters with which they are associated, about their cosmic hierarchy, about how to meditate upon them individually), and she asks how all the *tattvas* are to be seen as one.

4:70–1 One should visualise thus: Śiva is like the navel of a wheel, with Śakti in the centre and with the *tattvas* and worlds as spokes.

4:72–5 Visualisation (unclear) of coloured lines as *tattvas* to be achieved while staring at the sun.

4:76 God and Śakti compared to a bubble on water.

4:77–83 By meditating on this *śivacakra* one becomes equal to Śiva, capable of liberating through a glance or touch, etc., freed of sins, in control of the *siddhis* associated with all the *tattvas*, omniscient, omnipotent, capable of changing shape at will.

4:84–8 How and to whom this *jñānasadbhāva* may and may not be transmitted and its superiority to sacrificial acts.

4:89 Devī asks how the *praṇava* is salvific.

4:90 The Lord replies: the NIṢKALA, which has 8 *mātrās* and contains 32 *tattvas* is salvific when meditated upon.

4:91 Devī asks how to meditate upon it.

4:92–3 The Lord replies with an (unclear) analysis of the *praṇava* that yields 8 *mātrās* that are identified with Brahmā, Viṣṇu, Rudra, Ardhacandrī, Īśa, Nāda, Śakti and Śiva.

4:94–8 Analysis of the *praṇava* to find within it the *tattvas*, culminating in the 32nd, Śiva.

Yoga

4:99–100 Devī asks about the nature of yoga, about *nāḍīsaṃśodhana*, about conquering the breaths, and about their places, colours, functions and sounds.

4:101 The Lord announces his hitherto unrevealed teaching about yoga.

4:102–3 A suitable place for yoga is described.

4:104 Preliminary veneration of God and earlier *ācāryas*.

4:105 One should adopt one of the *āsanas*: *padmaka*, *svastika*, *bhadra*, *candraka*, *sāpāśraya*, *yogapaṭṭa*, or *yathāsukha*.[125]

4:106–7 He should adopt the correct upper-body posture, mentally burn his body, transform it into Śiva and then begin focussing on God using the 10-fold path of yoga.

4:108 One should meditate upon [Śiva as]: 1) the mantra, 2) *bindu*, 3) that which is beyond (*atītam*), 4) *nāda*, 5) *ātma*, 6) *jyoti*, 7) *vigraha*, 8) *kalpanā*, 9) *alakṣa*, 10) *akala*.

4:109 Yoga is also 10-fold because one begins with *prakṛti* and ends with Śiva.

4:110–114 Breath-control: *pūraṇa*, *recana*, *rodha* (= *kumbhaka*) and *supraśānta*.

4:115–118 *dhāraṇās* of the *mahābhūtas* in different regions of the body and using different numbers of *udghātas*.

The Breaths

4:119 The places in the body of the breaths *prāṇa*, *apāna*, *samāna*, *udāna*, and *vyāna*.

4:120–1 The colours and sounds of the same 5 breaths.

4:122–5 The functions of the same 5 breaths.

4:126–9 The positions and functions in both life and in death of the other 5 breaths: Nāga, Dhanañjaya, Kūrma, [and Devadatta and Kṛkara, which are not explicitly named].

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[125] Note that this is a repetition: cf. 4:14–16.

4:130 It is essential to conquer *prāṇa* first.

4:131–6 The conquest of each breath paired with *prāṇa* and the benefits of this conquest.

4:137–144b By combining mantra-enunciation with the blocking of *prāṇa*, sometimes coupled with other breaths, in certain positions in the body, particular sensations and results may be attained: he may have the sense of *tanmayatva*; he may cross into others' bodies; past, present and future are known to him.

Miscellaneous

4:144c–148b The Goddess asks about the nature of a *sūtra* and obtains a mystical (and unclear) reply.

4:148c–150b The Goddess asks an unclear question to which the Lord replies that all gods are mantras and all mantras are Śiva.

4:150c–158 The guru must know this to initiate; knowledge is more important than other qualifications for the guru; the *deśika* is no different from Śiva.

4:159–160 Śiva-truth (*śivatattva*) is rare and precious and should not be taught out of greed or indiscriminately.

4:161 *phalaśruti*.

SOURCES AND EDITORIAL POLICIES

For the text of the *sūtras* of the *Niśvāsa*, we know of four manuscripts, one being a ninth-century Nepalese palm-leaf manuscript of which the other three are early twentieth-century apographs. One might therefore suppose that the three apographs could be discarded and that only the readings of the oldest manuscript should be reported, since it is the sole independent witness to the text and since, when the apographs deviate from it, this can only be the result of error or of twentieth-century modifications with no basis in an earlier transmission. But since the old manuscript is so often damaged around the edges, and since the apographs were all copied at a time when the margins were less damaged, and since, furthermore, they were independent copies, made by scribes with different habits of mind, it is useful now to be able to consult them. We could have reported their readings only for those portions where the reading of N, the old manuscript, was doubtful or invisible to us, but this would not then have given potentially interested readers an idea of the reliability of these witnesses. We have therefore recorded the readings of two of the apographs throughout; the third apograph, T, proved to be of such poor quality that we abandoned including its readings after collating just three chapters, *Nayasūtra* 2–4. We have left most of its readings in the apparatus so that some data is available that shows how poor it is, but we have not collated it for the *Mūlasūtra* and *Uttarasūtra*.

N The old manuscript is preserved in the National Archives in Kathmandu (NAK MS 1-277/ vi. śaivatantra 103), but we have worked from the black and white microfilm of the NGMPP, Reel No. A 41/4, and from printouts and scans of that microfilm. Since the leaves were microfilmed with other leaves behind them, there are occasions when it is difficult to be sure whether a given *akṣara* actually belongs to a leaf beneath the one photographed, and we have therefore sometimes also had recourse to a more recent and less sharp set of colour digital photographs. This is, on the whole, a remarkably well-preserved Nepalese palm-leaf manuscript of 114 folios. It is enclosed in painted cover-boards that may or may not be as old as the text. The text of

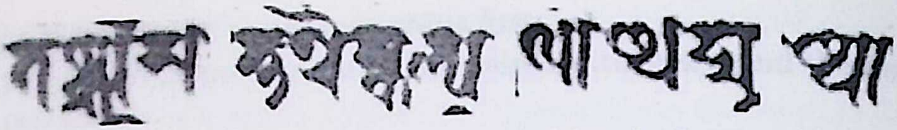
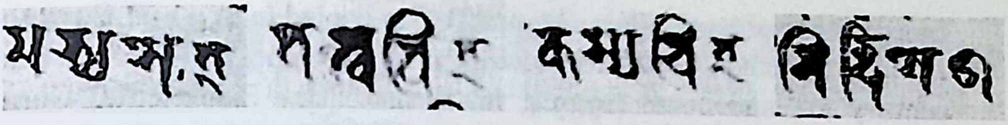

(a) *taxkāma* (b) *ntaraixkalpa* (c) *ṇafpadma* (d) *fpā*

Figure 1: Examples in the old manuscript of the *Niśvāsa* of the very rare *jihvāmūlīya* (the first instance seems in fact to be one of *tafpa* corrected to *taxkā*) and the much commoner *upadhmānīya*.

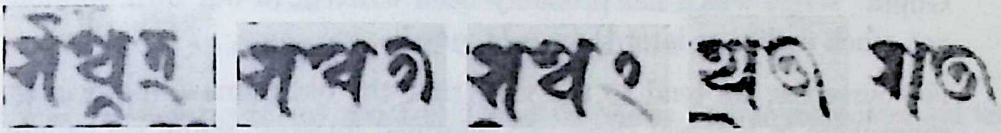
the *Niśvāsamukha* begins on f. 1v, and the text of the *Guhyasūtra* ends on the verso of a now very framentary f. 114. The margins, particularly on the right, are damaged throughout the text. The date and place of copying are not recorded, but palaeographical considerations, which will be explained below, lead us to conclude that it was probably written in the ninth century.

According to the preliminary cataloguing sheet of the NGMPP, the folios are 4cm by 50cm. The oldest foliation, which was in the left-hand margin of each verso, is now missing entirely for the first half of the manuscript because of the left-hand margin having worn away, and recent foliation in modern Devanāgarī numerals has been added in a thick-nibbed pen in the blank bands that surround the two string-holes. The folios were at that time clearly not all correctly ordered and furthermore sometimes a recto was taken for a verso. The folios were subsequently rearranged and reordered and the thick-nibbed foliation has in some places been crossed out and replaced with a corrected foliation, sometimes on the other side of the folio, again using modern Devanāgarī numerals, but this time with a lighter ink and a slightly thinner nib. In one case, f. 38 in the more recent hand and f. 41 in the thick-nibbed hand, the thick-nibbed foliator seems to have correctly identified which was the verso, which he numbered, and the latest foliator has mistakenly corrected him by numbering the recto. The folio that preceded this one at the time of microfilming in 1970, namely f. 37 in the most recent foliation (and f. 38 in the thick-nibbed foliation) may not have been the folio that originally preceded: we think it possible that a folio may have gone missing at this point. This, then, would be the only major break (resulting in the loss of more than a couple of verses) in the text. It is possible, however, that there is no loss, and certainly it is unlikely to have been one of several folios if the oldest foliation dates from the time of the copying of the text, as



(a) *mabhyaset* (b) *tatvavit* (c) *kasyacit* (d) *nirdiśet*

Figure 2: Words ending in final *t* in the Cambridge *Pārameśvara* MS of 828 AD. Almost all end with a fully formed *t*, often written smaller than the other letters, with a *virāma* line beneath it; we have spotted only one instance (d) of an abbreviated form of this combination.



(a) *rbhavet* (b) *bhavet* (c) *bhavet* (d) *yet* (e) *gat*

Figure 3: Instances of final *t*, the first three of which are all from one folio, f. 9r, of the old MS of the *Niśvāsa*, showing five different fashions of rendering the final *t*, which are used in fairly free alternation.

it appears to do, since the original letter-numeral foliation is visible or partly visible for ff. 62–113 and 61 folios precede f. 62. Of course we cannot rule out entirely that the scribe might inadvertently have give two folios the same number, or that the foliation was added after the loss of a folio.[126] At the time of microfilming, the leaves were broadly in the order presupposed by the latest foliation, but with one or two hiccoughs: the larger part of f. 114, for example, which has been broken into two fragments, is placed after f. 44. In our edition, we have recorded both the foliation and the lineation of N, in order to help both ourselves and future readers who wish to consult the manuscript to find the place quickly.

The *upadhmānīya* is used not infrequently, though far from consistently, in place of *visargas* before unvoiced labial stops; the *jihvāmūlīya*, before gutturals, is used only occasionally: see figure 1. Instances of the use of both have simply been transcribed with *visargas*.

As for the date of the manuscript, Hara Prasad ŚĀSTRĪ (1905:lxxvii) first suggested that it might belong to the eighth century when he described its lettering as 'transitional Gupta character which may be a century older than the Paramesvara Tantra copied in 859 AD'. BAGCHI (1939:3–4) spoke of it as being 'written in the Gupta script of the 8th century AD' and noted (1939:4, fn. 1) that '[t]he Exalted Raj Guru Hemarāja Śarmā who has handled these MSS for a long time is also of the same opinion.' GOUDRIAAN and GUPTA, however, after comparing the script with that of the *Pārameśvara* manuscript and with the scripts of unspecified inscriptions, retain in quotation marks Hara Prasad ŚĀSTRĪ's script-label, but judge this eighth-century date to be too early (1981:33–4): 'It is preserved in a Nepalese Ms. "transitional Gupta" script which has probably been written, in our own opinion, not much earlier or later than A.D. 900.'

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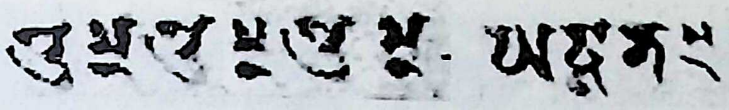
[126] For further remarks on the possible gap, see our note ad *Nayasūtra* 4:41–42b.

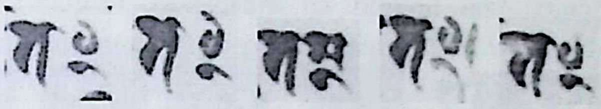
For ourselves, we tend to the view that the old manuscript belongs somewhere in between these two informed guesses: while we cannot exclude an eighth-century date, we think that it belongs somewhere in the ninth century. We are not sure which formal characteristics of the script of the fragmentary *Pārameśvara* manuscript might have led Hara Prasad ŚĀSTRĪ to place it later than that of the old manuscript of the *Niśvāsa* or whether indeed he had the opportunity to view leaves or images of both at the same time so as to be able to compare them carefully. Generally speaking, the *Pārameśvara* manuscript appears to be of rougher workmanship, written less evenly, with three, four or five lines to a side, and on leaves that are much less regularly shaped. The tops of its letters also lean a little more to the left. In other words, the two manuscripts present several differences, but none of these seemed to us at first blush to point obviously to the conclusion that one must be appreciably older or younger than the other. We think them palaeographically similar, but we think that if there is a difference in date, it may be the manuscript of the *Niśvāsa* that is later.

Two small differences may be mentioned that might be pointers: the profusion of abbreviated forms for final *t* and final *m* in the old manuscript of the *Niśvāsa* (see figures 3 and 5), contrasted with their near absence in the *Pārameśvara* manuscript, where we find instead the regularly shaped *ta* or *ma*, typically slightly smaller than standard size, with a *virāma* mark beneath it (see figures 2 and 4); and the fact that the form of the letter *ja* in the old manuscript *Niśvāsa* seems to have shifted further away than it has in the *Pārameśvara* manuscript from the old pan-Indian form that resembles a capital roman "E" (compare figures 6 and 7 on p. 108 below). In the old manuscript of



(a) OM (b) *ghaṭṭanam*

Figure 4: Instances of final *m* in the Cambridge *Pārameśvara* MS of 828 AD. These seem always to consist of a miniaturised but fully formed *ma* above a *virāma* line.



(a) *tam* (b) *tam* (c) *tam* (d) *tam* (e) *tam*

Figure 5: Instances of final *m* in the old MS of the *Niśvāsa*. Both an abbreviated and, less frequently, a full form (c) of the miniature *m* above a *virāma* are found.

the *Niśvāsa* (figure 7), the once horizontal central bar of the *ja* has become just a little longer and downward tending, its upper bar has become a short vertical pendentive to the right of the main body of the letter and the upward bend in its bottom bar has become even more tightly flexed. These changes may be detectable as incipient developments in the lettering of the *Pārameśvara* manuscript (figure 6), but its *ja* could perhaps still be mistaken for a Gupta-period one (an example of which can be seen in our figure 8 on p. 402 below).

As for the absolute date of the *Pārameśvara* manuscript, we think that it is rather to be identified as 828 AD.[127] We think that 900 AD, the proposition of Goudriaan and Gupta might bring the manuscript of the *Niśvāsa* too close to early tenth-century manuscripts, such as the oldest manuscript of the *Kiraṇa* (NAK MS 5-893, NGMPP A 40/3), which is dated to 924 AD, and which seems to us palaeographically more developed. Furthermore, there is another dated manuscript that has not entered the discussion until now which seems to us really extremely close, in terms of palaeography, to N, and which happens to fall neatly in the middle of the second half of the ninth century. That manuscript is in the Kesar Library in Kathmandu, bearing accession number 699 (filmed by the NGMPP on reel C 80/7). It transmits the *Suśrutasaṃhitā*, and the date it records (most recently discussed by Harimoto 2011:87–8 and Harimoto 2014) is 'Sunday,

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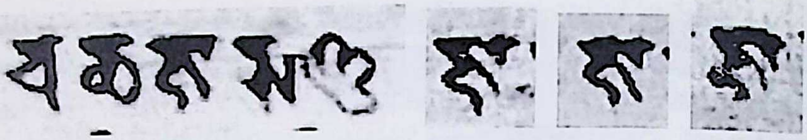
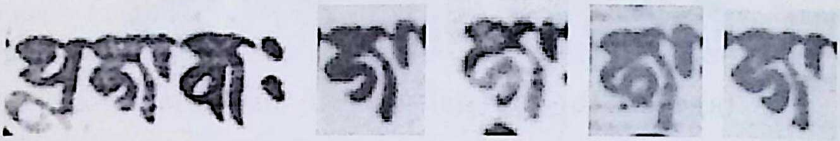
[127] See Goodall 1998:xliii, fn. 97, quoting Sanderson.



(a) The palatal consonants (b) *ja* (c) *ja* (d) *ja*

Figure 6: The palatal consonants, particularly JA, in the Cambridge *Pārameśvara* MS of 828 AD.



(a) *pūjakaḥ* (b) *ja* (c) *ja* (d) *ja* (e) *ja*

Figure 7: The more developed form of the letter JA found in the *Niśvāsa* MS.

13th April, 878 C.E.’. We therefore conclude this discussion by reiterating SANDERSON's judgment that N ‘can be assigned approximately to the period 850–900 AD’.

K Preserved in the National Archives, Kathmandu (NAK 5-2406), this is an early twentieth-century Nepalese apograph copy of N in Devanāgarī script. Once again, we have used the Nepal-German Manuscript Preservation Project microfilm (NGMPP, Reel No. A 159/18) rather than the original manuscript. Like the other apographs, K has followed the foliation of N: it has, in other words, copied the text of one folio of N onto one sheet of paper, so that it too has 114 folios. It has not, however, followed the lineation of N. K often has a few more *akṣaras* than now survive at the edges of the folios of the old manuscript. The scribe of K clearly thought with the text as he copied and he displays a tendency silently to correct what he perceived as faults of grammar in the original, and to fill out gaps. He has marked his suppletions by including them within single round brackets: ( ). When we have accepted into our edited text letters that are in K and that are not legible in N, we have enclosed them in L-shaped brackets: ⌊ ⌋. When some of those letters appear enclosed in single round brackets in K, then they are further enclosed in our edited text in single round brackets: ⌊ ( ) ⌋. After copying what is transmitted in N, the scribe has written the following lines at the bottom of f. 114v, revealing that he made the copy for Hemarājapaṇḍita in 1925 AD:

> likhitam idaṃ purātanajarattāḍapatralivitaḥ samuddhṛtya vikramābde 1982 pramite śrāvaṇāśuklaikādaśyāṃ samāpya sāmbaśivāya samarpitaṃ|(?) virājati nepālabhūmaṇḍalādhīśvare śrīpaṃcakasaṃpanne tribhuvanavīravikramavarmaṇi samabhiśāsati +paṃ+tad (?) dhīsacive śrītritayasampanne mahārājacandrasaṃśerajaṅgabahādūrarāṇāvarmaṇi mahāmahodaye tadīyaguruvaragururājaśrīmaddhemarājapaṇḍitamahodayānujñayā tadīyasarasvatīsadane niveśitaṃ ca bhūyāl lekhakapāṭhakayor mude· śubham· maṃgalam hariharau śaraṇīkaravāmi· iti· śubham·

W This slightly earlier twentieth-century Nepalese apograph copy of N in Devanāgarī is now kept in the Wellcome Institute in London: Sanskrit MS I 33. The manuscript has been described by Wujastyk (1985:151–152), who assigns it 'Serial no. 622' and gives the information that it is '[s]helved at δ 41'. W reproduces both the foliation and the lineation of N. It, too, often has a few more *akṣaras* at the edges than now survive on the folios of the old manuscript. When we have accepted into our edited text letters that are in W and that are not legible in N, we have enclosed them in single angled brackets: ⟨ ⟩. On the whole, the scribe makes the impression of not having understood the text he copied, which has led to a rather larger number of "innocent" copying mistakes than are found in K and virtually no instances in which the scribe tried to correct the morphology or syntax of N's text. The folios are disordered. After copying what is transmitted in N, the scribe has written the following lines at the bottom of f. 114v, revealing that he was a Buddhist Vajrācārya and that he copied the text in 1912 AD:

> idaṃ pustaka tārapatraguptākṣarapustake dṛṣṭvā nepālavāsibauddhaśevitavajrācāryyena likhitam|| śubhaṃ|| śrīsaṃvat 1969 sālam iti āṣāḍhaśukla aṣṭamyāṃ|| ||

T The existence of a third twentieth-century apograph in Rome, MS Tucci 3.7.1, was pointed out to us in 2008 by Francesco Sferra, who has described it (2008:60) and has reproduced an image of one side of its folios, f. 10v, juxtaposed with the same folio of N (2008:78, figs. 22–5). Sferra's description (2008:60, fn. 132) reads as follows:

> This is an incomplete apograph of MS NAK 1-277 (*śaivatantra* 103), NGMPP A 41/14. The copyist tried to produce a facsimile of the original—each folio has the same number of lines as the orig-

inal, and each successive line contains the same number of *akṣaras* as the original. It measures 48.5cm x 9.5cm. Content: *Mukhāgama* 2r–18v6, *Mūlasūtra* 18v6–23v1, *Uttarasūtra* 23v1–29r5, *Nayasūtra* 29r5–41r4, *Guhyasūtra* 41r4–97v. The MS ends abruptly in the middle of the prose between 14.104 and 14.105 with the following words, which I transcribe verbatim: *atha śrotāñjanam ādāya plakṣapatraiḥ saptabhiḥ pithāya sahasraṃ saṃpātābhihutaṃ kṛtvā sahasrābhitañ ca te...*

The exact date of copying is not known, but the manuscript seems to have belonged to a set of ninety manuscript copies of different works in the Kathmandu collections that was commissioned by Giuseppe Tucci and that he brought back with him from Nepal in 1929 (Sferra 2008:18–19).

Editorial conventions

We have maintained the conventions used for several earlier editions of Śaiva works that have appeared in the Collection Indologie in recent years. We have attempted to reproduce the fragments of text in the lemmata exactly as they are printed in the *textus receptus* and the apparatus is fully positive.[128] Each lemma in the apparatus is preceded by the verse number and a letter to indicate to which *pāda* it belongs and followed by a lemma sign:]. (A spot (•) separates different entries within the same *pāda*.) There follow the sigla of the witnesses which read as printed. Where no witness reads as presented, small repairs to the text are marked *em*[*endation*]; bolder conjectures are marked *conj*[*ecture*]. (The difference is of course subjective.) Finally the variants are reported, followed by the sigla of the witnesses that give them and separated from one another by semicolons. A siglum with superscript *ac* (ante correctionem) marks readings of a manuscript before alteration (e.g. N^{ac}), and a siglum with a superscript *pc* marks readings of a manuscript as altered (e.g. N^{pc}). A single illegible syllable is signified in the apparatus with an anceps symbol: ⏓. Where the scribe has marked a syllable as illegible to him, this may be represented in the apparatus with a raised dash (¯), in imitation of a convention often used in Devanāgarī manuscripts. In some places gaps have been left in the manuscripts and these are signified with a ⊔. Where damage to the manuscript prevents us from reading some letters, the lacuna is signalled with an interrupted line: ---.

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[128] A short defence of the merits of a fully positive apparatus may be found, for instance, here: Goodall 1998:cxxi.

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On some pages, an additional register of apparatus appears above the main one and this extra register reports testimonia and gives information about parallel passages in other works.

Three bracketing conventions that have not been mentioned above in the descriptions of the individual manuscripts may be signalled.

Curly braces ({ }) enclose editorial suppletions.

Plus-marks (+ +) enclose text that can be seen to have been added (perhaps sometimes only a few seconds after copying what is not bracketed by plus-marks).

Crux-marks († †) enclose text that appears to us to be irreparably corrupt.

Editorial policies

Rather than prepare both a diplomatic transcription and a polished edition, which would make for a bulky volume whose extra weight would help readers little and would have slowed the editors down considerably,[129] we have tried to combine what is required from both into a single edition. This means that a certain number of non-standard orthographies are retained as they appear in the early manuscript (doubled sibilants, for example, where in a modern edition one would expect a *visarga* followed by a sibilant, a homorganic nasal where a modern editor would normally print an *anusvāra*, etc.) and yet at the same time the text deviates from what is transmitted whenever a conjecture is adopted. With such an approach, total consistency cannot easily be attained. At one time we decided therefore to try to normalise orthography in line with widespread modern typographical practices throughout, for instance by replacing doubled consonants in ligatures with semi-vowels with single ones, by replacing double sibilants with *visarga* plus sibilant, by replacing some *anusvāras* with homorganic nasals and some homorganic nasals with *anusvāras* and so forth. But we soon realised that such a policy also raised difficulties, for we found that we were often not sure whether we were dealing with an orthographic habit or an authorial *aiśa* usage. For instance, masculine, accusative plurals regularly appear with a final *anusvāra* instead of a final *n* (e.g. *puṣpāṃ* in *Mūlasūtra* 1:5b, *idhmāṃ* in *Mūlasūtra* 3:3c, *yajñāṃ* in *Mūlasūtra* 6:18d). Are these all instances of an authorial peculiarity? Or are all of them transmissional? Or are only some transmissional? And pronominal locatives (*asmiṃ*/*asmin*) present the same difficulty.

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[129] Such a format was tried for the edition of the *Parākhya*, but it is our impression that readers do not consult the diplomatic transcription, and that, if they do, they derive little use from it.

In the following attempt to list irregularities of language in the text edited in this volume there may therefore be several features that other editors might choose to record as scribal rather than as authorial idiosyncrasies.

REMARKS ON PECULIARITIES OF LANGUAGE

Lists of non-standard '*aiśa*' usages have appeared in the introductions to a few editions of tantric works (GOUDRIAAN and SCHOTERMAN 1988:44–109 for the *Kubjikāmatatantra*; GOODALL 1998:lxv–lxxx for the *Kiraṇa*; TÖRZSÖK 1999*:xxvi–lxix for the *Siddhayogeśvarīmata*; GOODALL 2004:lxxviii–lxxxvii for the *Parākhya*); and KISS (forthcoming) for the *Brahmayāmala*; but since each text has its own idiosyncracies, the *Parākhya*, for instance, being much closer to standard Sanskrit than is the *Brahmayāmala*, an account of the language of the *Niśvāsa* (which would figure somewhere between the *Parākhya* and the *Siddhayogeśvarīmata* on such a scale) is given below. For a more discursive account of a comparable form of *aiśa* language, the reader is referred to that of TÖRZSÖK. In this less well ordered presentation, we have referred in footnotes to discussions of comparable irregularities in OBERLIES' *A Grammar of Epic Sanskrit* (2003). This has the incidental advantage of highlighting both the kinds of irregularity that are shared with the epics and those that are not.

IRREGULAR TREATMENT OF CONSONANTAL STEMS

§ 1.1 stems in *-in* treated as stems in *-i* *nandir badhnāti* in N 1:103a.[130]

§ 1.2 nominative singular of stems in *-in*, *-an*, *-vat*, and *-mat* taking the form of the genitive singular[131] *jñāninaḥ* (for *jñānī*) in M 1:16a; *kālayoginaḥ* (for *kālayogī*) in U 5:23b; *īśvarīsiddhikāṅkṣiṇaḥ* (for *°kāṅkṣī*) in U 5:30b; *mahātmanaḥ* (for *mahātmā*) in N 1:66d; *dharmavataḥ* (for *dharmavān*) in N 1:87a; *liṅgarūpiṇaḥ* (for *liṅgarūpī*) in N 1:91d; *bāhuśālinaḥ* (for *bāhuśālī*) in N 2:58b and

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[130] Cf. OBERLIES 2003:94, § 3.18. In this part of this book, as in the *pāda*-index, the names *Mūlasūtra*, *Uttarasūtra*, *Nayasūtra* have been abbreviated to M, U, N.

[131] These, as well as the forms cited under some of the next few headings, could all be considered to be cases of the "thematicization of consonant stems", which OBERLIES is able to treat together in a rather brief paragraph § 3.22 (2003:98–9), since the epics furnish fewer instances of this sort of irregularity.

3:9d; *°buddhimataḥ* (for *°buddhimān*) in N 2:92a; *dehadhāriṇaḥ* (*ex conj.*) in N 3:26d; *brahmavedinaḥ* (for *brahmavedī*) in N 4:77b.

§ 1.3 nominative singular of present active participle taking the form of the genitive singular *dhyāyataḥ* (for *dhyāyan*) in N 3:3a; *paṭhato 'pi* (for *paṭhann api*) in N 4:151b.

§ 1.4 nominative singular of present active participle taking the form of the nominative plural[132] *jvalantaḥ* (for *jvalan*) in N 3:6b; *pūrayantaḥ* (for *pūrayan*) in N 3:7c.

§ 1.5 other cases of stems in *-in* treated as thematic stems in *-ina* *tarkkavādināṃ* (apparently for accusative plural) in N 1:93b.

§ 1.6 contractions of *-in* stems *trailokyadarśī* (for *trailokyadarśinī*) in N 3:58a; *dīkṣākārī* (for *dīkṣākāriṇaḥ*, nominative masculine plural) in N 4:39b.

§ 1.7 feminine plural of stems in *-in* used for masculine plural *sarvasiddhāntavādinyo* (m.c.[133] for *sarvasiddhāntavādinaḥ*) in N 1:79c.

§ 1.8 stems in *-an* treated as vocalic by dropping the final *n*[134] *karmmaṃ* (for *karma*) in M 3:8b, N 4:100c; *brahmāḥ* (masculine plural) in M 6:16c; *karmāḥ* (nominative plural) in M 7:10b; *nāmena* in U 1:33c; *cūḍākarmmaḥ* in U 3:18a; *navātmena* (for *navātmanā*) in U 4:2a; *janme janme* (for *janmani janmani*) in N 1:86a; *nāmaṃ* (for *nāma*) in N 2:1a; *majje* (for *majjani*) in N 2:24c; *karmmāḥ* (nominative plural) in N 2:35a; *vyomeṣu* (for *vyomasu*) in N 4:51d.

§ 1.9 stems in *-s* treated as vocalic by dropping the final *s*[135] *tejasannibham* in M 2:2b; *pañcatapaḥ* (instead of *pañcatapāḥ*, a nominative masculine singular *bahuvrīhi*) in M 7:6a; *tapādibhiḥ* (for *tapaādibhiḥ*) in M 7:27b; *srote* (for *srotasi*) in U 1:1a; *śivatejopabṛṃhitā* (for *śivatejaüpabṛṃhitā*) in U 1:5d; *śivatejena* (for *°tejasā*) in

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[132] Cf. again Oberlies 2003:98–9, § 3.22.

[133] *metri causa.* This is not of course meant to suggest that other non-standard usages were not adopted because of metrical constraints, for they clearly typically were, but rather that it is particularly clear that metre played a decisive rôle here.

[134] Cf., once again, Oberlies 2003:98–9, § 3.22, and pp. 88–9, § 3.10. Instances of the use of *uṣma* (for *ūṣman*) are not included here, since the variant form is recorded by Monier-Williams.

[135] For the entries under this heading, cf. Oberlies 2003:90–92, § 3.13.

U 1:6a, N 2:9c; *anuṣṭupchandabandhena* (for *°chandobandhena*) in U 1:25a; *ricīkorvāṅgirāntaś ca* in U 1:38a; *śiracchedaṃ* (for *śiraśchedaṃ*) in U 2:38c; *śire* (for *śirasi*) in N 1:19a, 1:64c; *śiraṃ* (typically as an accusative for *śiras*) in N 1:41c, 1:54a, 1:60c, 1:70c; *°medeṣu* (for *°medaḥsu*) in N 2:15a; *teja* (a *prātipadika* used as a nominative) in N 2:26b; *cakṣubhyāṃ* in N 2:55a;[136] *tapāṃ* (for *tapāṃsi*, accusative plural) in N 2:74a; *tapaṃ* in N 2:76c; *tamasy*[’] *etāni* (*tamasya* intended as genitive) in N 2:92c; *mane* (for *manasi*) in N 3:14d; *mahātejaṃ* (for *°tejaḥ*) in N 4:33c; *pādarajam* (for *pādarajaḥ*) in N 4:79a.

§ 1.10 other consonantal stems treated as vocalic by dropping the final consonant *tiryaṃ* (for *tiryak*) in N 1:61a, 1:71c; *viyaṃ* (for *viyat*) in N 4:33a; *viṣuva* (for *viṣuvat*) in U 5:4c, 5:36c, 5:38b, N 3:64d.

§ 1.11 consonantal stems treated as vocalic by adding a after the final consonant[137] *ātmanasya* in M 7:15b; *alpāyuṣāḥ smṛtā martyāḥ* in U 1:40a; *dhanuṣākṛtim* in U 2:12d; *mṛdāñ* (accusative plural?) in U 4:2a; *sa-tvacā[ḥ]* (nominative plural) in U 4:36d; *samidhāḥ* (for *samidhaḥ*) in U 4:37b; *taducchidaḥ* (for the nominative *taducchit*) in N 1:94b; *apsarasopamān* in N 2:72d.[138]

§ 1.12 stems in *-an* treated as vocalic stems in *-āna* *adhvāna* in U 1:9c, 1:14b, 1:17c.[139]

§ 1.13 consonantal stems treated as vocalic by adding *ī* after the final consonant *srucīm* in M 3:4b, U 4:39c.

§ 1.14 locatives used as stems *mūrdhnim* (for *mūrdhānam*) in U 5:44b and N 4:117b;[140] *hṛdistha* in N 1:27a, 4:138a;[141] *hṛdipadme* N 3:23d; *mūrdhnidvāram* (perhaps) in N 4:141a and 4:142b.

§ 1.15 *ap* (‘water’) declined by taking the plural base as a vocalic stem *āpabindu* (for *abbindu*) in N 3:28b.

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[136] Cf. Oberlies 2003: 97, § 3.20.

[137] Cf. again, Oberlies 2003:98–9, § 3.22.

[138] Cf. Oberlies 2003:92–3, § 3.14.

[139] Cf. Oberlies 2003:89–90, § 3.12, where the only word concerned is also *adhvan*.

[140] In the first of these cases, one could instead assume that the final *m* of *mūrdhnim* is not an accusative-marker, but rather a hiatus-breaking consonant inserted as a euphonic glide sound. But this will not work in the second case, where there is no following vowel. Cf. also the instances of *īśānīṃ diśim* in *Guhyasūtra* 2:46 and 5:96, where the locative *diśi* has become the stem from which an accusative is formed.

[141] These could perhaps instead be taken as *aluk-samāsas*.

§ 1.16 irregular inflection of *tvac* *tvacasi* (for *tvaci*, perhaps influenced by *vacas*) in N 3:13b; *tvage* (for *tvaci*) in N 3:13d.

IRREGULAR TREATMENT OF VOCALIC STEMS

§ 2.1 oblique cases of -*u*-stem nouns formed as -*a*-stems with the base of the nominative plural *guravaṃ* (for *guruṃ*) in M 1:16c; *guravasya* (for *guroḥ*) in M 8:16a; *jantavān* (for *jantūn*) in N 1:89d.

§ 2.2 *a*-stem endings on *u*-stem nouns *bāhau* (dual, for *bāhū*) in N 1:57b; *jantave* (intended as locative) in N 2:92d.

§ 2.3 non-thematic endings on *a*-stem nouns *japahomasu* (for *japahomeṣu*) in U 5:33b; *°homabhiḥ* (for *°homaiḥ*) in N 1:78d.

§ 2.4 neuter nouns with masculine endings[142] *puṣpāṃ* (accusative plural) in M 1:5b; *lakṣāṃ* (accusative plural) in M 7:25a; *kāraṇaḥ* (*ex conj.*) in U 1:12d; *tattvāḥ* in U 1:13a and N 1:15c; *puṣpāḥ* (nominative plural) in U 4:6c (after *puṣpāṇi* in 4:6a); *dravyāṃ* (accusative plural) in U 4:35a; *kulān* (accusative plural) in U 5:54c; *tapāṃ* (accusative plural) in N 2:74a; *kalācatuṣṭayaḥ* in N 3:72c; *siddhiliṅgāḥ* in N 4:35b; *ādibījaḥ* in N 4:94a.

§ 2.5 masculine nouns with neuter endings[143] *sakalam* in M 2:4a; *homaṃ* in M 3:8c, 3:13d; *saṃskāram ucyate* in M 6:25b; *kālam* in M 8:9c, N 4:132c; *devaṃ śivaṃ* in U 1:5b; *pauruṣaṃ śabdam* in U 5:14a; *tad dhūmam* in U 5:15c; *yogaṃ* in U 5:29c, N 2:1a, 4:11b, 4:101d (prefaced by *tad*); *na deyaṃ śivasadbhāvam* in U 5:48c; *saṃśayam* in N 1:2c; *ākāśam* in N 1:10a and 1:10d; letters of the alphabet such as *akāram*, *kakāram*, *ṅakāram*, etc., in N 1:40b, 1:41b, 1:43d, 1:44a, 1:44b, 1:53b, 1:55b, 1:58c, 1:58d, 1:59d, 1:64b; *pāśāni* (frequently also treated as masculine in the immediate context) in N 1:22a, 1:81a, 1:100b, 1:108c; *śabdāni* in N 2:36b, 2:43a; *sugandhāni* (immediately followed by *durggandhāḥ*) in N 2:51a; *dharmmāṇi* in N 2:87c; *madam* in N 2:91b; *vājīni* in N 3:59c; *pratyayam* in N 4:18c; *dhyānasadbhāvaṃ* in N 4:24a; *°jantūni* in N 4:40c; *jñānasadbhāvam* in N 4:62a, 4:84a; *sadāśivaṃ devam* in N 4:97a; *maheśvaram* in N 4:97b; *jayam* in N 4:100b; *udghātam* in N 4:117c.

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[142] On gender changes in Epic usage, which tend to be sporadic and have therefore presumably been resorted to for metrical reasons, see OBERLIES 2003:XXXVIII–XL.

[143] See previous footnote.

§ 2.6 accusatives used as nominatives of stems other than *a*-stems *devaṃ śivaṃ jagatpatim* in U 1:5b; *divyasiddhim* (for *divyasiddhiḥ*) in N 3:67c; *bindum* in N 3:71d.

§ 2.7 neuter and non-neuter nominative and accusative singulars used interchangeably *bhṛkuṭīkarālavaktraṃ kapālī sarpabhūṣitam* in N 3:45ab.[144]

§ 2.8 neuter and masculine forms used interchangeably in the case of nominalised adjectives *mṛduś ca kaṭhinaś caiva karkkaśaṃ śītalan tathā...* etc., in N 2:44; *ādibījaḥ...dīrgham...trimātram* in N 4:94.

§ 2.9 neuter pronouns with masculine endings *yaṃ* for *yat* in M 1:11d, 4:1c, 6:1c.

§ 2.10 masculine and feminine plurals without final *visarga* *yajñā sadakṣiṇā* in M 7:9b; *prasṛtā* in N 1:72d; *lakṣā* in N 2:1b; *āśramādharmā* in N 4:6c.

§ 2.11 loss of final *visarga* from the nominative masculine singular of an *-s* stem *acetā* (for *acetāḥ*) in N 3:25b.

§ 2.12 masculine accusative plurals in *-m* *sadakṣiṇām* in M 6:18d; *jñānamokṣām* in N 1:91b. Note that masculine accusative plurals ending in an *anusvāra* are included on p. 133 below as cases of irregular *sandhi* among instances of 'final *n* replaced with *anusvāra*'.

§ 2.13 feminine accusative plurals ending in a nasal *aṅgulīṃ* in N 1:72d; *prajāṃ* in N 1:97b; *kalāṃ* in N 4:6d; *saṃhitāṃ* (*ex conj.*) in N 4:150d.

§ 2.14 feminine nouns in *-i* treated as nouns in *-ī*[145] *ādityamaṇivahnīva* in U 1:6c; *niyatīṃ* in N 1:19c, 3:30c; *nāmakoṭībhiḥ* (m.c. for *nāmakoṭibhiḥ*) in N 2:5a.

§ 2.15 shortened nominatives of feminine nouns in *-ī*[146] *devi* in N 1:106b.

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[144] Of course this could be presented quite differently, for instance as a case of "nominatives of stems in *-in* treated as accusatives".

[145] Cf. OBERLIES 2003:82–5, § 3.3.

[146] This could instead be classed as an instance of a feminine noun in *-ī* being treated as one in *-i*, for which see OBERLIES 2003:79–82, § 3.1.

§ 2.16 feminine nouns in -ī treated as nouns in -ā *deveśe* (vocative) in M 1:15d and N 1:18c.

§ 2.17 feminines in -ā treated as feminines in -ī *īśānaplavanī* in M 1:18b.

§ 2.18 feminine nouns in -i or -ī treated as nouns in -yā[147] *iśānyābhimukhaḥ* (for *īśānyabhimukhaḥ*?) in M 8:12b; *mantrakoṭyāḥ* (nominative plural) in U 1:41b; *devyāmātṛgṛhe* in U 2:4c; *vṛddhyāyā* (instrumental or ablative of *vṛddhyā* for *vṛddhi*) in U 3:10c; *niyatyājayasiddhiṣu* (a *tatpuruṣa* compound) in U 5:17d; *aṅgulyās* (accusative plural) in N 1:56a; *°paripanthinyā* in N 3:36a.

§ 2.19 feminine nouns treated as masculine/neuter[148] *tattvasaṃhitam uttamam* in M 8:10b; *samyag eṣa samākhyāto tattva-saṃhita-m-uttamaḥ* in M 8:20ab; *vidya* (for *vidyā*) in U 1:11b; *mantrabhāṣapadāni* in U 1:21d; *dīkṣahomayoḥ* in U 2:13d; *sarvadevatavandane* in U 4:12b; *mātṛkā* (perhaps intended as an ablative singular without a final consonant) in U 4:51d; *prakriyā* (intended as an ablative singular without a final consonant) in U 4:52a; *vāsanād eva* (for *vāsanāyā eva*) in U 5:13d; *°sandhyatithayaḥ* (m.c., for *°sandhyātithayaḥ*) in U 5:21a; *dṛṣṭapratyayasiddhīni* in U 5:35c; *śuśrūṣatatpare* (for *śuśrūṣātatpare* in U 5:47d; *kālikavad yathā* in N 1:5d; *rekhena* (for *rekhayā*) in N 1:71b; *mātṛkasadbhāvam* in N 1:77a; *mātṛkavedane* (for *mātṛkāvedanena*) in N 1:79b; *mātṛkavijñānam* in N 1:80a; *dhiṣaṇāt* (for *dhiṣaṇāyāḥ*) in N 2:11b; *°vaseṣu* (for *°vasāsu*) in N 2:25b; *catvāry etāni śaktes tu kalāni* in N 4:8cd; *mahānidrā[t]* (ablative) in N 4:47b; *prakriyabhedanam* (m.c.) in N 4:68a; *samaiḥ* (for *samābhiḥ*) in N 4:85b; *ghaṇṭikeṣu* (for *ghaṇṭikāsu*) in N 4:115d; *dhāraṇaiḥ* (for *dhāraṇābhiḥ*) in N 4:118c; *khaṭikena* (for *khaṭikayā*?) in N 4:147b.

§ 2.20 shortening of vowels for metre[149] *māyavāṃ* (for *māyāvān* or *māyāvī*) in M 8:8a; *vācayā[ḥ]* (for *vācāyāḥ*) in N 4:12b;[150] *māya-*

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[147] We note that this sort of stem-shift appears to be attested only for the oblique cases and at the seams of compounds, with one possible exception: *paripanthinyā* in N 3:36a, which may have been intended as a nominative.

[148] Some of the usages cited in this paragraph, particularly those in which the feminine noun in question is the first member of a compound, could of course instead be classed as instances of metrically required shortening of a vowel. Cf. OBERLIES 2003:XXXII, for some comparable usages treated as shortening to suit metrical requirements.

[149] Cf. OBERLIES 2003:XXXII.

[150] Cf. OBERLIES 2003:57, § 2.2.

jā vidyajā in N 4:81b; *kalajā* in N 4:81d; *vāmanāsikayā* (for *vāmanāsikāyāḥ*) in N 4:114d.

§ 2.21 lengthening of the vowel in locative plurals *yonīṣu* in M 5:13c;[151] *aṣṭāsu* in M 5:15b.

§ 2.22 stems in -ṛ treated as stems in -āra[152] *dhātāre* in M 5:14c; *paśutantrapraṇetāraiḥ* (for (*°praṇetṛbhiḥ*) in N 1:112c.

§ 2.23 metrically induced contraction of feminine locative singular *māyāṃ* (for *māyāyāṃ*) in U 1:16a.

§ 2.24 metrically induced contraction of feminine ablative singular *saṃyuktā śakteḥ* (for *saṃyuktāyāḥ śakteḥ*) in U 1:6ab and N 2:9cd.

§ 2.25 metrically induced contraction of feminine instrumental singular *ghaṇṭikā saha* (for *ghaṇṭikayā saha*) in N 1:38b.

§ 2.26 metrically induced lengthening of feminine instrumental singular *gaṇanasaṃkhyāyā* in N 1:96a.

§ 2.27 metrically induced contraction of genitive plural *riṣidevagaṇāṃ* (for *riṣidevagaṇānāṃ*) in U 1:32d.

§ 2.28 contracted instrumental in *-ā sparśā* (for *sparśena*, perhaps on the analogy of *spṛśā*) in N 4:40a, 4:78a; *japā* (for *japena*) in N 4:78b.[153]

§ 2.29 meaningless extension of words with *-ka bindukaḥ* in U 1:6b, N 2:9d; *pūrvoktakāḥ* in U 3:11b; *rasatanmātrakaṃ* in N 2:12b; *°rathyakāḥ* in N 2:33b; *pītaka-varṇābhā* in N 3:2c; *pītaka*, *śuklaka* and *kṛṣṇaka* in N 3:15abd.

§ 2.30 meaningless extension of nominal forms with ***-ti*** **or otiose** *iti sparśaneti ca* (extended locative, m.c.) in N 2:27b.

§ 2.31 metrically induced contraction of instrumental singular *bhakṣaṇe* (for *bhakṣaṇena*) in N 1:39b;[154] *mātṛkavedane* (for *mātṛkāvedanena*) in N 1:79b; *ekatve* (for *ekatvena*) in N 4:69a and 4:69c;

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[151] This could instead be treated as the transfer of an °i-stem to an °ī-stem: cf. OBERLIES 2003:82–5, § 3.3, which includes an instance of *yonīṣu*.

[152] Cf. OBERLIES 2003:88, § 3.8.

[153] These could be considered as ablatives lacking a final consonant.

[154] Such forms could of course instead be classed as instances of the locative used with instrumental sense.

puṭe (for *puṭena*) in N 4:114d; *pratyāhāre* (for *pratyāhāreṇa*) in N 4:118d; *sūtre* (for *sūtreṇa*) in N 4:146b.

§ 2.32 a semantically weakened *-ante* used as a locative ending? *gopatyānte* in U 1:15d; *īśvarānte* in U 1:16c; *śaktyante* in U 1:17a.

IRREGULAR NUMBERS

§ 3.1 irregular combinations to fit metrical constraints[155] *śatāny aṣṭau* perhaps used to mean 108 in M 5:23d; *tripañcaka* used to mean 'fifteenth' in M 6:4c, 6:19a.

§ 3.2 cardinals used for ordinals[156] *aṣṭāntam* (in the sense of *aṣṭamāntam*) in M 6:2a, 6:7a; *dvādaśāntan* in M 6:2b; *ṣaḍanta* in M 6:2c, 6:7b, 4:14c; *sapta* for *saptama* in M 6:4c; *ṣaḍvarṇa°* (in the sense of *ṣaṣṭhavarṇa°*) in M 6:8d; *ādipañca°* (for *ādima-pañcama°*?) in N 4:92a; *ṣaṭ* (for *ṣaṣṭha*) in N 4:92c.

§ 3.3 cardinals used for other adjectival forms *caturviṃśat* (used to mean "consisting of 24") in N 2:69a; *trayaḥ* (used to mean "threefold") in N 4:111b.

§ 3.4 compound forms used for ordinals *dvibhinnam* (in the sense of *dvitīyabhinnam*) in M 6:3b; *dvicaturthasya* in M 6:3c; *tricaturthakam* in M 6:14d.

§ 3.5 compound forms used for cardinals *caturdiśi* (in the sense of *catasṛṣu dikṣu*) in U 3:4d; *dvimāsena* (for *dvābhyāṃ māsābhyām*) in N 4:36b, 4:80d; *ekadvitṛścatuḥpañca udghātaiḥ* in N 4:116cd.

§ 3.6 number-group nouns used for ordinals *ṣaṭka* (in the sense of *ṣaṣṭha*) in M 6:7a.

§ 3.7 numeral adverbs used as cardinals *dvirabdike* (for *dvyabde*) in N 3:67d (*ex conj.*); *tṛḥ* (for *triḥ*) in *ekadvitṛścatuḥpañca udghātaiḥ* in N 4:116cd.

§ 3.8 number-group nouns used for cardinals *ekapañcāśikaṃ* (used in the sense of '51') in U 4:27a.

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[155] Cf. Oberlies 2003:116–23, § 5.1.6.

[156] One example of this phenomenon is cited by Oberlies (2003:127–8) in § 5.2.2.

§ 3.9 uninflected cardinals *aṣṭāviṃśati* in U 1:31c, 5:53a; *saptaviṃśati* in U 4:27d; *ūnaviṃśati* in U 4:28b; *ekaviṃśati* in N 2:38b.

§ 3.10 ***ekūna°*** **for** ***ekona°*** *ekūnapañcāśa[t]* (for '49') in U 4:28a and N 2:38c.

§ 3.11 dropping of final consonant in ***pañcāśat*** *ekūnapañcāśa* in N 2:38c; *pañcāśa* in N 4:161c.

§ 3.12 adverbs for stem-forms *triṣkoṇan* (for *trikoṇam*) in U 3:12d; *triṣkālam* (for *trikālam*) in U 4:1d.

§ 3.13 muddled declensions *caturaḥ* for *catasraḥ* in N 1:56a;[157] *daśāt* for *daśabhyaḥ* in N 4:87a.

VERBAL IRREGULARITIES

§ 4.1 passive for active[158] *pūjyeta* (for *pūjayeta*?, in turn for *pūjayet*?) in M 2:8c; *yojyeta* (for *yojayet*) in M 5:22b; *badhyate* (m.c. for *badhnāti*) in N 1:100d, 1:101b; *vakṣyate* (for *vakṣyati*, or m.c. for *vakti*) in N 2:80b, 4:160b; *vibhidyate* in N 4:18b (?).

§ 4.2 ***ātmanepada*** **for** ***parasmaipada***[159] *garjante* and *hasante* in M 1:6; *nindate* in M 1:16c, N 1:107b; *bhrāmeta* (for *bhrāmayet*) in U 4:15a; *japeta* in U 5:34a; *dahate* in N 1:3c; *bhaviṣyate* in N 1:57d; *dahante* in N 1:81a; *bhavate* in N 3:19a, 4:144a; *gacchate* in N 3:38d; *tapate* in N 3:51a; *paśyate* in U 5:16b (?), 5:22d, N 3:66c, 4:22d, 4:33c, 4:72c; *dhyāyeta* in N 4:4b.

§ 4.3 ***parasmaipada*** **endings on** ***ātmanepada*** **forms**[160] *jāyati* (m.c. for *jāyate*) in U 1:6b; *mucyati* in U 5:10d; *chidyati* (m.c. for *chidyate*) in N 1:12a; *dṛśyati* (m.c. for *dṛśyate*) in N 1:70b, 2:92d; *badhyanti* (m.c. for *baddhyante*) in N 1:82c; *ceṣṭati* in N 2:34b; *badhyati* (m.c. for *baddhyate*) in N 2:49b, 2:50d; *gṛhyet* (m.c. for *gṛhyeta*) in N 3:70c; *manyet* (m.c. for *manyeta*) in N 4:66a.

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[157] OBERLIES (2003:124, § 5.1.7) mentions a couple of other confusions in the declension of *catur*, but not this one.

[158] Cf. OBERLIES 2003:243–4, § 8.7.1.

[159] OBERLIES notes the weakening of the opposition between *ātmanepada* and *parasmaipada* in the usage of the epics (2003:131) and furnishes a list of roots which one might expect to be used in the *parasmaipada*, but that are used also or instead in the *ātmanepada* (§ 6.1 (b)). Those that feature in our list too are √*dah*, √*dhyā* and √*bhram*.

[160] Cf. OBERLIES 2003:240–2, § 8.7.

§ 4·4 active or middle for passive[161] *kalpayet* in U 2:10b; *chinatti* in N 1:9c; *pravarttante* in N 2:35a; *paśyate* (for *dṛśyate*) in N 3:26b (and perhaps in U 5:16b?); *manyamānaṃ* (intended as a passive participle) in N 4:55d.

§ 4·5 *lyap* for *ktvā*[162] *tāpya* in M 3:4c; *pūjya* in M 2:4c, 2:9a, 4:6a; *sthāpya* in M 3:3c, 4:8b; *yojya* in M 5:2c; *gṛhya* in M 8:3b.

§ 4·6 *ktvā* for *lyap*[163] *sakalīkṛtvā* in M 3:9c; *uddharitvā* in M 5:4c; *udvāhayitvā* in M 6:18c; *ullikhitvā* in U 2:24a; *śivīkṛtvā* in U 2:28a; *adhītvā* in U 5:50c; *vartulīkṛtvā* in N 1:51c; *saṅkocayitvā* in N 1:61a; *namaskṛtvā* in N 4:17a, 4:31c, 4:104c.

§ 4·7 causative for simplex[164] *kārayet* (m.c. for *kuryāt*) in M 3:3b, 3:8b, 4:14d, U 5:25b, N 1:23d, 1:36a, 1:37c, 1:56b, 1:57b, 1:61d, 1:69b, 1:75a, 3:8d, 3:62d, 4:140b; *bandhayet* in M 3:9d, U 2:28b; *nirīkṣayet* (for *nirīkṣeta*) in M 3:12d, N 1:17d, 1:23b, 1:39d, 1:66c, 4:72b; *bhedayet* in M 5:8b; *dāpayet* in M 8:6d and 8:8d; *parīkṣayet* (for *parīkṣeta*) in U 4:1b; *kāritam* in N 2:5d, 2:31d; *tāpito* (for *tapto*) in N 2:7b; *vedayate* (for *vetti*) in N 2:50b.

§ 4·8 finite forms based on nominal stems *vāsayet* (a regular form, but apparently used, under the influence of *vāsanā*, as though it meant "he should meditate") in U 2:43a.

§ 4·9 third-person singular extended ending in -*eti* *hareti* (m.c. for *harati*) in N 1:92b; *saṃhareti* in N 3:51b.

§ 4·10 third-person singular extended endings in -*teti* *sidhyateti* (m.c. for *siddhyati*/*siddhyate*) in U 5:25d, U 5:31d, and N 3:43d; *stunateti* (m.c. for *stunoti*) in N 1:107d; *kramateti* (m.c. for *kramate*) in N 4:44b.[165]

§ 4·11 third-person singular forms used for second-person *vadet* in N 4:26a.

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[161] Cf. OBERLIES 2003:245, § 8.7.2.

[162] Cf. OBERLIES 2003: 283–4, § 9.7.2.

[163] Cf. OBERLIES 2003: 281ff, § 9.7.1.

[164] Cf. OBERLIES 2003: 249ff, § 8.8.1.

[165] Note that in most cases the extended form follows another verb in the third-person singular and is followed by a ca (to fit the cadence of an even *pāda*).

§ 4.12 thematic endings placed on irregularly derived bases of athematic verbs *homayet* (for *juhuyāt*) in M 3:5b; *homayitvā* (for *hutvā*) in M 5:8a; *dadet* (for *dadyāt*) in M 3:6d, 4:15b;[166] *chindayet* in M 4:15a; *gṛhṇayet* (for *gṛhṇīyāt*) in U 2:23b; *vakṣyet* (intended as an optative of *vac*) in U 2:35d; *rundhayet* (for *rundhyāt*) in U 3:8d;[167] *indhayet* U 4:31d; *homayeta* (for *juhuyāt*) in U 4:38c; *gṛhṇīta* (*ex conj.*, for *gṛhṇīyāt*) in U 4:41c; *bandhate* (for *badhnāti*) in N 1:3c, 1:93b (*ex conj.*), 1:105b, 2:61b, 2:63a; *nibandhati* (for *nibadhnāti*) in N 1:106b;[168] *gṛhṇet* (for *gṛhṇīyāt*) in N 1:106a; *gṛhṇate* (for *gṛhṇīte*) in N 2:36b, 2:54b, 2:55d, 4:35d; *mokṣate* (for *mocayati*) in N 2:63b; *abhidhyānāt* (for *abhidhyāyet?*) in N 3:18c, 3:31a and 3:42c; *dhyānāt* (?) in N 4:4c, 4:71a; *pūreta* (for *pūrayet*) in N 4:110a; *receta* (for *recayet*) and *pūret* (for *pūrayet*) in N 4:112ab; *vimuñcayet* (for *vimuñcet* or *vimocayet*) in N 4:114c; *niruddhayet* (unless this is a misreading of *nirundhayet*) in N 4:132b, 4:138b; *labhyet* (for *labheta*) in N 4:159b.

§ 4.13 plural for singular (in athematic verbs) *prakurvate* (for *prakurute*) in N 1:96b, 1:106d; *udīrate* (for *udīrte*) in N 4:159c.

§ 4.14 forgotten ***samprasāraṇa*** *yaṣṭvā* (for *iṣṭvā*) in M 7:7a and U 2:2d; *yaṣṭā* in M 7:9b; *yaṣṭena* in U 2:2b.

§ 4.15 passive present participle calqued upon active present participle *chidyataḥ* (for *chidyamānasya*, where the sense apparently required is that of *chidyamāneṣu*) in N 1:6d.

§ 4.16 vowel syncopation (for metre) *vādyanti* (for *vādayanti*) in M 1:5d.

§ 4.17 irregular imperatives *vidhiḥ* for *viddhi* (m.c.) in N 1:51d and 1:60d; *nibodhataḥ* (intended as a 2nd singular imperative) in N 2:23b, 2:39d;[169] *prabravīhi* (for *prabrūhi*) in N 4:69d.[170]

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[166] Cf. OBERLIES 2003:195, who classes this as a transference of a root of class III to class I: § 6.6.3.1.

[167] OBERLIES records the use of √*rudh* (class VII) as a verb of class VI in § 6.6.7.3 (2003:200).

[168] A present stem *bandha-* is recorded, among other instance of transference of verbs of class IX to class I, by OBERLIES 2003:201, § 6.6.9.1. No such transference is mentioned for √*grah*.

[169] Although there are no parallels for this in the other books of the *Niśvāsa* edited here, we find ten similar instances of *nibodhataḥ* in the *Guhyasūtra*.

[170] Cf. OBERLIES 2003:209, § 7.2.4.

§ 4.18 confusing the verbal bases of different verbs *vyāvṛttena* used in the sense of *vyāvṛtena* in M 6:12a; *samaśnute*, "he takes", used as though it were *samaśnāti*, "he eats", in M 7:23b;[171] *utsṛjet* apparently used as if it were from *ut-sṛ* and not *ut-sṛj* in N 1:65d.

§ 4.19 other irregular verbal bases *dreśyādreśyañ* (for *dṛśyādṛśyaṃ*) in U 1:13d, N 4:50b.[172]

§ 4.20 agent- and action-nouns governing objects in the accusative *pādapracāraṃ...pradāyakaḥ* N 3:10ab; *pūrvabījam abhidhyānāt* in N 3:18c;[173] *jagad vyāpī carācaram* in N 4:52d; *jantūn anugrahārthāya* (unless *jantūn* is a compressed genitive plural?) in N 4:62d; *guruvākyam alaṃghake* in N 4:64d; *śivacakran tadā dhyānāt* (perhaps) in N 4:71a; *kham vyāpi* in N 4:146d.

ODDITIES OF CASE-USAGE

§ 5.1 frozen locative serving in lieu of various case-endings in the case of compounds ending in *-ādi* *madhurādau* in M 1:18d; *tripañcakāntasaptādau* in M 6:4c; *araṇyādau* in U 2:41c; *sūtraṇādau* in U 3:23a; *ādipañcasvarādau* (?) in N 4:92a; *prakṛtyādau* in N 4:109a.

§ 5.2 instrumental for locative *hṛdayena* in M 6:9d; *vāyur ebhiḥ sthito dehe* in N 2:28a.

§ 5.3 instrumental/dative/ablative dual used for locative *padbhyām* in N 3:10c.

§ 5.4 instrumental plural for dative *kalpayet sādhakais tataḥ* in U 2:27.

§ 5.5 instrumental for ablative *mucyate...bhakṣaṇe* in N 1:39b.[174]

§ 5.6 ablative for instrumental[175] *śastratoyaviṣāgnibhyo...na bādhyate* in M 7:21cd; *giritoyaviṣāgnibhyo* in N 2:74c.

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[171] For this confusion in the *Mahābhārata*, see OBERLIES 2003:203 in the paragraph devoted to 'Crossings of roots': § 6.7.

[172] The form *adreśya* is also attested in *Muṇḍakopaniṣat* 1.1:6.

[173] Cf. N 3:31a and 3:42c.

[174] Cf. OBERLIES 2003:326–8 in § 10.3.3.

[175] Cf. OBERLIES 2003:326 in § 10.3.3, who notes that instrumental is often used for ablative particularly in the plural, 'probably because of the merger of these two cases in Middle Indo-Aryan'. He also notes that the reverse occurs (2003:328).

§ 5.7 ablative for locative *māṃse caiva tathāsthibhyo* in N 2:24a.

§ 5.8 locative for ablative *adṛṣṭavigrahe śānte śive paramakāraṇe* in U 1:23ab.

§ 5.9 locative for dative[176] *dadyād vedapārage* in M 7:25b; *na deyaṃ paradīkṣite* in M 8:1d; *vipre...kṣatriye...vaiśye ...śūdreṣu dāpayet* in M 8:6; *nāstikanindake* in M 8:7b; *ṣaṭhe* in M 8:7c; *bandhujane...kṛtopakāre ...na dadyāt* in M 8:14bcd; *kṛtajñe ca dayāyukte dātavyaṃ* in M 8:15cd; *riṣideveṣu kīrtitaḥ* in U 1:31b; *darśayet...uttare* in U 4:17cd; *dadyāc cottarasādhake* in U 4:34d; *brāhmaṇe vṛttisampanne kṣatriye dharmmaśīline/ vaiśye caiva dayāyukte śūdre śuśrūṣatatpare* U 5:47; *dadāti ca adīkṣite* in N 1:101d; *ahiṃsake dayāyukte guruvākyam alaṃghake| saṃsārabhayavitraste dharmmajñe* in N 4:64c–65b;[177] *dātavyan tu jitendriye* in N 4:65d.

§ 5.10 locative plural for locative singular? *sauvarṇeṣu* (perhaps for *sauvarṇe*) in M 5:6a (see note ad loc.); *yonīṣu* (perhaps for *yonau*) in M 5:13c.

§ 5.11 interchangeable use of the oblique cases of the dual? *sadāśivasya śakteś ca dvābhyām* in U 4:49cd; *ubhābhyāṃ jighrate* (where *ubhābhyāṃ* appears to be the direct object) in N 2:51c.

§ 5.12 genitive for dative[178] *mlecchasyaiva tu dātavyam* in M 8:8c; *pātālamartyasiddhīnāñ japeta* in U 5:34ab; *tasya deyam .. dvādaśābdanivāsine* in N 4:63cd.

§ 5.13 genitive for locative *eteṣāṃ yojayitvā* in M 5:19a.

§ 5.14 genitive for ablative *mama tv abhyadhiko* in N 2:59b.[179]

§ 5.15 accusative for nominative *suśāntaṃ niṣkalaṃ devaṃ śivaṃ sarvajagatpatim* in U 1:5ab; *ūkāraṃ kuṭilākṛtim* in U 5:10b; *mātāpitṛsutān dārāṃ* (but perhaps this is accusative for locative) in N 1:93c; *vyādhimṛtyuñ ca* (interpretation uncertain) in N 1:97a.

§ 5.16 nominative for locative *muhūrtasandhyatithayaḥ* (apparently locative, for it belongs to a list of other time-divisions that are locative) in U 5:21a; *liṅgaliṅge* (perhaps intended as both locative and dual, unless this is the locative of a *samāhāradvandva*?) in U 5:31a; *nābhikaṇṭhau* (intended as both locative and dual!) in N 4:119a.

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[176] Cf. OBERLIES 2003:352–3, § 10.3.7 (4).

[177] Sometimes, as in this passage, we have locatives and datives mixed together.

[178] Cf. OBERLIES 2003:304.

[179] Cf. OBERLIES 2003:304 and 358 in § 10.3.6.

§ 5.17 nominative for accusative *pumān* (for *pumāṃsam*) in U 5:16b.

§ 5.18 nominative for instrumental *dhyeyas sadā budhaḥ* (for *budhena*) in U 5:32d.

§ 5.19 nominative for genitive *sādhakaḥ* (apparently construed with *jāyate sarvakāmitvaṃ*) in M 7:20d.

§ 5.20 ***prātipadikas*** **used instead of inflected forms (particularly nominative)** *praṇata* for *praṇatāḥ* in M 1:4d; *bhū* (accusative) in M 1:10b; *dantadhāvana* (accusative) in M 3:12c; *pūrva paścima īśorddha* (locatives?) in M 3:13a; *eka* in M 6:2a; *dharma* in M 6:3a; *pañcadaśākrānta* in M 6:4a; *aṣṭabheda* (adjective to accusative *śivatattvam*) in M 6:5b; *koṭi* in M 6:14a; *tattvāpahartuṅ* (where *tattva* must be understood as an accusative governed by *apahartum*) in M 8:3a; *samāpta* (m.c. for *samāpte*) in U 1:3c; *ādityamaṇivahni* (triple *dvandva*) in U 1:6c; *agasti* (m.c. for *agastiḥ*) in U 1:38d; *pluta* in U 2:10b; *sadāśiva* in U 5:1c; *dhūma* in U 5:15b; *māyāpratima* (feminine accusative singular) in U 5:25b; *saṅkrānti* (accusative) in U 5:36c; *ñakāra* in N 1:48c; *ṭakāra...vicchinna* in N 1:49a; *anyonya* in N 1:52b; *vāma* (m.c. for *vāme*) in N 1:63c; *hiṣkārandhra* in N 1:70c; *hastisandhi* in N 1:72c; *gṛhavāhana* (intended case uncertain) in N 1:93d; *teja* (m.c. for *tejaḥ*) in N 2:26b; *°tanmātra* (nominative, m.c.) in N 2:54a, 2:54c, 2:55a, 2:55c; *pañcāgni* (accusative, m.c.) in N 2:73d; *śauca* (nominative, m.c.) in N 2:86d; *rasatanmātra*, *rūpatanmātra* and *sparśatanmātra* in N 3:15bcd; *rūpa* in N 3:26a; *ādityavarṇa* and *āpabindu* in N 3:28ab; *granthi* in N 3:36b; *bhūta tanmātra* in N 3:59c; *śānti* in N 4:2c; *śakti* (?) in N 4:33d, 4:75d; *śakty evaṃ* (for accusative *śaktim evaṃ*, m.c.) in N 4:38d; *sama* (m.c., shortened from of the adverb *samam*?) in N 4:59c; *yogasiddhi-m-apekṣate* (*prātipadika* treated as nominative but followed by euphonic glide) in N 4:61d;[180] *karoty anugrahecchayā* (for *karoty anugraham icchayā*, unless this is an instance of double sandhi) in N 4:78d; *niṣkala* in N 4:90d; *niyati* in N 4:96a; *dīrgha* in N 4:96b; *bindu* in N 4:97a; *nāda* in N 4:97b; *ghurughurusya*? and *utkrama* in N 4:128b; *divyakānti* in

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[180] Alternatively this could be classed as accusative for nominative (see previous page).

N 4:134a; *oṅkāra* and *laya* in N 4:156cd; *apāya-m-ukto* (with *m* as a hiatus-breaking glide consonant?) in N 4:160c; *na deya tattvāmṛta* (m.c.) N 4:160d.

§ 5.21 **-*taḥ* used for accusative** *paśyati sarvataḥ* in N 2:48d.

ODDITIES IN WORD-FORMATION

§ 6.1 ***śivāniḥ*** for Śivānī, itself an elsewhere unattested expression formed on the analogy of Bhavānī, meaning 'spouse of Śiva' in U 1:5c.

§ 6.2 ***ābhicāruka*** instead of *abhicārika* (vowel dissimilation) e.g. in U 4:6d, 4:8d, 4:9d, 4:26b, 4:37d, 4:38d, 4:41b.

§ 6.3 ***ūrddha*** instead of *ūrdhva*. Like many other old Nepalese manuscripts, N consistently writes this word with a graph that could be interpreted as *rddha* or as *rdva*. MONIER-WILLIAMS records *ūrddha* as an incorrect spelling of *ūrdhva*. It is possible that *ūrddha* is transmissional, but the possibility that it is authorial cannot be excluded.

§ 6.4 **Prakritic vowels** *samopeta* (for *samupeta*) in M 3:11a, U 2:3c; *yojya* (for *yuktvā*) in M 5:2c; *sāyojya* for *sāyujya* in U 4:51b, 5:5b, 5:14d, 5:29b, 5:45d, N 3:67d and 4:5a.

§ 6.5 **irregularly formed comparatives** *gurutarī* (for *garīyasī*) in N 4:63a.

§ 6.6 **truncation of words** *aṣṭa* (for *aṣṭaka*) M 5:9c, 5:15a; *dusvapnaṃ* (for *duḥsvapnāntaṃ*) in U 2:41a; *punsava* (for *puṃsavana*) in U 3:17c; *anyonyāntara°* (for *anyonyāntarita°*) in U 4:17b.

§ 6.7 **irregularly formed verbal nouns** *lambha* (for *lābha*) in U 2:37d and 2:39b; *homanam* in U 3:19d.

§ 6.8 ***rekhiṇī* for *rekhā* (metrically motivated stem-extension)** *dakṣiṇarekhiṇī* in N 1:19b; *dvirekhiṇī* (apparently used with the sense of *dve rekhe* in apposition to *grīvāskandhe*) in N 1:41d; *raktarekhiṇī* in N 4:74b.

§ 6.9 ***daṃṣtriṇa* for *daṃṣṭra* (metrically motivated stem-extension)** *śastradaṃṣṭriṇabhedaiś ca* in N 3:13c.

§ 6.10 *īśāna/īśānī* used as an adjective to mean 'North-Eastern' *īśānaplavanī* in M 1:18b; *īśānīṃ tu diśaṃ* in M 8:12a;[181] *iśānyābhimukhaḥ* (for *īśānyabhimukhaḥ*?) in M 8:12b.

§ 6.11 *anusūya/anusūyu* for *anasūya/anasūyu* *anusūyaḥ* in M 1:15a; *śraddadhānānusūyave* in M 8:15b (vowel assimilation).

§ 6.12 non-standard use of possessive suffixes *rūpasvī* (for *rūpavān*, presumably under the influence of *tejasvī*) in N 2:58b and 3:66a.

§ 6.13 *cch* for *ts* *ucchṛta* for *utsṛta* (in various cases) in U 4:17a and in N 1:42a (suggesting that the unprefixed form should be read as *śṛta* rather than as *sṛta*).

§ 6.14 simplification of consonant clusters (e.g. *kṣy* to *kṣ*) *lakṣā* (probably for *lakṣyāḥ*) in N 2:1b; *tiryatvaṃ* (for *tiryaktvaṃ*) in N 2:68b; *īrṣāluś ca* (for *īrṣyāluś ca*) in N 2:91a; *kāṃsaḥ* (for *kāṃsyaḥ*) in N 4:121a.

§ 6.15 *sambhāṣyam* for *sambhāṣā* in N 4:21c.

§ 6.16 non-abstract nouns used as abstract nouns *samarasa* (for *sāmarasya*) in U 5:4d, 5:36d, N 4:11c, 4:61c, 4:68d; *marttyas* (for *martyatvaṃ*) in N 2:68a; *jalaśāyinam* (for *jalaśāyitām*, or m.c. for *jalaśayanam*?) in N 2:73d; *sāmantam*, *sāmantāt* and *grāmāt* used for *sāmantatvam*, *sāmantatvāt* and *grāmikatvāt* respectively in N 2:81c–82a.

§ 6.17 redundant abstract suffixes *śivasāyojyatāṃ vrajet* in U 4:51b, 5:5b, 5:29b, 5:45d; *viṣṇusāyojyatāṃ vrajet* in U 5:14d.

§ 6.18 *ḍambhana* for *dambhana* in N 2:78d.

§ 6.19 *yodhā* for *yoddhā* in N 3:60a.

IRREGULAR COMPOUNDS

§ 7.1 broken compounds *sitottānam ūrddhavaktraṃ* in M 3:6a is presumably intended to give the sense of a single *bahuvrīhi*: *sitottānordhavaktraṃ*; similarly *sandhyāmupāsanam* in U 3:18d appears to be intended to convey the sense of *sandhyopāsanam*; *dravyamudrā tu lakṣaṇam* in U 4:15d appears in place of *dravyamudrālakṣaṇam*.

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[181] Cf. again the instances of *īśānīṃ diśim* in *Guhyasūtra* 2:46 and 5:96.

§ 7.2 compounds whose first member irregularly retains inflection *prākṛtīsiddhidāyakam* in U 5:9b; *īśvarīsiddhikāṅkṣiṇaḥ* in U 5:30b; *mātāpitṛsutān* in N 1:93c.

§ 7.3 *bahuvrīhi*-compounds whose first member is an absolutive (*lyap*) *nimīlyākṣaḥ* (for *nimīlitākṣaḥ*) in N 4:33a.

§ 7.4 compounds whose first member irregularly retains a stem-form *anyattantravrataṅ* (for *anyatantravrataṅ*) in N 1:106a; *mahatkule* (for *mahākule*) in N 2:57d.

§ 7.5 irregular (non-neuter) *samāhāradvandvas* *aṅguṣṭhamadhyatarjanyā* ('by thumb, middle-finger or index finger') in U 4:28c.

§ 7.6 *bahuvrīhi*-compounds ending with a possessive suffix *arūpī* in U 1:12c; *anivāritasaṃmohī* (*ex conj.*) in N 2:53a.

§ 7.7 *bahuvrīhi*-compounds without a qualifier *carācaram*/ *carācarān* (apparently intended to convey the sense of *sacarācaram*/*sacarācarān* in M 7:4b and N 4:52d, 4:55d and 4:67b;[182] *akṣasūtrakamaṇḍalum* (presumably intended to convey the sense of *dhṛtākṣasūtrakamaṇḍalum*) in N 3:48b and 3:52d; *lakṣālakṣam* (describing *yogaḥ*) in N 4:99b.

§ 7.8 compounds in which -*vicitra* functions like -*viśeṣa* *tantrīvādyavicitrāṇi* in N 2:41a.

§ 7.9 *dvandvas* whose members are linked with a following *ca* *ādyante ca* (for *ādāv ante ca*) in U 4:32d; *piṇḍākṣarāṣṭavargañ ca* in U 4:49a; *madhurāmlarasaṃ caiva* in N 2:49c; *atītānāgatañ caiva* in N 4:143c.

§ 7.10 inconsistent compounding of elements in a list *raktamālyāni vastrāṇi* (where the intended meaning is that of *raktāni mālyāni vastrāṇi ca*) in U 2:39c; *pītaraktā tathā kṛṣṇā* (where we expect *pītā raktā*) in N 4:34a.

§ 7.11 strings of words in which the last word is in a compound-relation that should apply to every member *lohañ ca trapu sīsañ ca asthimālāḥ* ('rosaries of iron, tin, lead and bone') in U 4:26ab.

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[182] Perhaps also in U 1:13d.

§ 7.12 irregular *cvi*-formation with -*s* stem nouns *tejībhūtāḥ* in N 1:13c.

§ 7.13 irregular sandhi between the elements of compounds *vairāgaiśvaryam* in M 6:3d; *mahādhanuḥ* (for *mahad dhanuḥ*) in N 3:60b.

§ 7.14 use of *cvi*-formations when the sense does not justify their use *amṛtībhavet* ("becomes immortal") in M 1:11d; *nirmalīkaraṇaḥ* ("that which renders clear") in U 5:53b; *ekībhūtam* ("as one") in N 4:53b.

§ 7.15 vowel-lengthening between the elements of compounds[183] *devayonyāṣṭakan* in M 5:9d; *gopatyānte* in U 1:15d; *tarjanyāgre* in U 4:21a; *nābhyopari* in N 1:41a; *kāṣṭhāyuktāni* in N 2:41d; *aśvamedhāyutasya* (in the sense of *aśvamedhayuktasya*) in N 3:43b; *āśramādharmā[ḥ]* in N 4:6c; *ṣaḍādhikāni* (for *ṣaḍadhikāni*) in N 4:161b.

§ 7.16 vowel elision instead of crasis *damanīśe* (for *damaneśe*) in M 5:14c; *caṇḍīśa* (with various inflections) in M 5:22d, U 3:14a, N 1:103b, 1:105b.

§ 7.17 false vowel crasis (the result of crasis when no crasis can have taken place) *vāgeśī* (for *vāgīśī*), formed on the analogy of such words as *deveśī*, in M 4:11b; *vāgendriya* (for *vāgindriya*) in N 2:30a and 3:9a.

§ 7.18 semi-vowel elision *vairāgaiśvaryam* (for *vairāgyaiśvaryam*) in M 6:3d.

§ 7.19 syllable elision *jagīśasya* (for *jagadīśasya*) in U 1:7a; *°jagotpattiḥ* (for *°jagadutpattiḥ*) in N 2:84a.

§ 7.20 unparallelled *vṛddhi*-derivatives *ārtavī* (from *ṛtu*, referring to a menstruating woman) in N 1:104c.

§ 7.21 compounds with numerals as second member (qualifying the first member) *māsaikena* (for *ekena māsena*) in N 3:56c.

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[183] In his short excursus on 'Nominal Composition' (§ 10.4), OBERLIES refers (2003:364) to 'sporadic lengthening and shortening of vowels' at the seams of compounds, but gives no examples. Instead he refers back to a passage of his about phonetic adjustments of words to meet metrical constraints (2003:XXXII–XXXIII), but the lengthenings mentioned there are instances of words such as *parīṇāha*, *parīvāra*, *anūcita*, and so forth.

§ 7.22 other muddled compounds[184] *kuśāgradvayasaṃyuktam* (apparently in the sense of *kuśadvayam agrasaṃyuktam*) in U 4:42a; *ātmotkarṣabalam* (with the sense of *ātmabalotkarṣam*?) in U 4:43c; *dantāsparśī* (in the sense of *dantair dantān yo na spṛśati*) in N 4:106a; *nāsadṛṣṭigaḥ* (unless this should be emended to *nāsadṛṣṭikaḥ*) in N 4:106b; *anahiṃsaḥ* (*ex conj.*, in the sense of *ahiṃsaḥ*) in N 4:106c.

PECULIARITIES OF EXTERNAL SANDHI

§ 8.1 double sandhi of -*aḥ* + *u*-[185] *tatopari* M 2:4d, N 3:56d, 4:23a; *tatodvāsya* M 3:4c; *tatopariṣṭāt* M 5:9c; *tatoddhṛtya* M 5:13c; *tatoddharet* M 5:14d; *atorddhaṃ* M 5:16c; *kutotpattiḥ* U 1:18a; *tatoddiṣṭaḥ* in N 1:69c; *śiropari* in N 4:22d; *āhlādanodvejaś ca* in N 4:127a.

§ 8.2 double sandhi of *aḥ* + other following vowels *ākāśeva* in N 1:12b;[186] *upastho 'nandakārakaḥ* (*upasthaḥ* + *ānandakārakaḥ*) in N 2:34d.[187]

§ 8.3 double sandhi of -*aṃ* + following vowel *ato 'rthasaṅgrah 'oktaṃ* in U 1:40c; *ekadvārā 'rdhacandraṃ* in U 3:12a; *karoty anugrahecchayā* (for *karoty anugraham icchayā*, unless this is a *prātipadika* used as an accusative) in N 4:78d.

§ 8.4 double sandhi of -*āḥ* + following vowel[188] *viparītābhicāruke* in U 4:6d, 4:8d, 4:9d, 4:38d, 4:41b;[189] *asthimālābhicāruke* in U 4:26b; *satvacāsphāṭitāḥ* in U 4:36d; *dalahīnāṣṭāṅgulāḥ* in U 4:37c; *viparītābhicāre* in U 4:40c; *mātṛkāyāṣṭakaṃ* in U 5:1b; *jñeyākṣare* in N 1:2b; *uktāhaṅkāradharmmās tu* in N 2:61c; *śeṣānye* in N 3:70d.

§ 8.5 double sandhi of e + *i* *pūrvarājye'va* in N 2:82d.[190]

§ 8.6 e + a becoming *ya* *vrajety adhaḥ* (m.c. for *vrajete 'dhaḥ*) in N 4:151b.

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[184] Cf. Oberlies 2003:363: 'Sometimes the members of compounds are arranged differently from what would be expected in Vedic or Pāṇinian usage...'.

[185] Cf. Oberlies 2003:37ff, § 1.8.4.

[186] Cf. Oberlies 2003:35–7, § 1.8.3.

[187] Cf. Oberlies 2003:34–5, § 1.8.2.

[188] Cf. Oberlies 2003:40–6, § 1.8.7.

[189] In the last couple of instances especially one might instead wish to class this as an unanalysable idiom in which *viparīta* need have no particular elided case-ending.

[190] Cf. Oberlies 2003:47–8, § 1.8.12.

§ 8.7 *aḥ* + *a* becoming *a* + *a* (at the *pāda*-break)[191] *jāpya arcādīkṣāsu* in U 5:32ab; *prokta ahorātrāyanāni* in U 5:36ab; *prokta akleśāt* U 5:46ab, N 4:47cd; *deva anāmā* in N 1:18ab; *°samāyukta ayuktaṅ* in N 1:84cd; *svargga adharmmanirayau* in N 1:94cd; *abhidhyāta ajayaḥ* in N 3:9cd.

§ 8.8 irregular sandhi of the pronoun *saḥ*[192] *so hi* (for *sa hi*) in M 7:24a, U 5:32c, N 1:78a, 3:25c.

§ 8.9 loss of final consonant of a word This most commonly takes place after the long vowel of a third person optative or of a singular ablative. In some cases, the loss of the consonant could be an error of transmission, as for example with *abhyukṣaye ca* in M 3:4a (which could be corrected without creating metrical difficulty to *abhukṣayec ca*); *abhiṣiñce taṃ* in U 4:31b; *mātṛkā* (probably) in U 4:51d; *prakriyā* in U 4:52a; *saṅkrāme* in N 1:100c; *vade* in N 1:101c; *vatsarārdhā* (for *vatsarārdhāt*) in N 4:30b; *mahānidrā* (for the irregular ablative *mahānidrāt*) in N 4:47b; *anya* (for *anyat*) in N 4:50b; *kiṃci* in N 4:50d; *guhyā guhyataram* (for *guhyād guhyataram*) in N 4:101b; *śoṣaye ca* in N 4:129d; *dhyāye* (*ex conj.*) in N 4:131a.

But elsewhere we find confirmation that the dropping of the consonant is authorial in the application of *sandhi* to a following word: *pūjaye 'strāṇi* in M 4:5c; and *yojaye 'ṅguṣṭhaṃ* in N 1:73a; *dhāraye 'ṅguṣṭhe* (*ex conj.*) in N 4:115a; *praveśaye 'nnapānāni* in N 4:123a.

§ 8.10 loss of final *visarga* after *u* before a following vowel *jantu aśeṣa°* in M 4:1cd; *jantu annapānasya* in N 1:39ab.

§ 8.11 loss of final *visarga* after *u* and crasis with a following vowel *vāyūcchvāse* in N 2:27a.

§ 8.12 loss of final *visarga* after *u* without lengthening in front of a following *r* *āhu rasa°* in N 2:12ab.

§ 8.13 loss of final *visarga* before sibilants *jantu* (this could equally be classed as the use of a *prātipadika* for a nominative) in U 5:51a; *proktā saṃhitāḥ* in U 5:53ab.[193]

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[191] Cf. OBERLIES 2003:23, § 1.2.2, who notes that this *sandhi* may, but does not always, occur between two *pādas*.

[192] OBERLIES has instead a section on this *sandhi* involving *eṣaḥ*: § 1.4(a) (2003:32).

[193] Other instances of this may have been placed in other categories (*prātipadikas* used as inflected forms), or treated as transmissional errors and therefore corrected away.

§ 8.14 otiose additional final *visarga* *kadācanaḥ* in N 4:66d.

§ 8.15 frozen sandhi (-*o* for -*aḥ* without a following voiced stop)[194] *sarvasiddhāntavādinyo* (for *sarvasiddhāntavādinaḥ*) in N 1:79c; *mantro ahutas tu* (at the *pāda*-break) in N 1:81cd; *tathāsthibhyo snāyu°* in N 2:24ab; *abhyadhiko kutaḥ* in N 2:59b; *giritoyaviṣāgnibhyo prahāro°* in N 2:74cd; *āpanno karoti* in N 2:78ab; *duḥkhārtto-m-aṭate* in N 2:89b; *dhyātavyo siddhim* in N 3:17b; *pravarttanto icchayā* in N 3:61cd; *bandho sarvañ* in N 3:62ab.

§ 8.16 final *n* replaced with *anusvāra* [195] *kasmiṃ* in M 1:1c; *puṣpāṃ* (intended as accusative plural) in M 1:5b; *idhmāṃ* (accusative plural) in M 3:3c; *pāśāṃ* (accusative plural) in M 3:9d; *devācāryadvijāṃ* (accusative plural) in M 3:16a; *yajed yajñāṃ pākādyāṃ* (accusative plural) in M 4:13ab; *lakṣāṃ* (accusative plural) in M 7:25a; *māyavāṃ* (for *māyāvān*) in M 8:8a; *svapnāṃ* in U 2:35d; *mantrāṃ* (accusative plural) in U 4:31c; *dravyāṃ* (accusative plural) in U 4:35a; *paridhīdhmāṃ ... yājñikāṃ* (*ex conj.*) in U 4:41cd; *tuṣāṃ* (accusative plural) in N 1:80b; *dārāṃ* (accusative plural) in N 1:93c; *°liṅgasthāṃ* (accusative plural) in N 1:107c; *nāgādyāṃ prāṇasaṃyuktāṃ* (*ex conj.*) in N 4:132b. Note that the rare use of a masculine plural accusative ending in *m* (rather than with an *anusvāra*) appears on p. 117 above.

§ 8.17 initial vocalic *ṛ* or *ḷ* treated or spelled as *ri* or *li*[196] *tathā riṣikuleṣu* M 5:13b; *rī* (for *ṝ*) in N 1:37b; *likāran* and *līkāraṃ* in N 1:38ab; *ritukālam* in N 2:9a; *rikṣāḥ* in N 4:57b.

§ 8.18 *ri* spelled as *ṛ* *āśṛtaḥ* in N 2:55d;[197] *°tṛkeṣu* in N 4:95b; *dvātṛṃśakaḥ* in N 4:98a; *tṛḥ* (for *triḥ*) in *ekadvitṛścatuḥpañca udghātaiḥ* in N 4:116cd.

§ 8.19 insertion of euphonic glide sounds to avoid hiatus *vakṣyed-aṣṭa°* in M 6:5ab; *tattva-saṃhita-m-uttamaḥ* in M 8:20b; *jaṅghau-m-anyonya* in N 1:52b; *yā ca-m-adhogatā* in N 1:70d;

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[194] Oberlies records only one instance of this phenomenon, which he classes as an instance of -*as* before *c* becoming -*o*: § 1.2.5 (2003:27).

[195] Cf. Yokochi 2013:74.

[196] Because he has covered instances of hiatus between two vowels in sections divided up according to the vowels involved, this phenomenon is treated by Oberlies 2003 in §§ 1.1.2.3, 1.1.3.3, 1.1.3.7, 1.1.4.4, 1.1.4.11, 1.2.1.

[197] Again, this deviation from normal usage could of course be transmissional rather than authorial.

durggandhāś ca-m-aśobhanāḥ in N 2:51b; *duḥkhārtto-m-aṭate* in N 2:89b; *pāṇau-m-abhidhyāta* in N 3:9c; *manasā-d-udakena* in N 4:40b; *yogasiddhi-m-apekṣate* (*prātipadika* treated as nominative) in N 4:61d; *kham vyāpi-m-ajaram* in N 4:146d.

§ 8.20 hiatus in mid-*pāda*[198] *ca urvī* in M 1:19b; *adhyāpayitvā etaṃ* in M 8:10a; *saṃjñāmātreṇa uttare* in U 4:17d; *tu indhayet* U 4:31d; *akṣare akṣare* in N 1:16c; *evan te akṣarās sarve* in N 1:80c; *ca adīkṣite* in N 1:101d; *anyāny api ayuktāni* in N 2:77c; *ajayaḥ bāhuśālinaḥ* in N 3:9d; *bhūtāni ādibījas tu* in N 4:94a.

§ 8.21 shortening of initial *ī* after a vowel? ...*nītvā iśānyābhimukhaḥ* in M 8:12ab.

§ 8.22 elision of case-endings *tattvāpahartum* (= *tattvam apahartum*, 'in order to steal the truth/TATTVA') in M 8:3a;[199] *sādhyamantrābhiṣekam* (= *sādhyamantreṇābhiṣekam*) in U 3:24a; *tṛtīyāṅgāni cālabhet* (= *tṛtīyenāṅgāni cālabhet*) in U 4:2d; *namaskārāmalaṃ kuryāt* (for *namaskāreṇāmalaṃ*?) in U 4:32a; *pratimośīrajān nyaset* (for *pratimām uśīrajāṃ*) in U 4:30d; *śaraṇāpanno* (for *śaraṇam āpanno*) in N 3:63c.

§ 8.23 other elisions *anadhītya 'tha* in U 5:50a; *tamasy' etāni* in N 2:92c.

SYNTACTIC ODDITIES

§ 9.1 singular for dual (nominal forms) *kuṇḍalam* in M 2:6c; *hṛdgude* (locative, *ex conj.*) in N 4:119a.

§ 9.2 singular for plural (nominal forms) *vidyeśvaraṃ* and *digīśvaram* refer respectively to the 8 Vidyeśvaras and the 8 Lokapālas in M 2:9ab; *niṣkasya* (for *niṣkāṇāṃ*) in M 7:25a; *sarvasandhau* (for *sarvasandhiṣu*) in N 4:119b; *aṅguṣṭhajānuhṛdaye* in N 4:126a; *karma teṣām* in N 4:126d.

§ 9.3 singular for dual (verbal forms) *prasiddhyati* in U 3:2.[200]

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[198] OBERLIES 2003 has divided up instances of hiatus between two vowels according to the vowels involved, so that they are split up across §§ 1.1.1.1 and 1.1.4.11 (2003:2).

[199] These might instead be classified as instances of the use of *prātipadikas* in place of inflected forms (see p. 126 above); one or two could perhaps instead be thought of as instances of compounding between nouns and verbs.

[200] Cf. OBERLIES 2003:299, § 10.2.2(b).

§ 9.4 singular for plural (verbal forms) *devadānavagandharvā … dṛśyate* in N 4:36ab.[201]

§ 9.5 plural for dual *niṣkāmāḥ śivaśaktayaḥ* in U 1:6d; *etau…viparītā' 'bhicāre kartavyāḥ* in U 4:40a–c.

§ 9.6 dual for plural *etau* (referring to the bonds and the soul) in N 1:5c.

§ 9.7 masculine pronouns or adjectives agreeing with neuter nouns[202] *akṣarāṇi…sthitāḥ* in N 1:29cd; *kecit pratyaṅgarūpāṇi kecit tv aṅgākṛtīni* in N 1:30cd; *puruṣākṛtim* in N 1:41b; *vastvantaram…yas* in N 2:20cd; *tejas tathā samākhyātaḥ* in N 2:26c; *anivāritasaṃmohī ajayyaḥ…manaḥ* (*ex conj.*) in N 2:52abc; *rasatanmātra…saṃsthitaḥ* in N 2:54cd; *manaḥ…coditaḥ* in N 3:59d; *vāyusparśasamopamaḥ* (agreeing with *pratyayam*) in N 4:18d; *eṣa…dhyānasadbhāvaṃ* in N 4:24a; *eṣa…jñānasadbhāvam* in 4:62a, 4:84a; *sa…jagat* in N 4:67bc; *sa manaḥ proktam* (*ex conj.*) in N 4:94c.

§ 9.8 masculine/neuter pronouns referring to feminine nouns *tasya* (to refer back to *prakṛti*) in N 3:20c.

§ 9.9 neuter qualifiers with masculine or feminine nouns *svapnāñ caiva pravakṣyāmi aśubhāni śubhāni ca* M 3:15cd; *tāni* (referring back to *mantrāḥ*) in U 1:14c; *puṣpāṇi pītaraktasugandhinaḥ* in U 4:6ab; *tūryadvāraviniṣkrāntam* (qualifying *dhūma*, a *prātipadika* in lieu of a nominative) in U 5:15b; *ekarūpaṃ…sa prabhuḥ* in N 1:70ab; *prasṛtā trīṇi cāṅgulīm* (feminine accusative plural!) in N 1:72d; *evan te akṣarās sarve…mokṣadāni bhavanti* N 1:80c–81b; *māyāpāśas samākhyātaṃ* in N 1:95c; *sparśatanmātrasambhūtaṃ vāyur dviguṇalakṣaṇam* N 2:15cd; *sthūlāni* (qualifying *śabdān*) in N 2:39c; *tapāṃ sevanti ghorāṇi* in N 2:74a; *parameśaḥ…saṃsthitam* in N 4:51ab; *bindumālān tu nānārekhāvicitritam* in N 4:72cd; *dvātriṃśattattvasaṃyuktaṃ dhyāto niṣkala mokṣadaḥ* in N 4:90cd; *āsīnaṃ* (applied to the yogin?) in N 4:105d; *trayaś cābhyantarāṇi* (describing *prāṇāyāmāḥ*) in N 4:112d.

§ 9.10 °*yuktena* in the sense of *saha* *binduyuktena prāṇarodhan tu kārayet* (for *bindunā saha*?) in N 4:140ab.

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[201] Cf. Oberlies 2003:300–1, § 10.2.2(d).

[202] Comparable cases to these and to those given under the following two headings are listed by Oberlies 2003:292ff in his section on 'Lack of concord between adjective and substantive' (§ 10.2.1).

§ 9.11 two particles of comparison where one is intended *kālikavad yathā* in N 1:5d.

§ 9.12 anacoluthic sentences involving relative clauses[203] mismatched relative clause in M 1:13; missing correlative pronoun *tasya* in M 7:6, 7:7, 7:8 and 7:19; anacoluthic relative construction with a singular in one half picked up with a plural correlative in M 7:16; *yathā ... vyavasthitāḥ ... tāni ... pravakṣyāmi* in U 1:14bc; *yad dravyaṃ viparītā' 'bhicāruke* (here *viparītābhicāruke* is the entire correlative phrase, with *viparītāḥ* being perhaps intended as a nominative plural) in U 4:41; missing correlative pronoun in U 5:49; N 1:92c–93b (*ex conj.*); N 3:54ab and 4:4ab: *bhavet siddhiḥ... yo 'bhyaset/yo dhyāyeta...* (the addition of a *tasya* would have restored sense); N 4:6 (the addition of a *tasya* restores sense).

§ 9.13 different subjects of absolutive and main verb *prāśya kṣiptvā nirīkṣayet* in M 3:12d.[204]

§ 9.14 anacoluthic variation between singular and plural verbs in N 2:72–5.

§ 9.15 other sorts of anacoluthon[205] Ellipsis of a verbal form, such as *dṛṣṭvā*, in M 1:2–3; a mixture of 3rd person optatives and 2nd person imperatives may occur in the same sequence of instructions, as in M 3:2cd, N 4:148ab; words in the nominative not built into the sentence, as in U 2:40cd (*yānaṃ chatraṃ gṛhaṃ śayyā bhidyamānair na siddhyati* in the sense of *yānādīnāṃ bhede na siddhyati*) and in N 2:52c (*saṃkalpāś ca vikalpāś ca*); a mixture of adjectives describing people and of action nouns all identified as *adharmaceṣṭitam* in N 2:78c–79b; a list of attributes of a man expressed as a mixture of adjectives and abstract nouns in N 2:85–87b and 2:90c–93b; a nominative as an object of a transitive verb (?) in N 3:7; *prāṇe* being both the logical subject of a locative absolutive and of the main verb *nivarttate* in the same sentence in N 4:117ab; a mixture of adjectives and abstract nouns to describe the functions of *vyāna* in N 4:125.

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[203] OBERLIES begins his section on 'Syntactical irregularities' (§ 10.2) with the observation that (2003:290) '[t]he Epics have rather a great deal of "careless" constructions such as anacoluthic..."; he then gives only one example of mismatched relative clauses, but it is clear that he could have given many others.

[204] Cf. OBERLIES 2003:287–8.

[205] Cf. OBERLIES 2003:290–1.

निश्वासतत्त्वसंहितायां मूलसूत्रम्॥

ऋषय ऊचुः॥
शिवज्ञानं परं गुह्यं कथमुक्तं स्वयम्भुवा।
कस्मिं स्थाने श्रुतन्देव्या [प्रसादा]{द्वक्तुमर्हसि}॥ 1:1॥

{नन्दिरुवाच}।

[f. 19^{r}] कैलासशिखरासीनन्देवदेवञ्जगद्गुरुम्।
ब्रह्मविष्णुसुराः सर्वे गणाः स्कन्दपुरोगमाः॥ 1:2॥

ऋषयो ऽप्सरसो यक्षा नागगन्धर्व्वकिन्नराः।
दैत्या विद्याधरास्सिद्धास्तथान्ये पुरवासिनः॥ 1:3॥

केचित्स्तुन्वन्ति देवेशं केचिन्नृत्यन्ति चाग्रतः।
केचिद्गायन्ति हृष्टास्तु केचित्प्रणत मू(र्धनि)॥ 1:4॥

केचित् {सामानि} [2]गायन्ति केचित्पुष्पां क्षिपन्ति च।
केचिद्ध्यायन्ति निरता वाद्यं वाद्यन्ति चापरे॥ 1:5॥

सिंहनादं प्रमुञ्चन्ति गर्जन्ते ह्युत्पतन्ति च।

1:1 ऊचुः] K; ऊ N; उ W **1:1** श्रुतन्देव्या] N(?); च तद्देव्या K; श्रुतद्देव्या W **1:1** प्रसादाद्वक्तुमर्हसि] *conj.*; --- N; प्रसादो ⊔ K; प्रसाप ⊔ W **1:2** °पुरोगमाः] N; पुरो(ग)माः K; पुरो ⏓माः W **1:3** दैत्या] NW; यक्ष° K **1:4** मूर्धनि] W; मू ⏓⏓N; मूर्द्धभिः K **1:5** केचित् सामानि] *conj.*; --- N; केचिद्रमन्ति K; केचि ⊔ W **1:5** पुष्पां] NW; पुष्पान् K **1:6** सिंहनादं] KW; सिहनादम् N **1:6** प्रमुञ्चन्ति] NW; प्रकुर्वन्ति K **1:6** गर्जन्ते] NW; गर्जन्ति K

हसन्ते किलकिलायन्ते नित्यप्रमुदितेन्द्रियाः॥ 1:6॥

न तत्र मृत्युर्न्न जरा न व्याधिर्न च दुःखिता।
एवम्प्रमुदितन्दृष्ट्वा देवी वचनमब्रवीत्॥ 1:7॥

सं⌊सा(रसागरे)⌋ [3]घोरे जन्ममृत्युभयावहे।
त्वमेव पोतभूतस्तु नान्यस्त्राता सुरेश्वर॥ 1:8॥

वेदान्तं विदितं देव सांख्यं वै पञ्चविंशकम्।
न च तृप्तिं गमिष्यामो ह्यृते शैवादनुग्रहात्॥ 1:9॥

आचार्यं च तथा शिष्यं भू कालं रज एव च।
अधिवासञ्चरुञ्चैव मण्डलं पूजनन्तथा॥ 1:10॥

आचक्ष्व देवदेवे⌊⟨श⟩ (दी)⌋[4]क्षां निर्वाणगामिनीम्।
शिवतत्वं परञ्चैव यं विदित्वामृतीभवेत्॥ 1:11।

प्रेषयित्वासमयज्ञां देवो वचनमब्रवीत्।
शृणु देवि परङ्गुह्यं यत्त्वया चोदितो ह्यहम्॥ 1:12॥

शिवतत्वमविज्ञाय दीक्षां कुर्वन्ति ये नराः।
दीक्षितास्ते न मुच्यन्ते देशिको नरकं व्रजेत्॥ 1:13॥

दीक्षाभिज्ञो ऽथ त⌊(त्त्वज्ञो द)⌋[5]यालुः शिवपूजकः।
सर्वलक्षणहीनो ऽपि स गुरुः शिवतुल्यगः॥ 1:14॥

श्रद्दधानो ऽनुसूयश्च गुरुदेवाग्निपूजकः।
अन्त्यजातो ऽपि देवेशे स तु शिष्यस्तु मोक्षभाक्॥ 1:15॥

दीक्षितो ज्ञानिनश्चैव शिवभक्तिविवर्ज्जितः।

1:6 हसन्ते] NW; हेमन्ते K **1:8** संसारसागरे] K; सं --- N; संसा ⊔ W **1:8** सुरेश्वर] NW; महेश्वर K **1:9** देव] *em.*; देवं NW; त्वेवं K **1:9** तृप्तिं] *em.*; तृप्तिर् NKW **1:9** ह्यृते] NK; ह्येते W **1:9** शैवाद्] N; सैवाद् W; नेव (त्व)द् K **1:10** आचार्यं] KW; आचायं N **1:11** दीक्षां निर्वाणगामिनीम्] K; ---क्षां निर्वाणगामिनी N; ⊔क्षा निर्वाणगामिनी W **1:11** यं] NW; यद् K **1:11** अमृती°] NW; अमृतीर् K **1:12** गुह्यं] KW; गुह्य N **1:13** देशिको] NW; दैशिको K **1:14** तत्त्वज्ञो] *em.*; तत्वज्ञो K; त --- N; त ⊔ W **1:15** °नुसूयश्च] NW; °नसूयश्च K **1:16** ज्ञानिनश्चैव] NW; ज्ञानवांश्चैव K

निन्दते गुरवं यस्तु ब्राह्मणो ऽपि न मोक्षभाक्॥ 1:16॥

शिवालये नदी⟨तीरे⟩ {पर्व}[6]ते चत्वरे तथा।
श्मशाने वा गृहे वापि यत्र वा रमते मनः॥ 1:17।

सितरक्तकृष्णपीता ईशानप्लवनी मही।
शुद्धा शल्यविहीना तु मधुरादौ चतुर्विधा॥ 1:18॥

अशुद्धा विपरीता च या च उर्वी भविष्यति।
तत्वजप्तेन तोयेन सिक्ता भवति शोभना॥ 1:19॥

सन्ध्याकाले तु सम्⌊⟨प्राप्ते⟩⌋ {कृतकृत्यो विचक्ष}⟨णः⟩॥
[f. 19ᵛ] तत्वाङ्गैश्च सुसन्नद्धः पश्चात्कर्म्म समारभेत्॥ 1:20॥

यागभूमिं प्रलिप्यादौ गोमयेन शुभेन तु।
पञ्चगव्येन चाभ्युक्ष्य गन्धतोयेन वा पुनः॥ 1:21॥

इति निश्वासतत्वसंहितायाम्मूलसूत्रे प्रथमः पटलः श्लो 23।

अथातस्सम्प्रवक्ष्यामि शिवार्चनवि⌊⟨धिक्रमम्⟩⌋।
{योग}⟨पीठं स⟩{मादध्याच्चतुर्भिश्चरणै}[2]र्युतम्॥ 2:1॥

सितरक्तपीतकृष्णैर्वर्त्तुलं तेजसन्निभम्।
तस्योपरि सितं पद्मं नवशक्तिसमन्वितम्॥ 2:2॥

अनन्तपूजां निर्वर्त्य नवात्मानं ततोपरि।
पञ्चब्रह्मसमायुक्तं साङ्गं गायत्रिसंयुतम्॥ 2:3॥

सकलन्तु भवेद्ध्येवं तस्य पूजाम्प्रकल्पयेत्।

1:17 नदीतीरे] W; नदी--- N; नदी (क्षोत) K   1:18 सित°] NK; श्वेत° W   1:18 °प्लवनी] NK; ⏓वनी W   1:20 पश्चात्कर्म्म] NW; पंचकर्म्म K   1:21 वा पुनः] NK; चा ⏓नः W   2:1 योगपीठं समादध्याच्चतुर्भिश्चरणै°] *conj.*; --- NK; ⊔पाठसयो ⊔ W   2:2 °कृष्णैर्] K; °कृष्णै NW   2:2 तेजसन्निभम्] NW; तेजःसन्निभम् K (unmetrical)   2:2 सितं] K; सितम् N (?); शि¯म् W   2:2 °शक्ति] NK; °सक्ति W   2:3 अनन्तपूजां] N; ¯न्तपूजां K; ⊔ पूजां W   2:3 पञ्चब्रह्म°] NW; पञ्चवक्त्र° K

एवम्पूज्य यथान्यायन्निष्कलञ्च ततोपरि॥ 2:4॥

स्वागत{ञ्चार्घपाद}[3]ञ्च स्नानमाचमनन्तथा।
पञ्चगव्येन पयसा दधिक्षीरघृतादिभिः॥ 2:5॥

गन्धोपवीतं धूपं च पुष्पाणि सुरभीणि च।
मुकुटङ्कुण्डलञ्चैव केयूरं कटिसूत्रकम्॥ 2:6॥

रत्नानि विविधार्हाणि वस्त्राणि विविधानि च।
ध्वजादर्शपताकानि चामरं च वितानकम्॥ 2:7॥

षड्विधं च बलिं दद्यात् कलशं र⌊⟨त्नपू⟩रितम्⌋।
[4]विधिनानेन पूज्येत पञ्चभिर्ब्रह्मभिर्बुधः॥ 2:8॥

विद्येश्वरं ततः पूज्य ततः पूज्य दिगीश्वरम्।
अस्त्राणि च समभ्यर्च्य कर्म्मान्ते दिग्बलिं क्षिपेत्॥ 2:9॥

समाप्ते कर्म्मणि चैव कृत्वा चैव प्रदक्षिणम्।
वाद्यं गीतं ततः कृत्वा ब्रह्मभिस्तु विसर्जयेत्॥ 2:10॥

इति मूलसूत्रे द्वितीयः पटलः॥ ०॥ श्लो 10॥

अग्नि⌊⟨का⟩र्यं (प्र)⌋[5]वक्ष्यामि तन् मे निगदतः शृणु।
उल्लिख्य तूद्धरेद्विद्वानुद्धृत्याभ्युक्षयेत् पुनः॥ 3:1॥

चतुष्पथन्ततः कृत्वा वह्निं स्थाप्य समूहयेत्।
ब्रह्माणं स्थापयेद्यामे कुशैरास्तरणं कुरु॥ 3:2॥

कुशानास्तीर्य पूर्वाग्रान् अर्च्चनन्तत्र कारयेत्।

2:4 यथान्यायं] NW; यन्यायं K 2:5 स्वागत॰] N (?); ⊔ KW 2:6 सुरभीणि] K; सुरभीनि NW 2:7 विविधार्हाणि] NW; विविधार्हानि K 2:8 पञ्चभिर्ब्रह्मभिः] NW; ब्रह्मभिः पञ्चभिः K 2:9 ततः पूज्य] KW; तत पूज्य N 2:9 समभ्यर्च्य] KW; समर्भ्यर्च्य N 2:9 दिग्वलिं] NW; च बलिं K 2:10 तु] NW; च K 3:1 ॰द्धृत्याभ्युक्षयेत्] *conj.*; ॰द्धृत्याभ्युक्षयेत् N; ॰द्धृत्याभ्युक्षयत् K; ॰द्धृत्याभ्यक्षयेत् W 3:2 चतुष्पथन्] NW; चतुःपथं K 3:2 यामे] NW; याम्ये K 3:2 कुशैः] NK; कुसैः W 3:3 पूर्वाग्रान्] K; पूर्वग्रान् NW

हुत्वेध्मां परिधिं स्थाप्य प्रणीताञ्चोत्तरे न्यसेत्॥ 3:3॥

अभ्युक्षये च पात्राणि तापये⌊⟨ञ्च⟩⌋ {स्रुवं}[6]स्रुचीम्।
घृतं ताप्य ततोद्वास्य स्थापयित्वोत्प्लवेत्पुनः॥ 3:4॥

दक्षिणोत्तरमाघारौ आज्यभागन्तु होमयेत्।
पूर्ण्णाहुतिं ततो दद्याच्चिन्तयित्वा हुताशनम्॥ 3:5॥

सितोत्तानमूर्द्ध्ववक्त्रं त्रिनेत्रं च चतुर्भुजम्।
निष्कलं हृदये तस्य ध्यात्वा पूर्णाहुतिन्ददेत्॥ 3:6॥

पूर्णाहुत्यान्तु दत्तायां शिवाग्निरिति ⟨सि⟩{ध्यति}।
[f. 20ʳ]⟨पश्⟩चिमास्येन देवेशो हविर्गृह्णाति नित्यशः॥ 3:7॥

अग्निबीजेन तत्सर्वमग्निकर्म्मञ्च कारयेत्।
यथेष्टं तु ततो होमं कर्त्तव्यं सिद्धिमिच्छता॥ 3:8॥

त⌊(त्त्वे)⌋न तु षडङ्गेन पञ्चब्रह्मयुतेन च।
अध्वानं सकलीकृत्वा पाशां तत्वेन बन्धयेत्॥ 3:9॥

चरुञ्च श्रपयेत् पश्चाच्छालि⌊षष्टिकतण्डुलैः⌋
[2] --- प्रसृतिसंयुतैः॥ 3:10॥

घृतक्षीरसमोपेतं ब्रह्मभिस्साधयेच्चरुम्।
साधयित्वा ततो ह्येकं हुत्वा देवाय कल्पयेत्॥ 3:11॥

तृतीयं साधकेभ्यश्च पञ्चगव्यपुरःसरम्।

3:3 हुत्वेध्मां] NW; ⊔ K **3:3** परिधिं] K; परिधि NW **3:4** स्रुचीम्] N (?); श्रुचीः
W; शुचिः K **3:5** °आज्य] NW; °ह्याज्य K **3:5** चिन्तयित्वा हुताशनम्] NK;
चित्त ि ⊔हुतासनं W **3:7** शिवाग्निरिति सि] W; शिवाग्निरिति--- N; शिवाग्निरिति
ि K **3:7** पश्चिमास्येन] W; ---चिमास्येन N; (पश्चिमास्ये)न K **3:7** देवेशो] NK;
देवेशा W **3:8** °कर्म] NW; कर्म K **3:8** कर्तव्यं] K; कर्त्तव्य NW **3:9** तत्त्वेन तु
षडङ्गेन] *conj.*; त ⏑̲न तु ⏑̲डङ्गेन N; त(त्त्वे)न तु ⊔ न K; त ⁻न तु ⁻⁻⁻न W
3:9 अध्वानं] *em.*; आध्वानं NW; आधानं K **3:9** पाशां तत्वेन बन्धयेत्] *em.*; पाशा
तत्वेन बन्धयेत् N (tops missing); यासां तत्वेन चत्वयेत् W; पासान्तत्त्वेन बन्धयेत् K
3:10 चरुञ्च श्रपयेत्] N; चरुं च श्रपयम् W; चरूंश्च श्रपयेत् K **3:10** °षष्टिकतण्डुलैः]
K; --- N; °सष्टिकम ⊔ W **3:11** ह्येकं] *conj.*; ह्येवं NW; देवं K

दन्तधावन सक्षीरं प्राश्य क्षिप्त्वा निरीक्षयेत्॥ 3:12॥

पूर्वपश्चिम ईशोर्द्ध उत्तरस्यां तु शोभनम्।
अन्यस्यामशुभं चैव होमं ⟨तस्य⟩ {शतं भवेत्}॥ 3:13॥

[3] एवं होमपवित्रैश्च दुःस्वप्नस्य च दर्शने।
भस्मशय्यासमारूढो यागभूमौ स्वपेद्बुधः॥ 3:14॥

प्रभाते कृतजाप्यस्तु गुरोः स्वप्नान्निवेदयेत्।
स्वप्नांश्चैव प्रवक्ष्यामि अशुभानि शुभानि च॥ 3:15॥

देवाचार्यद्विजां गावो नरेन्द्रं श्वेतवाससम्।
दृष्ट्वा सिध्यति स्वप्नान्ते गजपर्वतरोहणम्॥ 3:16॥

खरोष्ट्र⌊⟨रोह⟩णम्⌋ {चैव पा}[4]तालं विशते यदा।
तैलाभ्यङ्गं तथोद्वाहं दृष्ट्वा चैव न सिद्ध्यति॥ 3:17॥

इति मूलसूत्रे तृतीयः पटलः श्लो 17॥ ०॥

अतः परं प्रवक्ष्यामि मुक्तिमण्डलमुत्तमम्।
यन्दृष्ट्वा मुच्यते जन्तु अशेषपशुबन्धनात्॥ 4:1॥

वर्तुलं चतुरश्रं वा सर्वकामफलप्रदम् ।
एकहस्तात्समारभ्य यथाकामं समालिखेत्॥ 4:2॥

⌊⟨चतु⟩⌋[5]रश्रं चतुर्द्वारं मध्ये पङ्कजभूषितम्।
त्रिरेखं पञ्चरेखं वा आलिखेत्तत्वमण्डलम्॥ 4:3॥

3:12 ॰धावन सक्षीरं प्राश्य] NK; ॰धावन सक्षीरं प्रास्य W **3:13** होमं तस्य शतं भवेत्] *conj.*; होम --- N; ⊔ K; होमं तस्य सत ⊔W **3:15** स्वप्नान्निवेदयेत्] NW; स्वप्नानि दर्शयेत् K **3:15** स्वप्नांश्चैव] NK; स्वप्नांश्चैव W **3:16** द्विजां गावो] NW; द्विजान् गावं K **3:17** खरोष्ट्ररोहणम्] K; खरोष्ट्र --- N; खरोष्ट्ररोह ⊔ W **3:17** तथोद्वाहं] NK; तथाद्वाहं W **4:1** यन्दृष्ट्वा] N; यद्दृष्ट्वा K; यत्तृष्ट्वा W **4:1** जन्तु] NW; जन्तुर् K **4:2** वर्तुलं] KW; वर्तुलञ् N **4:2** चतुरश्रं] N; चतुरस्रं KW **4:2** एकहस्तात्] NW; एकहस्तं K **4:3** चतुरश्रं] *em.*; ---रश्रञ् N; चतुरस्रं KW

त्रिवर्णकैस्त्रिरेखं स्यात् पञ्चभिः पञ्चवर्णकम्।
पूर्वोक्तेन विधानेन मध्ये देवं तु पूजयेत्॥ 4:4॥

विद्येश्वरान्द्वितीये तु लोकपालांस्तृतीयके।
चतुर्थे पूजये ऽस्त्राणि गन्धपुष्पैर्यथाक्रमम्॥ 4:5॥

एवं पूज्य यथा⌊⟨न्यायं⟩ (द्वा)⌋[6]रमस्त्रेण घट्टयेत्।
पूर्वोक्तेन विधानेन कृत्वा वह्निं शिवात्मकम्॥ 4:6॥

मन्त्रातीतश्च मन्त्रश्च द्विधावस्थः परः शिवः।
मन्त्रात्मा चेतनश्चैव द्विधा च पुरुषः स्मृतः॥ 4:7॥

दीक्षाकर्म भवेत्तस्य योनिं स्थाप्याग्निमध्यतः।
शिवोत्सर्गं क्षिपेत्तत्र ध्यात्वा लिङ्गे तु साधकम्॥ 4:8॥

गर्भाधानं पुन्सवनं सीमान्तञ् ⌊⟨जातक⟩र्म⌋ [f. 20^v] च।
निष्क्रामणन्तथा नामं प्राशनं चूडमेव च॥ 4:9॥

मेखलाजिनवासांसि पवित्रं दण्डधारणम्।
सन्ध्याजापञ्च होमञ्च त्रिपुण्ड्रं चाभिवादनम्॥ 4:10॥

व्योमव्यापी पिता मह्यं वागेशी जननी मम।
सद्योजातः कुमारो ऽहमग्निस्थमभिवादयेत्॥ 4:11॥

अभिवाद्य गुरुं ह्येवं व्रतन्त्यत्का {तु स्नाप}येत्।
स्ना{त्वा चो}द्वाह{येज्ज्ञार्यां}[2] ज्ञानसिद्धिकुमारिकाम्॥ 4:12॥

तया सह यजेद्यज्ञां पाकाद्यां आसहस्रिकां।

4:6 घट्टयेत्] NK; घ ⊔येत् W **4:8** योनिं] NK; योनि W **4:8** साधकम्] NW; साधकः K **4:9** सीमान्तञ्] N; सीमान्तं W; सीमन्तो K **4:9** जातकर्म] K; जातक ⊔ W; --- N **4:9** नामं] NW; नाम K **4:10** °जापञ्च] N; °जापं च W; °जपञ्च K **4:10** त्रिपुण्ड्रं चा°] K; तृपुण्डञ्चा° N; तृपुणं चा° W **4:11** व्योमव्यापी] KW; व्योमव्यावी N **4:11** वागेशी] NK^{pc}W; वागीशी K^{ac} **4:12** गुरुं ह्येवं] NW; गुरुं चैवं K **4:12** व्रतन्त्यत्का तु स्नाप°] *conj.*; व्रतन्त्यत्का --- N; व्रतस्था ⊔ K; व्रत ⊔ W **4:13** तया सह यजेद्यज्ञां पाकाद्यां आसहस्रिकां] *conj.*; तया सह यजेद्यज्ञां पाकाद्यां वासहस्रिकां N; तया सह यजेद्यज्ञान् पाकाद्यान् वासहस्रिकान् K; मया सह यजेद्यज्ञां पाकाड्यां वासहस्रिकां W

तापस्यं च परिव्राज्यं शोधनं प्रोक्षणं तथा॥ 4:13॥

न्यासमालंभनं चैव शिवहस्तं पाशकृन्तनम्।
पञ्चभिर्ब्रह्मभिश्चैव सर्वाण्येतानि कारयेत्॥ 4:14॥

शिवेन च्छिन्दयेत् पाशं हुत्वा पूर्णाहुतिं ददेत्।
ताडनं च शिखाच्छेदं शि{ख}[3]या कारयेद्बुधः॥ 4:15॥

विद्यादीक्षा भवेद्धेषा सकले योज्यदायिका।
विद्यादीक्षासमाप्तौ तु कलशेनाभिषेचयेत्॥ 4:16॥

शताष्टाधिकजप्तेन इष्टमन्त्रेण साधकम्।
स्थानं कालं सहायं च लिङ्गं वेदीं जपं तथा॥ 4:17॥

प्रायश्चित्ताक्षमाला च विघ्नांशा होममेव च।
भक्षाभक्षं तथा शौचं सिद्ध्यसि[⟨द्धि⟩] [4]बलाबलम्।
व्रतानि सम्यग्बुद्धा तु ततः साधनमारभेत्॥ 4:18॥

इति मूलसूत्रे चतुर्थः पटलः श्लो ण्ड उ॥ ०॥

मुक्तिदीक्षामतो वक्ष्ये तां समासेन मे शृणु।
यामवाप्य विमुच्यन्ते जन्ममृत्युभयादिभिः॥ 5:1॥

कालाग्निरुद्रादारभ्य यावत्तत्वं निरामयम्।
योज्य योज्य पुनस्तत्वादुद्धरेन्मति{मान्}--- [5] ॥ 5:2॥

कालाग्निरुद्रे संयोज्य वामया साधकं बुधः।
साङ्गेन देवदेवेन पञ्चब्रह्मयुतेन च॥ 5:3॥

4:13 शोधनं] NK; साधनम् W **4:14** °लंभनं] N; °लभनं KW **4:14** पाश°] NK; पास° W **4:15** पाशं] NK; पासं W **4:17** साधकम्] *conj.*; साधकः NKW **4:18** च विघ्नांशा] N; विघ्नांशो K (unmetrical); च विघ्नांसा W **4:18** सिद्ध्यसिद्धि] W; सिद्ध्यासि --- N; सिद्ध्यासिद्धिर् K **5:2** कालाग्निरुद्रादारभ्य] NW; कालाग्निरुद्रारारभ्य K **5:2** मति] N; म K; म f W **5:3** बुधः] NW; बुधः। साङ्गेन देवदेवेन वामया साधकं बुधः K(eyeskip)

होमं तु कारयेद्विद्वान्ज्येष्ठया तु विशोधयेत्।
रौद्रा चैवोद्धरित्वा तु नरकेषु तु योजयेत्॥ 5:4॥

आभासतालमुत्ताले श्रीताले च गभस्तिके।
शिलोच्चये च तं नीत्वा तथा वै शर्करोच्चये॥ 5:5॥

सौवर्णेषु ⌊च⌋ {तं प्राप्य}[6] भूर्लोके च भुवे तथा।
स्वर्लोके महर्लोके च जनलोके तथैव च॥ 5:6॥

तपोलोकं ततः प्राप्य सत्यलोकं नयेत्पुनः।
ब्रह्मविष्णुपुरं नीत्वा पुनः शिवपुरं नयेत्॥ 5:7॥

एवं वै होमयित्वा तु ब्रह्माण्डं भेदयेत्ततः।
हुंफड्कारान्तेन मन्त्रेण भेदनम् परमं स्मृतम्॥ 5:8॥

तं भि⟨त्त्वा⟩ --- [f. 21^r] {शतरुद्रे}षु सुव्रते।
ततोपरिष्टात्पञ्चाष्टं देवयोन्याष्टकन्ततः॥ 5:9॥

योगाष्टकञ्च सुशिवं गुरुपङ्क्तित्रयं नयेत्।
तत्वसर्गे च संयोज्य गहने विग्रहे तथा॥ 5:10॥

शिवशङ्करे ह्यसाध्ये हरिरुद्रे दशेशके।
पञ्चशिष्ये तथाचार्ये महादेवत्रयेषु च ॥ 5:11॥

गोपतौ च महाग्रन्थौ विश्वे {च} तृकले तथा।
क्षेमीशे {च ततो नीत्वा}[2] योज्य ब्रह्मपतौ शिवे॥ 5:12॥

मदमोहेषु संयोज्य तथा रिषिकुलेषु च।

5:4 तु] KW; न्तु N 5:5 °तालमुत्ताले NW; °तालमुत्ताल K 5:5 गभस्तिके] NW; गभस्तिकम् K 5:5 शिलोच्चये] K; शिलोचये NW 5:5 तं नीत्वा] KW; तं न्नीत्वा N 5:6 भूर्लोके च भुवे तथा] *em.*; भूर्लोके च भवे तथा NW; ⊔तथा K 5:6 महर्लोके] NW; महलोके K 5:8 परमं स्मृतम्] N; परमं महत् K; परमं ⊔ W 5:9 देव्योन्याष्टकन्ततः] NW; देवयोन्यष्टकं ततः K 5:10 गुरुपङ्क्तित्रयं नयेत्] *conj.*; गुरुपङ्क्तितं त्रयेत् NW (unmetrical); गुरुपङ्क्ति(यु)तं नयेत् K 5:10 संयोज्य गहने] *em.*; स योज्य ग्रहने NKW (unmetrical) 5:11 °शङ्करे] *conj.*; ⏓ङ्करे N; ⊔ KW 5:11 °चार्ये महादेवत्रयेषु च] N; °चापे महादेवं त्रयेषु च K; °चा ⊔ W 5:12 गोपतौ च महाग्रन्थौ विश्वे च तृकले तथा] *em.*; गोपतौ च महाग्रन्थौ विश्वे ⏓तृकले तथा N; ⊔ KW 5:13 रिषिकुलेषु] NW; ऋषिकुलेषु K

योनीषु च ततोद्धृत्य वागीश्वर्यां नियोजयेत्॥ 5:13॥

प्रणवे च विनिक्षिप्य साध्योङ्कारे च योजयेत्।
धातारे दमनीशे च भस्मदेहे ततोद्धरेत्॥ 5:14॥

प्रमाणाष्टकविद्याष्टौ मूर्त्तिष्वष्टासु योजयेत्।
†रूपे द्वितीयस्तु ध्रुवे तस्योर्द्धे ⌊तु⌋ [3] ---पुनः†॥ 5:15॥

रूपे शक्तिषु तं नीत्वा द्वे विद्ये तेजसि ध्रुवे।
अतोर्द्धं रुद्रप्रतोदमनवेषु च तं नयेत्॥ 5:16॥

एकाक्षः पिङ्गलो हंसस्सौम्ये चैव ध्रुवे तथा।
ब्रह्मादर्के दिण्डिमुण्डिः सौरभो पावनस्तथा॥ 5:17॥

जन्महरश्च रुद्रश्च प्रणीतः सुखदुःखदः।
विजृम्भितः पुनश्चापि उपरिष्टाद्भवेदिह॥ 5:18॥

एतेषां योज[4]⌊⟨यि⟩⌋त्वा तु तृतीये च ध्रुवे तथा।
निरञ्जने च संयोज्य शक्तिसंस्कारमोदिते॥ 5:19॥

प्रलम्बे चैव विष्णौ तु मन्दरे गहने तथा।
प्रवितते प्रभाते च समये क्षुद्रमेव च॥ 5:20॥

विमले च ततो योज्य शिवे चैव घने तथा।
रुद्रोङ्कारे च सकले तत्वे चैव सदाशिवे॥ 5:21॥

अनुच्चार्ये तथात्मानं स तु योज्येत निष्कले।
अ[5]⌊⟨प⟩(रे)⌋द्युर्यजेद्देवं चण्डीशं टङ्कधारिणम्॥ 5:22॥

पञ्चाङ्गेन समायुक्तङ्कृत्वा वै मण्डलोत्तमम्।

5:14 साध्योङ्कारे] NK; ल्क् ध्याङ्कारे W 5:15 तस्योर्द्धे तु] K; तस्योर्द्धे --- N; त ⊔ W 5:16 °तोदमनवेषु] *conj.*; °तोदे मनवेषु NW; °तोद मानवेषु K 5:17 ब्रह्मादर्के] N; ब्रह्मदर्क K; ब्रह्मादर्क W 5:18 विजृम्भितः] विजृम्भितम् NKW 5:18 भवेद्] NK; भवद् W 5:19 योजयित्वा] W; योज(यि)त्वा K; योज ⏑त्वा N 5:19 ध्रुवे] NK; ध्रुव W 5:20 विष्णौ] *em.*; विष्णो N; वि ⊔ K; चि ⊔ W 5:20 क्षुद्रम्] NW; क्षुद्र K 5:21 रुद्रोङ्कारे] NK; रुद्राङ्कारे W 5:22 अनुच्चार्ये तथात्मानं] N; अनुच्चार्य तथोन्माने K; अनुच्चाये तथात्मानं W 5:22 अप(रे)द्युर्] K; अ ⏑⏑द्युर् N; अप f ⊔ W

प्रक्रान्तहोमं हुत्वा वै शतान्यष्टौ तु होमयेत्॥ 5:23॥

हुत्वा विज्ञापयेद्देवं क्षन्तव्यं तु त्वया विभो।
समयाष्टकदोषेण साधको नैव लिप्यते॥ 5:24॥

तेषां दोषविशुद्ध्यर्थं कृतं होमं मया तव।
क्षमते †पूर्वमेकन्तु†[6] च{ण्डीशं य}⌊⟨स्तु⟩⌋ पूजयेत्॥ 5:25॥

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दीक्षादग्धा न रोहन्ति भिन्नदेहे शिवं व्रजेत्॥ 5:26॥

इति मूलसूत्रे पञ्चमः पटलः। श्लो षड्य 5॥ ०॥

अतः परम् प्रवक्ष्यामि मन्त्राणां तत्त्वलक्षणम्।
यं विदित्वा विमुच्यन्ते नरास्संसारबन्धनात्॥ 6:1॥

अष्टान्तमेक पूर्वन् तु [f. 21^v] ⌊⟨द्वा⟩⌋दशान्तन्ततोपरि।
षडन्तेन समायुक्तमनन्तं ह्यासनोत्तमम्॥ 6:2॥

प्रकृतिस्थं भवेद्धर्म्म द्विभिन्नं ज्ञानमुच्यते।
त्रिचतुर्थस्य भेदेन वैरागैश्वर्यमुच्यते॥ 6:3॥

सविसर्गं भवेत् पद्मं पञ्चदशाक्रान्त कर्णिका।
त्रिपञ्चकान्तसप्तादौ भित्वा तत्त्वं तु शक्तयः॥ 6:4॥

शिवतत्त्वं परं वक्ष्ये-द्-अष्टभेदाङ्गसंयु⌊तम् ।⌋

5:24 क्षन्तव्यं] K; क्षान्तव्यन् NW **5:24** दोषेण] NK; दोषेणं W **5:25** पूर्वमेकन्तु] NK; पर्व ⊔ W **5:25** स्तु] K; --- N; स्तू W (unmetrical) **5:26** दीक्षादग्धा न रोहन्ति] *conj.*; दीक्षादग्धा न रो ⌝त्तिं N; दीक्षादग्धो न रो ⊔ K; दीक्षादग्धा न रो ⊔न्ति W **6:1** तत्त्वलक्षणम्] K; तत्वलक्षणम् W; त्वत्वलक्षणं N **6:1** यं] NW; यत् K **6:3** द्विभिन्नं] *conj.*; विभिन्नं NKW **6:3** वैरागैश्वर्यम्] NK; वैरागैश्वयम् W **6:4** पञ्चदशाक्रान्त कर्णिका] K; पञ्चदशाक्रन्तकर्णिका NW **6:4** तत्त्वं] K; तत्वं NW **6:5** °तत्त्वं] K; °तत्वं NW **6:5** °दष्टभेदाङ्गसंयुतम्] *conj.*; दष्टभेदाङ्गसंयु --- N; दष्टभेदेन संयुतम् K; दष्टभेदा ⌝संयु ⊔ W

[2] ⌊(ये)⌋न विज्ञातमात्रेण न पुनर्गृह्णते तनुम्॥ 6:5॥

सकलं निष्कलं शून्यं कलाढ्यं खमलङ्कृतम्।
क्षपणं क्षयमन्तस्थङ्कण्ठ्योष्ट्यञ्चाष्टमं स्मृतम्॥ 6:6॥

अष्टान्तं षड्कसंयुक्तं षडन्तेन समन्वितम्।
सकलं सर्वदेहस्थं शिवतत्वं प्रकीर्त्तितम्॥ 6:7॥

स्वयं निष्क्रमते देवो देहन्त्यक्त्वा समारुतः।
निष्कलं तं [3] विजानीयात् षड्वर्णरहितः शिवः॥ 6:8॥

निश्वासोच्छ्वसनं भित्त्वा स्थितन्देहे तु काष्ठवत्।
शून्यं तं तु विजानीयाद्धृदयेन तु भावयेत्॥ 6:9॥

चुम्बाकारेण वक्त्रेण यत्तत्वं श्रूयते †भुवि†।
कलाढ्यन्तं विजानीयादाकाशस्थं च मे शृणु॥ 6:10॥

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6 Cf. *Sārdhatriśatikālottara* 19:2:
सकलं निष्कलं शून्यं कलाढ्यं खमलंकृतम्। क्षपणं च तथान्तस्थं कण्ठोष्ठ्यं चाष्टमं विदुः॥

7 Cf. *Sārdhatriśatikālottara* 19:3:
प्रासादं षष्ठसंयुक्तं षडन्तेन समन्वितम्। सकलं सर्वभूतस्थं शिवतत्त्वं प्रकीर्तितम्॥

8 Cf. *Sārdhatriśatikālottara* 19:4:
निष्क्रामति स्वयं देवो देहं त्यक्त्वा समारुतः। निष्कलं तं विजानीयात् षड्वर्णरहितं शिवम्॥

9 Cf. *Sārdhatriśatikālottara* 19:5:
निश्वासोच्छ्वसने हित्वा स्थितो देहे तु काष्ठवत्। शून्यं तं तु विजानीयाद्धृदयेन तु भावयेत्॥

10 *Sārdhatriśatikālottara* 19:6:
चुम्वाकारेण वक्त्रेण तत्तत्त्वं परिकीर्तितम्। कलाढ्यं तं विजानीयादाकाशस्थमथ शृणु॥

6:5 विज्ञातमात्रेण] NW; विज्ञानमात्रेण K **6:5** पुनर्गृह्णते] K; पुन गृह्णते NW **6:6** सकलं] NK; सकले W **6:6** कण्ठ्योष्टञ्] NW; ⊔ K **6:7** °षड्क] NK; °कड्क W **6:8** त्यक्त्वा] NW; त्त्का K **6:8** समारुतः] NK; समाठतः W **6:8** निष्कलं तं] *em.*; निष्कल (?) त (?) N (tops missing); निष्कलेन K; निष्कलन W **6:9** निश्वासोच्छ्वसनं] *em.*; निश्वासो श्वसनं N; निःश्वासो श्वसनं K; निश्वासा स्वसनं W **6:9** शून्यं तं तु विजानीया°] N^{pc}; शून्यं तं तु विजानी+या+ N; अल्पं तं तु विजानीया° K; स ⏑न्तन्तु विजानीया° W **6:10** यत्तत्वं श्रूयते] *em.*; यत्तत्व श्रूयते N; षड्गत्वं स्रयते K; यन्तत्व श्रूयते W **6:10** आकाशस्थं] NK; आकासस्थं W

ऊर्ध्वनादस्य क्षीणस्य यदन्तं परिकीर्तितम्।
तत्रस्थन्तम् विजानीया[⟨दा⟩][4]काशेन त्वलङ्कृतम्॥ 6:11॥

व्यावृत्तेन तु वक्त्रेण श्रुत्वा देवं जगद्गुरुम्।
दुःखक्षपणमित्युक्तन्तत्क्षयात्क्षपणं स्मृतम्॥ 6:12॥

अधोनादस्य क्षीणस्य यदन्तं परिकीर्तितम्।
अन्तस्थं तं विजानीयादनुच्चार्यम् प्रकीर्तितम्॥ 6:13॥

अष्टवर्गाष्टमं कोटि सप्तमस्य द्वितीयकम्।
वर्गातीतं षडन्तं च सप्तमे {त्रि}[5]चतुर्थकम्॥ 6:14॥

आदिमञ्च पुनर्योज्यं षष्ठं वै प्रथमस्य तु।
खशेखरसमायुक्तं कण्ठ्योष्ठञ्चाष्टमं स्मृतम्॥ 6:15॥

वर्गान्तं पञ्चकेनैव भेदयेत् परमेश्वरम्।
पञ्चब्रह्मास्समाख्याता हःकारो रेत उच्यते॥ 6:16॥

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11 = *Sārdhatriśatikālottara* 19:7.

12 Cf. *Sārdhatriśatikālottara* 19:8:
व्यावृतेनैव वक्त्रेण ब्रूयादेवं जगद्गुरुम्। दुःखक्षपणमित्युक्तं तत्क्षयात्क्षपणं स्मृतम्॥

13 = *Sārdhatriśatikālottara* 19:9.

14 Cf. *Sārdhatriśatikālottara* 19:10–11: सप्तवर्गाष्टमं कोटिः सप्तमस्य द्वितीयकम्। वर्गातीतं षडन्तं सप्तमात्त्रिचतुर्थकम्॥ आदिमं तु पुनर्योज्यं षष्ठं वै प्रथमस्य तु। खशेखरसमायुक्तं कण्ठोष्ठ्यं चाष्टमं स्मृतम्॥ Rāmakaṇṭha's comments: सप्तमाद् यकारादिवर्गाद् अष्टमं हकारं; सकारः कोटिः प्रान्तं सप्तममित्यर्थः। तस्यैव वर्गस्य सम्बन्धि द्वितीयकमक्षरं रेफात्मकं, वर्गातीतं च क्षकारात्मकं, षष्ठस्य च वर्गस्यान्तं मकारात्मकं, सप्तमाच्च वर्गात् पूर्वोक्तात् त्रिचतुःसंख्यायुक्तं च [लकार]वकाराख्यं, आदिमं तु पुनः सप्तमाद्यं यकाराख्यमक्षरं, प्रथमस्य च वर्गस्य षष्ठम् ऊकारं, खशेखरम् अर्धचन्द्रबिन्दुयुक्तम् अष्टमम् अक्षरं मन्त्रोक्तमेकप्रयत्नोच्चार्यकत्वान्नवात्मकमित्युक्तम्॥

6:13 अनुच्चार्यम्] N; अन्तोच्चार्यं K; अन्तश्चायं W **6:14** सप्तमे त्रि°] *conj.*; सप्तमे ⏓ N; सप्तमस्य K; सप्तमे ⊔ W **6:15** खशेखर°] N; खसेखर° W; स्वशेखर° K **6:15** कण्ठ्योष्ठं] N; क ⊔ष्ठं K; कण्ठ्याष्ठं K **6:16** वर्गान्तं पञ्चकेनैव] NW; वर्गान्तपञ्चकेनैव K **6:16** पञ्चब्रह्मास्समाख्याता] NW; पञ्चब्रह्मसमाख्याता K **6:16** हःकारो] N^{pc}W; हकारो N^{ac}K

वामा तु बिन्दुसंयुक्ता वागीशीति निगद्यते।
रेतोभूतः प्रविष्टस्तु सद्य एव प्रजा⌊⟨यते⟩⌋॥ 6:17॥

[6] तत्वमीकारसंभिन्नं ज्ञानसिद्धिकुमारिका।
उद्वाहयित्वा तां पत्नीं यजेत् यज्ञां सदक्षिणाम्॥ 6:18॥

त्रिपञ्चकेन संयुक्तं हृदयं तत् प्रकीर्तितम्।
⏓⏓ वर्गादिसंयुक्तं शिरो देवस्य कीर्तितम्॥ 6:19॥

उभयोरपि [f. 22r] ⌊सं⌋योगात् स्वरैः पञ्चभिर्भेदितम्।
शिरः शिखा कवचास्त्रं गायत्रीह तथेश्वराः॥ 6:20॥

वर्गेण सप्तमेनैव चतुर्धा योजयेच्छिवम्।
वायुरग्नि ⏓⏓ प्रा ⏓ चतुर्द्धा तन्तु योजयेत्॥ 6:21॥

द्वादशादिसमायु⟨क्तं उकारान्तप्रतिष्ठितम्।⟩
---{सविस}[2] ग्गास्त्रयोनयः।
सप्तमस्य द्वितीयेन युक्तं वै परमेश्वरम्॥ 6:22॥

आसनं चण्डनाथस्य देवदेवस्य कीर्त्तितम्।
त्रिपञ्चकेन भित्त्वा वै ⌊(चण्डी)⌋शस्तु स्वयं भवेत्॥ 6:23॥

आं ईं ऊं अं अः। पञ्च अङ्गा तस्य विनिर्दिशेत्।
वामाङ्गुष्ठात् समारभ्य नवात्मा⟨नं नियोजयेत्⟩॥ 6:24॥(?)

⟨सकल⟩---[3] संस्कारमुच्यते।

6:17 वामा तु बिन्दुसंयुक्ता] *conj.*; वामं तु बिन्दुसंयुक्ता NW; वामं तु बिन्दुसंयुक्तं K **6:17** रेतोभूतः] N; रेतोभूतं K; एतोभूतः W **6:18** सदक्षिणाम्] NW; सदक्षिणम् K **6:19** त्रिपञ्चकेन] K; तृपञ्चकेन NW **6:20** संयोगात्] K; ⏓ योगात् N; सयोगात् W **6:20** गायत्रीह तथेश्वराः] *conj.*; गायत्रीहन्तथेश्वरा NW; गायत्रीहं तथेश्वरी K **6:21** चतुर्धा] KW; चतुद्धा N **6:21** वायुर f ⏓⏓प्रा ---] N; वायुर ⊔ K; वायु ⊔ W **6:21** चतुर्धा तन्तु योजयेत्] W; चतुद्धा त (?) न्तु (?) योजयेत् N?; ⊔K **6:22** द्वादशादिसमायुक्तं उकारान्तप्रतिष्ठितम्] W; द्वादशादिसमायु --- N; ⊔ K **6:23** त्रिपञ्चकेन] K; तृपञ्चकेन NW **6:23** चण्डीशस्तु] K; ⏓ण्डाशस्तु N; चण्डासस्तु W **6:24** ईं ऊं] NW; इं उं K **6:24** नवात्मानं नियोजयेत्] W; नवात्मान नि --- N; नवात्मानभियोजयेत् K **6:25** सकल ⊔ संस्कारमुच्यते] W; --- संस्कारमुच्यते N; ⊔ K

बीजमुद्रान् तथा बद्धा आसनार्थे प्रयोजयेत्॥ 6:25॥

सकले निष्कले चैव सा तु मुद्रा भविष्यति।
अन्येषां तु नमस्कारो अमृतां वापि योजयेत्।
हीनस्य पूरणी ह्येषा कोटिमुद्रा विसर्जने॥ 6:26॥

इति मूलसूत्रे षष्ठः पटलः॥ ०॥ श्लो ⌊25⌋

⟨⌊एत⌋त् त⟩{त्परमं}[4] तत्वमनुच्चार्यं शिवं परम्।
एतत्तत्परमं ब्रह्म एतत्तत्परमाक्षरम्॥ 7:1॥

विदित्वा बहुभिर्भेदैर्न भूयोजन्मतां व्रजेत्।
नैव पापं भवेत्तस्य नैव पुण्यं तथैव च॥ 7:2॥

स्तेयेन कनकादीनां गोमांसस्य च भक्षणे।
ब्रह्मवध्यासहस्रेण तत्वविन्नैव लिप्यते॥ 7:3॥

अगम्यागमनङ्कृत्वा {हत्वा लोकां}[5]श्चराचरान्।
सुरापानादिभिर्द्दोषैस्तत्वविन्नैव लिप्यते॥ 7:4॥

मायानृतसहस्रेषु परहिंसारतो ऽपि यः।
नित्यशुद्धो भवेद्देवि यस्य तत्वं हृदि स्थितम्॥ 7:5॥

फलाहारो पञ्चतपो यस्तिष्ठेत शतं समाः।
सकृदुच्चारिते तत्वे तत्सर्वं फलमाप्नुयात्॥ 7:6॥

यष्ट्वा क्रतुसहस्रं तु य --- [6]
सकृदुच्चारिते तत्वे तत्सर्वं फलमाप्नुयात्॥ 7:7॥

6:26 सकले निष्कले] N; सकलं निष्कलं K; सकल निष्कले W **6:26** श्लो 25] K; श्लो --- N; श्लो षत्यु W **7:1** तत्वमनुच्चार्यं] N; तत्त्वं मनुच्चायं K; तत्त्वं मनुश्चायं W **7:1** ब्रह्म] K; ब्रह्मम् NW **7:2** बहुभिर्भेदैर्न] *em.*; बहुभिर्भेदैन्न N; बहुभिर्भेदैर° K; बहु f भेंदै ⩡ W **7:3** भक्षणे] NW; भक्षणात् K **7:5** °शुद्धो] NK; °श्रद्धा W **7:6** फलाहारो] NW; फलाहारी K **7:6** समाः] K; समां NK **7:6** तत्वे] N; तत्त्वे K; तत्त्व W **7:7** यष्ट्वा] NW; यष्टा K

शिवार्चनाग्निकार्यं च द्वादशाब्दां करोति यः।
सकृदुच्चारिते तत्वे तत्सर्वं फलमाप्नुयात्॥ 7:8॥

तेन दत्तं तपस्तप्तं यष्टा यज्ञा सदक्षिणा।
कृतस्तीर्थाभिषेकश्च यस्य तत्वं हृदि स्थितम्॥ 7:9॥ [f. 22ᵛ]

आरोग्यं धनमैश्वर्यं कामाश्च विविधास्तथा।
सर्वं सम्पद्यते तस्य यस्तत्वं जपते सदा॥ 7:10॥

पादप्रचारं खड्गं च रोचना पादुके तथा।
गुडिकाकाशगमनं दन्तकाष्ठपवित्रकम्॥ 7:11॥

अन्तर्धानाञ्जनाकर्षविद्वेषोच्चाटमारणम्।
निर्बीजं विषसंक्रामं ---॥ 7:12॥

⏓ ल वृ(?) --- [2] याणां तु शुष्कदारुप्ररोहणम्।
निर्विषानग्निकरणं ग्रहराक्षसनाशनम्॥ 7:13॥

परमन्त्रप्रभेदं च परसैन्यस्य स्तम्भनम्।
नगोद्धरणमावेशं सर्वदुष्टनिबन्धनम्॥ 7:14॥

तुलया शोधयेत्पापमात्मनस्य परस्य वा।
परमन्त्रप्रयोगेन सर्वकर्माणि कारयेत्॥ 7:15॥

प --- ⟨¯¯चे⟩ ⊔[3] बीजान्तेन समालभेत्।
फट्कारेण समायुक्तं सद्य एवोत्क्रमन्ति ते॥ 7:16॥

यं यं स्पृशति हस्तेन यं यं पश्यति चक्षुषा।
ध्यात्वा तत्वं तु मेधावी दीक्षितं तं विनिर्दिशेत्॥ 7:17॥

7:8 द्वादशाब्दां] N; द्वादशाब्दं K; द्वादशां W **7:8** ॰च्चरिते] KW; ॰चारिते N **7:8** तत्सर्वं फलमाप्नुयात् NW; तत्सर्वफलमाप्नुयात् K **7:9** यज्ञा सदक्षिणा] N; यज्ञा+ः+ सदक्षिणा+ः+ K; यज्ञ सदक्षिणा W **7:10** कामाश्च] *conj.*; कर्माश्च NKW **7:10** यः] NW; यत् K **7:11** गुडिकाकाशगमनं NK; गुडिकाकासगमनं W **7:11** दन्तकाष्ठ॰] *conj.*; दण्डकाष्ठ॰ NKW **7:12** ॰र्धानाञ्जना॰] *em.*; ॰र्धानञ्जना॰ NKW **7:12** निर्बीजं विषसंक्रामं] N (?); निर्बीजं W; ⊔ K **7:14** परसैन्यस्य] KW; परस्यैन्यस्य N **7:14** नगोद्धरणम्] *conj.*; नगोद्धरम् NW (unmetrical); नगोद्धर(⊔)म् K **7:16** फट्] NW; हुं K

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विदित्वा तु परं तत्वं यदि स्यात्संशयो भवेत्।
योग एव तदा सेव्यो आत्मप्रत्ययकारणात्॥ 7:18॥

ध्यायते यस्तु युक्ता {त्मा द्वाद}[4]शाब्दां सुयन्त्रितः।
अणिमादिगुणैश्वर्यं सर्वज्ञत्वं प्रजायते॥ 7:19॥

दूराच्छ्रवणविज्ञानं दर्शनं मननन्तथा।
जायते सर्वकामित्वं देहेनानेन साधकः॥ 7:20॥

सङ्क्रमेत् परदेहेषु क्षुत्तृषाभ्यां न बाध्यते।
शस्त्रतोयविषाग्निभ्यो शीतोष्णेन न बाध्यते॥ 7:21॥

अतीतानागतञ्चैव त्रैलोक्ये यत्प्रवर्तते। [5]
प्रत्यक्षं तद्भवेत्तस्य शिवस्वच्छन्दतां व्रजेत्॥ 7:22॥

सुसिद्धस्तत्वविच्चैव गृहे यस्य समश्नुते।
कोटिर्वेदविदां तेन भोजिता तु भविष्यति॥ 7:23॥

यत्र देशे व्रजेत्सो हि स देशः पूततां व्रजेत्।
भिक्षां यस्य तु गृह्णाति सकुलश्चोद्धृतो भवेत्॥ 7:24॥

लक्षां लक्षान्तु निष्कस्य यो दद्याद्वेदपारगे।
शिव --- [6] न्तच्च तानि च तत्समम्॥ 7:25॥

विदित्वा ह्यष्टभिर्भेदैर्देवदेवं जगद्गुरुम्।
तत्किमर्थं गृहं त्यक्त्वा वने तिष्ठन्ति मानवाः॥ 7:26॥

ब्रह्मचर्यादिभिर्देहन्तापयन्ति तपादिभिः।
परिज्ञानेन ते मुक्ता न तेषां यन्त्रणा भवेत्॥ 7:27॥

इति मूलसूत्रे सप्तमः पटलः ङ्गो थ

7:18 तदा सेव्यो] *conj.*; सदा सेव्यो NW; सदा सेव्य K **7:21** क्षुत्तृषाभ्यां] NW; क्षुद्तृषाभ्यां K **7:22** यत्प्रवर्तते] *em.*; य--- N; य ⊔ KW **7:22** तद्भवेत्तस्य] NW; तु भवेत्तस्य K **7:22** शिवस्वच्छन्दतां] *conj.*; शिवः स्वच्छन्दतां NKW **7:23** सुसिद्ध°] *conj.*; असिद्ध° NKW **7:25** °पारगे] N^{ac}K; °पारगः N^{pc}W **7:27** °न्तापयन्ति] *conj.*; °न्ता ⏑⏑न्ति N; ⊔ न्ति KW **7:27** मुक्ता] K; मुत्का NW

एतत्ते परमं तत्वमसन्दिग्धमविस्तरम्।
त्वत्प्रियार्थं समाख्यातं न देयं परदीक्षिते॥ 8:1॥

मर्त्या बहुविधा दुष्टाः परसिद्धान्तवादिनः।
द्रव्येण मायया वापि सेवाधर्मेण वा पुनः॥ 8:2॥

तत्वापहर्त्तुङ्कुर्व्वन्ति नाभिनन्दन्ति गृह्य च।
पूर्वमेव मया ज्ञातमस्मिंस्तन्त्रे [2] च पठ्यते॥ 8:3॥

एवं ज्ञात्वा तु मेधावी न च तत्वं प्रकाशयेत्।
भ्रामयन्मन्त्रमुद्राभिर्दीक्षामण्डलयोजनैः॥ 8:4॥

साधनैर्योगचर्याभिस्तपोध्यानजपा⌊⟨दि⟩⌋भिः।
यदा शान्तं प्रबुद्ध्येत तदा तत्वं प्रभेदयेत्॥ 8:5॥

त्रिचतुःपञ्चभिर्व्विप्रे षट्सप्ताष्टभिः क्षत्रिये।
द्वादशदशभिर्वैश्ये विंशच्छूद्रेषु दापयेत्॥ 8:6॥

[3] सुपरीक्ष्य च दातव्यं न च नास्तिकनिन्दके।
मायाविने शठे चैव न देयं तत्वमुत्तमम्॥ 8:7॥

ब्राह्मणो मायवां यस्तु म्लेच्छश्चैव त्वमायवान्।
म्लेच्छस्यैव तु दातव्यं न तु विप्राय दापयेत्॥ 8:8॥

बुद्धा भक्तिमयं शिष्यं यदि तुष्यति वै गुरुः।
न तस्य कालमाख्यातं सद्य एव तु भेदयेत्॥ 8:9॥

अध्यापयित्वा एतं ⟨तु⟩ ⌊तत्व⌋[4]संहितमुत्तमम्।
बुद्धा भक्तिमयं शिष्यमाचार्यत्वे नियोजयेत्॥ 8:10॥

8:1 तत्वमसन्दिग्धमविस्तरम्] *conj.*; तत्वं [f. 23^r] ---दिग्धमविस्तरम् N; तत्त्वं (मसन्दिग्धमविस्तरम् K; तत्वं ⊔ भविस्तरं W **8:2** सेवाधर्मेण] K; सेव---र्म्मेण N; से--म्मण W **8:4** भ्रामयन्] K; भ्रामयेन् NW **8:6** छूद्रेषु दापयेत्] N; छूद्रे प्रदापयेत् K; छूत्रेषु दापयेत् W **8:7** नास्तिक°] K, नास्तीक° NW **8:8** मायवां] NW; मायवान् K **8:10** एतं तु तत्व°] *conj.*; एतन्--- N; एतत्तत्त्व° K (unmetrical); एतत्तुत्व° W (unmetrical) **8:10** नियोजयेत्] NK^{pc}W; निवेदयेत् K^{ac}

आलिख्य तत्वभुवनं पू(र्वो)क्तविधिना बुधः।
अभिषिञ्च्याष्टकलशैरष्टतत्वाभिमन्त्रितैः॥ 8:11॥

ईशानीं तु दिशं नीत्वा ईशान्याभिमुखः स्थितः।
गीतवादित्रनिर्घोषैर्वेदशब्दसमन्वितम्॥ 8:12॥

पीठन्दत्त्वा तथा छत्रमुष्णीषं कर्त्तरिन्तथा।
शिवतु[5]ल्यस्त्वमाचार्यो लोके चानुग्रहङ्कुरु॥ 8:13॥

द्रव्यलाभे परिप्रश्ने न च बन्धुजने तथा।
कृतोपकारे कलहे न दद्याच्छिवशासनम्॥ 8:14॥

शान्ताय शिवभक्ताय श्रद्दधानानुसूयवे।
कृतज्ञे च दयायुक्ते दातव्यं शिवशासनम्॥ 8:15॥

गुरवस्य समीपस्थो न कुर्याच्छिष्यसंग्रहम्।
अध्यापनं च व्या[⟨ख्यानं गुरु⟩]{शिष्य}[6]प्रबोधनम्॥ 8:16॥

अपूर्वं च शिवज्ञानं दृष्ट्वा च सुचिरं गुरोः।
निवेदयेद्धृष्टमनाः पूजयेच्च यथा शिवम्॥ 8:17॥

अन्यथा कुरुते यस्तु विलोमं गुरुणा सह।
दीक्षाज्ञानं गुरुत्वं च हित्वा नरकमाप्नुयात्॥ 8:18॥

वाचनाच्छ्रवणात्पुण्यं [f. 23ᵛ] धारणादतुलं फलम्।
यो ऽधीते स महादेवो यो ऽर्थज्ञः स शिवः स्वयम्॥ 8:19॥

8:11 तत्वभुवनं] *conj.*; तत्वम्भुवनम् NKW **8:11** पूर्वोक्तविधिना] W; पू ⏑क्तविधिना N; पू(र्वोक्त)विधिना K **8:11** अभिषिञ्च्याष्टकलशैर्] *em.*; अभिषिञ्च्याष्टाकलशैर् NW; अभिषिंच्याथ कलशैर् K **8:12** ईशान्याभिमुखः] *em.*; इशान्याभिमुख NW; ईशान्यभिमुख K **8:12** समन्वितम्] NW; समन्वितैः K **8:13** °ष्णीषं] K, °ष्णीशं N; °ष्णीसं W **8:13** कर्त्तरिन्] NW; कर्तरीं K **8:13** शिवतुल्यस्त्वमाचार्यो] *conj.*; शिवन्तुल्यत्वमाचार्यो W; शि ⏑⏑ल्यत्वमाचार्यो N; शिव ⏑ल्यत्वमाचायो K **8:14** परिप्रश्ने] NK; परिप्रेम्ने W **8:14** कृतोपकारे] *conj.*; कृतोपकार° NKW **8:14** न दद्याच्छिवशासनम्] K; न दद्यच्छिवशासनम् N; दद्याच्छिवसासनम् W (unmetrical) **8:15** °नुसूयवे] N; °नसूयवे K; °नुशूयवे W **8:16** अध्यापनं] KW; आध्यापनं N **8:17** °मनाः] *conj.*; °मना NKW **8:19** °च्छ्रवणात्] K, °च्छ्रवनात् NW **8:19** शिवः] K; शिव NW

सम्यगेष समाख्यातो तत्वसंहित-म्-उत्तमः।
सगोत्रा एव मुच्यन्ते यस्य लेख्ये ऽपि तिष्ठति॥ 8:20॥

इति मूलसूत्रे ऽष्टमः पटलः। श्लो थ॥ ···॥

8:20 समाख्यातो] NW; समाख्यातम् K **8:20** ऽष्टमः] KW; ऽष्टमं N

निश्वासतत्त्वसंहितायाम् उत्तरसूत्रम्॥

मन्त्राख्ये पञ्चमे स्रोते मूलसूत्रं तु नामतः।
--- [2]न्तु श्लोकाश्चैव त्रयोदश॥ 1:1॥

सञ्ज्ञाचतुष्टयेनैव नामभिः परिकीर्त्यते।
प्रथमं मूलसूत्रं तु द्वितीयमादिसञ्ज्ञितम्॥ 1:2॥

तृतीयं प्रथमं नाम चतुर्थं पूर्वसूत्रकम्।
तस्मिन् समाप्त सूत्रे तु द्वितीयं सूत्रमुच्यते॥ 1:3॥

देव्युवाच।
सदाशिवो ऽष्टभेदस्तु यस्त्वयोक्तो हि मोक्षदः।
किं स्वयम्भुर्भवे⌊(त्त्वेष)⌋ [3] उत्पन्नो वा महेश्वर॥ 1:4॥

ईश्वर उवाच।
सुशान्तं निष्कलं देवं शिवं सर्वजगत्पतिम्।
तस्य शक्तिः शिवानिर्या शिवतेजोपबृंहिता॥ 1:5॥

शिवतेजेन संयुक्ता शक्तेर्जायति बिन्दुकः।
आदित्यमणिवह्नीव निष्कामाः शिवशक्तयः॥ 1:6॥

एषा सृष्टिर्जगीशस्य सदाशिवसमुद्भवा।

1:1 स्रोते] N; श्रोत्रे W; (स्रोते) K **1:3** समाप्त] NK; समाप्ते W **1:4** उत्पन्नो वा महेश्वर] N; उत्पन्नो वा महेश्वरः K; ⊔ वा महेश्वर W **1:5** उवाच] K; उ NW **1:5** शिवानिर्या] N; शिवानी या K; शिवानि या W; शिवा नित्या *conj. Acharya* **1:6** °वह्नीव निष्कामाः] *conj.*; °वह्नेस्तु निष्कामा NW; वह्नेस्तु निष्कामाः K

स चाष्टभेदो व्याख्यातो नवतत्त्वव्यवस्थितः॥ 1:7॥

शक्तिश्च दशमा ज्ञेया शक्तेः परतरः शिवः।
एवं ज्ञात्वा च बुद्ध्वा च देशिकः पाशहा भवेत्॥ 1:8॥

देव्युवाच।
स कथं दशधा ज्ञेयो देवदेवो सदाशिवः।
प्रक्रियाध्वानमन्त्राश्च नोक्ताः पूर्वं हि मे वद॥ 1:9॥

ईश्वर उवाच।
ऊकारः प्रकृतिर्ज्ञेया यकारः पुरुषः स्मृतः।
वकारो नियतिर्विन्द्याल्लकारः काल उच्यते॥ 1:10॥

मायातत्त्वं मकारस्तु क्षकारो विद्य एव तु।
रकार ईश्वरो ज्ञेयो हकारस्तु सदाशिवः॥ 1:11॥

देहव्यापी च नवमो शक्तिश्च दशमा स्मृता।
अकथ्यश्च अरूपी च कारणः स शिवः परः॥ 1:12॥

एते तत्त्वाः समाख्याताः सदाशिवसमुद्भवाः। [6]
{एतै}⟨रेव⟩ जगत्सर्वं द्रेश्याद्रेश्यञ्चराचरम्॥ 1:13॥

प्रक्रियाव्यापिनो मन्त्रा यथाध्वाने व्यवस्थिताः।
तानि चैव प्रवक्ष्यामि याथातथ्येन मे शृणु॥ 1:14॥

ब्रह्माण्डे चैव ऊकारस्तत्त्वसर्गे च यः स्मृतः।
गहने च ⌊⟨व⟩⌋कारो वै गोपत्यान्ते च लः स्मृतः॥ 1:15॥

1:7 व्याख्यातो] *conj.*; व्य---[4] त N; व्या(ख्या)तो K; व्याख्यात W   1:8 देशिकः] *em.*; ⌣शिकः N; दैशिकः K; ⌣सिकः W   1:8 पाशहा] NK; ⌣सहा W   1:9 देवदेवो] NW; देवदेवः K   1:9 पूर्वं] K; पूर्व NW   1:10 उवाच] K; उ NW   1:10 ज्ञेया] NW; ज्ञेयो K   1:10 वकारो नियतिर्विन्द्याल्] *conj.*; वकार नियति ⌣[5] न्द्याल् N; वकार नियययति(विं)न्द्याल् K; वकार नियति ⌣न्द्याल् W   1:12 कारणः] K; कारण NW   1:13 द्रेश्याद्रेश्यञ्] N; दृश्यादृश्यं K; द्रेस्याद्रेस्यं W   1:15 ब्रह्माण्डे चैव] NW; ब्रह्मणश्चैव K   1:15 गहने च वकारो वै गोपत्यान्ते च लः स्मृतः] गहने च [f. 24^r] ---गोपत्यान्ते च लः स्मृतः N; गहने च वकारो वै गोपश्चात्ते च लः स्मृतः K; गहने च वकारो वै गोपत्यात्ते च लः स्मृतः W

मकारः संस्थितो मायां विद्यायां चैव क्षः प्रभुः।
रकार ईश्वरान्ते तु हकारः सकलावधेः॥ 1:16॥

देहव्यापी तु शक्त्यन्ते शक्त्या योज्येत निष्कले।
अध्वानव्यापिनो ह्येते कथिता हि समासतः॥ 1:17॥

देव्युवाच।
अक्षराणां कुतोत्पत्तिः सर्ववर्ण्ण …।
{तन्त्राणां कियती सं}[2]ख्या गुरवश्च कति स्मृताः॥ 1:18॥

ईश्वर उवाच।
पिण्डाक्षरस्य चाद्यन्ते स्वयन्देवस्सदाशिवः।
निष्कले च तथा शून्ये कलाढ्ये खमलङ्कृते॥ 1:19॥

क्षपणे क्षयमन्तस्थे वर्णषट्कन्नियोजयेत्।
तान्येव चाष्टवर्गाणि मातृका यैस्तु कथ्यते॥ 1:20॥

अनुक्रमेण जातानि यतः शास्त्राणि वाङ्मयम्।
दिव्यादिव्य{निब}[3]द्धानि मन्त्रभाषपदानि तु॥ 1:21॥

एषाक्षरसमुत्पत्तिर्व्याख्याता हि वरानने।
शिवतन्त्रस्य चोत्पत्तिं कीर्त्यमानां निबोध मे॥ 1:22॥

अदृष्टविग्रहे शान्ते शिवे परमकारणे।
नादरूपं विनिष्क्रान्तं शास्त्रं परमदुर्ल्लभम्॥ 1:23॥

सदाशिवस्तु वेत्ता वै स च मां प्रति बोधकः।
नादरूपस्य शास्त्रस्य अहं ग्र[⟨न्थनिबन्धकः⟩]॥ 1:24॥

1:16 क्षः] NK; ⏑̲ W   1:17 देहव्यापी] K; देहव्यापा NW   1:17 कथिता हि] KW; कथिता ⏑̲ N   1:18 अक्षराणां कुतोत्पत्तिः सर्ववर्ण] *conj.*; अक्षराण्यकुतोत्पत्तिः सर्ववर्ण्ण--- N; अक्षराणी कुतोत्पत्तिः सेववक्त ⊔ W; अक्षराणां कुतोन्पत्तिः ⊔ K   1:18 कति] K^{pc}; कतिः NK^{ac}; कटिः W   1:19 उवाच] K; उ KW   1:20 °मन्तस्थे] NK; °मन्तस्य W   1:21 क्रमेण] K; क्रमेणा NW   1:21 दिव्यादिव्यनिबद्धानि] दिव्या --- [3] द्धानि N; दिव्यादिव्य ‥हानि K; दिव्यादिर्व्या ‥द्धानि W   1:21 °पदानि तु NK; °पदानि च W   1:22 कीर्त्यमानां] *conj.*; कीर्त्त्यमानं NKW   1:24 अहं ग्रन्थनिबन्धकः] WK; अहङ्ग्र --- [4] वन्धकः N

अनुष्टुप्छन्दबन्धेन देवेभ्यः प्रतिपादितम्।
रिषिभिश्च पुनः प्राप्तं तेभ्यो मर्त्येषु सन्ततिः॥ 1:25॥

कामिकं योगदं दिव्यं कारणमजितं तथा।
दीप्तं सूक्ष्मं च साहस्रमंशुमान् सुप्रभेदि च॥ 1:26॥

अनन्तं शिवशास्त्रं तु दशधा परिकीर्त्तितम्।
पुनश्चाष्टादशैर्भेदै रुद्रेण परिकीर्तितम्॥ 1:27॥

विजयं प्रथम⌊⟨ ते⟩⌋[5]षां निश्वासं तदनन्तरम्।
स्वायम्भुवमतश्चैव वाथुलं तदनन्तरम्॥ 1:28॥

वीरभद्रमिति ख्यातं रौरवं माकुटं तथा।
विरसं चन्द्रहासं च ज्ञानं च मुखबिम्बकम्॥ 1:29॥

प्रोद्गीतं ललितं चैव सिद्धं सन्तानमेव च।
सर्वोद्गीतं च विज्ञेयं किरणं पारमेश्वरम्॥ 1:30॥

पारमेश्वरतन्त्रो ऽयं रिषिदेवेषु कीर्तितः। [6]
⌊⟨अ⟩⌋ष्टाविंशति तन्त्राणि प्रभिन्नानि सहस्रशः॥ 1:31॥

यो ऽन्यः परतरो भेदो शिवतन्त्रेषु पठ्यते।
सङ्ग्रहः स तु विज्ञेयो रिषिदेवगणां गिराम्॥ 1:32॥

येन येन श्रुतं तन्त्रं येन येनावधारितम्।
तस्य तस्य हि नामेन तत्तन्त्रं परिगीयते॥ 1:33॥

शिवं सदाशिवं चैव विद्येशाश्च उमा⌊(सुतः)⌋ ।

1:25 अनुष्टुप्छन्दबन्धेन] K; अनष्टुच्छन्दबन्धेन N; अनष्टुछन्दबन्धेन W 1:25 रिषिभिश्च पुनः प्राप्तं] *conj.*; रिषिभिश्च पुनश्चाहं NW; ऋषिभिश्च पुनश्चाहं K 1:25 सन्ततिः] NK; ⏑⏑ति W 1:26 अंशुमान्] *em.*; अशुमां W; अशुमां N; असुमान् K 1:30 सिद्धं] K; सिद्ध॰ NW 1:31 ॰तन्त्रो ऽयं रिषिदेवेषु कीर्तितः] *em.*; ॰तन्त्रोयं ऋषिदेवेषु कीर्तितः K; ॰तन्त्रोयं रिषिदेवेषु कीर्ति⏑ N; ॰तन्त्रायं रिषिदेवेषु कीर्तितः W 1:31 सहस्रशः] K; षहश्रसः N; सहस्रसः W 1:32 भेदो] NW; भेदः K 1:32 विज्ञेयो रिषिदेव॰] NW; विज्ञेय ऋषिदेव॰ K 1:32 गिराम्] *conj.*; गिराः NKW 1:33 तन्त्रं] K; तत्रं N; तंत्रं W

{भैरवादि[f. 24ᵛ]गणा} मुख्या विजया कालिरेव च॥ 1:34॥

ब्रह्मा विष्णुस्तथा वह्निर्वायुः सूर्यश्च चन्द्रमाः।
धर्मेन्द्रौ वरुणश्चैव यक्षरक्षमहोरगैः॥ 1:35॥

मातृभिर्गुह्यकैश्चैव गरुडेन च धीमता।
कोटिशश्चाप्यधीतानि लक्षायुतशतानि च॥ 1:36॥

शुक्रश्चैव दधीचिश्च दुर्वासो ऽथ रुरुः कचः।
वसि⟨ष्ठा⟩ --- [2] श्च सनन्दनः॥ 1:37॥

रिचीकोर्वङ्गिरान्तश्च श्वेतो रामश्च वाह्लिकः। (?)
मरीची चोपमन्युश्च मार्क्कण्डो ऽगस्ति काश्यपः॥ 1:38॥

तन्त्रस्य पारगा ह्येते शतशो ऽथ सहस्रशः।
तेभ्यो मनुजमुख्यानां तत्र किञ्चिदिहागतम्॥ 1:39॥

अल्पायुषाः स्मृता मर्त्या अल्पवीर्याल्पबुद्धयः।
अतो ऽर्थसङ्ग्रहोक्तं तु मर्त्येभ्यश्च {प्रका}[3] शितम्॥ 1:40॥

शास्त्रकोटिसहस्राणि मन्त्रकोट्या ह्यनेकशः।
मातृकासम्भवाः सर्वे नास्ति मन्त्रमतः परम्॥ 1:41॥

॥ ०॥ इति निश्वासतत्वसंहितायामुत्तरसूत्रे प्रथमः पटलः श्लो 41॥ ०॥

देव्युवाच।
मातृका परमो मन्त्रो यदि देव निगद्यते।

1:34 भैरवाश्च गणमुख्या विजया] *conj.*; ⊔मुख्या विजयो N; (भैरवाश्च) गणमुख्या विजया K; भै⊔गण ⌙ख्या विजयो W 1:37 दधीचिश्च दुर्वासो] K; दधीचिश्च दुव्यासो N; दधीचि ⌙दव्यासो W 1:37 वसिष्ठा] *em.*; वसि --- N; वलि--- K; वशिष्ठ W 1:39 °ख्यानां तत्र] NW; ख्यानामत्र K 1:40 मर्त्येभ्यश्च] N (?); मर्त्येभः स W; मर्त्येभ्य ··· K 1:40 शितम्] N; सितम् KW 1:41 मन्त्रकोट्या] NW; मन्त्रकोट्यो K 1:41 मातृकासम्भवाः] K; मातृकास्सम्भवास् NW 2:1 °परमो] *conj.*; परतो NW; देवता K

मातृकायागमाख्याहि मूलाच्छाखा प्ररोह⟨ते⟩॥ 2:1॥

[4] ईश्वर उवाच।
मूलयागं प्रवक्ष्यामि येन यष्टेन सुव्रते।
सप्तकोट्यस्तु मन्त्राणां यष्टा चैव भवन्ति हि॥ 2:2॥

पूर्वोत्तरप्लवे देशे सर्वशल्यविवर्जिते।
क्षीरवृक्षसमोपेते नदीसरस्तटेषु वा॥ 2:3॥

महागिरिवरे रम्ये उद्याने च शिवालये।
देव्यामातृगृहे वापि चत्वरे तु चतुष्पथे॥ 2:4॥

पद्मषण्डतटे चै[5]व प्रासादे वा मनोरमे।
यत्र वा रुचिते स्थाने सर्वदोषविवर्जिते॥ 2:5॥

शुक्ला रक्ता तथा पीता कृष्णा वर्णक्रमेण तु।
सुकुट्टिमान्ततः कृत्वा गोमयेनोपलेपयेत्॥ 2:6॥

पञ्चगव्येन चाभ्युक्ष्य पञ्चवर्ग्गाभिमन्त्रितैः।
सकलेनोदकं दद्याद्देवदेवं तु पूजयेत्॥ 2:7॥

दक्षिणे योजयेद्वीजां वामे यो⟨निन्तु⟩ [6] कल्पयेत्।
शिवीभूतः प्रसन्नात्मा शिवस्यार्चनमारभेत्॥ 2:8॥

ह्रस्वाक्षरः स्मृतो ऽनन्तो दीर्घस्तु सकलो भवेत्।
शब्दान्ते निष्कलः प्रोक्तो दीर्घं सर्व्वार्थकर्मसु॥ 2:9॥

यस्याक्षरस्य यागो ऽयं सोष्टधा प्लुत कल्पयेत्।
द्वितीयावरणे योज्या ते तु विद्येश्वराः स्मृताः॥ 2:10॥

2:1 मातृकायाग°] NW; मातृकां याग° K 2:1 मूलाच्छाखा प्ररोहते] W; मूलाच्छाखा प्ररोह ⏓ N; मूलो ⊔ ण प्ररोहणम् K 2:2 उवाच] K; उ NW 2:2 मूलयागं] NK^{pc}; मूलं योगं K^{ac}; मूलयोगं W 2:2 यष्टेन] NW; यज्ञेनK 2:5 पद्मषण्डतटे चैव] *em.*; पद्मषण्डतटे ⏓व N; पद्मस्वण्डे तटा येव K; पद्मखण्डतटे चेव W 2:5 वा] KW; वो N 2:6 कृष्णा वर्ण°] NK; कृष्णवर्णा W 2:6 सुकुट्टिमां] K; सुकुटिमान् NW (unmetrical) 2:6 गोमये°] NK; सोमये° W 2:7 दद्याद्] NW; दद्यान् K 2:8 वीजां] NW; वीजं K 2:8 योनिन्तु] W; यो ⏓⏓ N; ⊔ K 2:10 प्लुत कल्पयेत्] K; प्लु त? क ल्प? येत् N; प्लत कल्पयेत् W 2:10 योज्या ते] NW; योज्यास्ते K

दीर्घा वै लोकपालास्तु [f. 25^r] ह्रस्वा वै चास्त्रयोनयः।
एवं पूज्य यथान्यायं होमं तत्रैव कारयेत्॥ 2:11॥

अग्न्यागारास्तु चत्वारस्तन्मे निगदतः शृणु।
वर्त्तुलञ्चतुरस्रं वा त्रिकोणं धनुषाकृतिम्॥ 2:12॥

हस्तमात्रन्तु कर्तव्यं चतुरंगुलमु⌊च्छ्रितम्⌋।
⏓⏓ क? त क ⏓⏓⏓ कर्तव्यं दीक्षहोमयोः॥ 2:13॥

नित्यहोमं च {तन्मानं लक्षहोमे चतु}[2]र्गुणम्।
अष्टधा गुणितं ह्येवं कोटिहोमे प्रकल्पयेत्॥ 2:14॥

वर्तुले जनितो ह्यग्निः पश्चिमेन पुरस्य तु।
†अनिर्वाणश्चतुर्याम्ये† पूर्वे होमं तु कारयेत्॥ 2:15॥

दक्षिणे पश्चिमे चैव उत्तरेशानयोस्तथा।
शान्तिके पौष्टिके चैव होमः सिद्धिकरो भवेत्॥ 2:16॥

अग्निर्नैर्ऋतिवायव्ये अभिचारे प्रसिद्धि⟨दः⟩।
⟨च⟩[3]तुरस्रे नित्यहोमे शान्तिके पौष्टिके तथा॥ 2:17॥

अरणीं हस्तमात्रान्तु पालाशीं कारयेद्बुधः।
अश्वत्थप्रभवां वापि कुर्याच्छान्तिकपौष्टिके॥ 2:18॥

अष्टाङ्गुलं तु विस्तारमुच्छ्रयं चतुरङ्गुलम्।
मन्थानं च तथैवेह त्रिगुणा चोत्तरारणी॥ 2:19॥

2:11 लोकपालास्तु] *conj.*; लोकपा--- N; लोकपाला ---WK **2:11** कारयेत्] NK; कल्पयेत् W **2:12** अग्न्यागारास्तु] NW; अग्न्यगारास्तु K **2:12** तन्मे निगदतः] NK; त+त+मे निगदितः W **2:12** चतुरस्रं] K; चतुरस्र N; चतुरश्रं W **2:12** त्रिकोणं धनुषाकृतिम्] K; तृकोणं धनुषाकृतिम् N; तृकोणं धनुराकृतिम् W **2:13** कर्तव्यं चतुरंगुलमुच्छ्रितम्] K; कर्त्तव्यञ्चतुरङ्गुलमु --- N; कर्तव्य चतुरंगुलमुच्छ्रतम् W **2:13** कर्तव्यं दीक्षहोमयोः] N?; ⊔दीक्षहोमयोः KW **2:14** नित्यहोमं च तन्मानं] *conj.*; नित्यहोमे? च? --- N; नित्यं होम च ⊔ W; नित्यहोमं च ⟨ता⟩ ⊔ K **2:14** कोटिहोमे] NW; कोटिहोमं K **2:15** अनिर्वाणश्चतुर्याम्ये] N; अनिर्वाणत्वे तु याम्ये K; अनिर्वाणचतुयाम्ये W **2:16** होमः] N; होम KW **2:17** अग्निर्नैर्ऋति°] NW; अग्निर्नैहृति° K **2:17** चतुरस्रे] W; ⏓तुरस्रे N; (च)तुरस्रे K **2:19** अष्टाङ्गुलं तु] NW; अष्टाङ्गुलं K (unmetrical) **2:19** चोत्तरारणी] *conj.*; चोत्तरायणी NKW

नेत्रकं व्याममात्रं तु मस्तकं षोडशाङ्गुलम्।
योनिं वै कल्प[4]यित्वा तु योन्यां मन्थे च सुव्रते॥ 2:20॥

शोधनं प्रोक्षणं पूजा योजनं जननं तथा।
पञ्चसंस्कारसंशुद्धं कृत्वा कुण्डे प्रवेशयेत्॥ 2:21॥

अलाभात्त्वरणेर्वह्नौ गृह्णीयान्मणिसम्भवम्।
वज्राग्निश्चैव दावाग्निरग्निहोत्राग्निरेव च॥ 2:22॥

एतेषामप्यलाभेन लौकिकाग्निं तु गृह्णयेत्।
पूर्वसंस्कारशुद्धे तु [5]वह्नौ होमं तु कारयेत्॥ 2:23॥

उल्लिखित्वा तु तत्कुण्डमुद्धृत्याभ्युक्षयेत्पुनः।
चतुष्पथाक्षपाटन्तु ब्रह्माणं दक्षिणे न्यसेत्॥ 2:24॥

पूजयित्वा ततो ऽग्निं तु प्रणीतां चोत्तरे न्यसेत्।
अभ्युक्षयेच्च पात्राणि परिधीध्मानि तापयेत्॥ 2:25॥

पवित्रमाज्यसंस्कारं श्रुवादीनां प्रतापनम्।
आज्यसंस्कारमाघार्य [6] आज्यभागन्तु होमयेत्॥ 2:26॥

पूर्णाहुतिं ततो दत्त्वा चरुं च श्रापयेत्ततः।
हुत्वा चरुं च देवाय कल्पयेत्साधकैस्ततः॥ 2:27॥

शिवीकृत्वा विधानेन पाशान्तत्त्वेन बन्धयेत्।
प्रकृतिं पुरुषं चैव नियतिं {कालमेव च}॥ 2:28॥

[f. 25^{v}] मायां विद्याञ्च पाशो ऽयमीश्वरश्च सदाशिवः।
गणपाशास्तथा चान्ये धर्माधर्ममया परे॥ 2:29॥

2:20 व्याम°] *conj.*; व्योम NKW **2:21 °संशुद्धं**] NW; °संयुक्तं K **2:21 कुण्डे**] NW; कुण्डं K **2:23 °शुद्धे तु**] *conj.*; °शुद्ध म्---N; शुद्धं तु KW **2:24 ब्रह्माणं**] *conj.*; ब्राह्माणन् N; ब्राह्मणं KW **2:26 प्रतापनम्**] W, प्रतापणं N; प्रतारणम् K **2:26 °माघार्य**] *conj.*; °माघ(?) ⏑̱ N; °मापाद्य K; °मा ⊔ W **2:27 श्रापयेत्**] *em.*; श्रावयेत् N; स्रावयेत् K; श्रावयन् W **2:27 °धकैस्ततः**] *conj.*; °धकेत्ततः N; °धकस्ततः K; °धक ततः W **2:28 प्रकृतिं पुरुषं चैव नियतिं**] N; प्रकृतिं पुरुषं चैव निय ⊔ W; प्रकृतिः पुरुषश्चैव नियति ⊔ K **2:29 मायां विद्याञ्च**] NW; माया विद्या च K **2:29 °मयापरे**] NW; मथापरम् K

कामः क्रोधश्च लोभश्च जन्म मृत्युस्तथैव च।
जरा व्याधिश्च शोकश्च क्षुत्तृष्णा मोहमेव च॥ 2:30॥

विषादश्च भयश्चैव मदमात्सर्यदारुणः।
स्थूलास्सूक्ष्मास्तथा चान्ये समयाख्या निरोधकाः॥ 2:31॥

---{शि}[2] ष्यं पञ्चगव्यं तु पाययेत्।
चरुं तेषां प्रदातव्यं दन्तधाव[(न)]मेव च॥ 2:32॥

पूर्वास्यो भक्षयेद्विद्वान् दन्तधावनमुत्तमम्।
सक्षीरं निर्व्रणावक्रं सदलन्द्वादशाङ्गुलम्॥ 2:33॥

पूर्वास्यं दक्षिणास्यं तु उत्तरास्यं तथैव च।
ऊर्द्धमीशानवक्त्रं तु सर्वकामफलप्रदम्॥ 2:34॥

अन्यास्यमशुभं विद्धि होमं तस्य शतं भवेत् [3]।
वसेत्तत्रैव शुद्धात्मा स्वप्नां वक्ष्येन्निशिक्षये॥ 2:35॥

नदीनदसमुद्रे वा तरणं गिरिरोहणम्।
सिंहासने विमाने वा गजगोवृषरोहणम्॥ 2:36॥

छत्रध्वजगवां लाभं स्रग्दामधान्यवाससाम्।
कुमुदोत्पलपद्मानि भूलम्भं दधिभक्षणम्॥ 2:37॥

मद्यासृक्पानलेपञ्च अमेध्यस्य च भक्षणम्।
अग्निदाहं शिरच्छेदं दृष्ट्वा सि{ध्यति}[4] मानवः॥ 2:38॥

तैलाभ्यङ्गं च-म्-उद्वाहं पुत्रलम्भं प्रनर्तनम्।

2:30 कामः] K; काम° NW **2:30** क्षुत्तृष्णा] NW; क्षुट्तृष्णा K **2:31** स्थूलास्सूक्ष्मास्तथा] N; स्थूला सूक्ष्मास्तथा W; स्थूलः सूक्ष्मस्तथा K **2:31** समयाख्या निरोधकाः] K; ⏓मयाख्या निरोधका NW **2:32** ष्यं पञ्च°] N; ⊔ पंच° K; ⊔ म् पंच° W **2:33** निर्व्रणावक्रं] *conj.*; निर्व्रणावक्त्रं NW; निर्व्रणं वक्त्रं K **2:35** शतं भवेत्] *conj.*; शत --- NKW **2:35** स्वप्नां] NW; स्वप्नान् K **2:35** °न्निशिक्षये] NW; निरीक्षयेत् K **2:37** स्रग्दामधान्यवाससाम्] *conj.*; स्रग्दामं धान्यवाससं NW; स्रग्दामधान्यवाससः K **2:37** भूलम्भं] *conj.*; भूर्लम्भं N; भूर्लघ्वं K; भूलग्नं W **2:38** दृष्ट्वा सिध्यति मानवः] *conj.*; दृष्ट्वासि ⏓⏓[4] मा ⏓वः N; दृष्टासिद्धिमवाप्नुयात् K; दृष्ट्वासि ⊔मानवः W **2:39** °भ्यङ्गञ्च मुद्वाहम्पुत्रलम्भम्प्रनर्त्तनं] N; °भ्यङ्गं समुद्वाहः पुत्रलब्धे च नर्त्तनम् K; °भ्यंगं च मुद्वाहम्पुत्रलम्भम्प्रनर्त्तनं W

रक्तमाल्यानि वस्त्राणि महिषोष्ट्रप्ररोहणम्॥ 2:39॥

कलहम् मुण्डितं नग्नं पङ्के चैव निमज्जनम्।
यानं छत्रं गृहं शय्या भिद्यमानैर्न सिद्ध्यति॥ 2:40॥

अरण्यादौ तु दुस्वप्नं यत्कर्म परिकीर्तितम्।
आद्यक्षरेण ह्रस्वेन सर्वकर्माणि कारयेत्॥ 2:41॥

⊗ उत्तरसू⌈त्रे⌉ [5] द्वितीयः पटलश्लो 41॥ ⊗॥

द्विस्नातस्तु शुचिर्भूत्वा सूत्रयेद्भुवनं शुभम्।
चित्रास्वात्यन्तरे प्राची प्रतीची तेन सिद्ध्यति॥ 3:1॥

उदीचीदक्षिणे चैव ध्रुवेनैव प्रसिद्ध्यति।
प्राक्प्रतीची स्मृता रेखा अपरा दक्षिणोत्तरा॥ 3:2॥

भ्रामयेच्चतुरो वृत्ताच्चतुरङ्गुलसंमितां।
दलाच्चोपदलाच्चैव क⟨र्णिका⟩[6]केशरान्तथा॥ 3:3॥

तुल्यमानाः स्मृता ह्येते पीठं द्वात्रिंशदङ्गुलम्।
पीठान्ते सूत्रयेद्रेखामेकैकान्तु चतुर्दिशि॥ 3:4॥

कोणान्तरेषु या रेखा ⌊द्वाभ्या ···तु⌋ सिद्ध्यति।
पञ्चविंशो ऽथ पञ्चाशद्द्वात्रिंशच्चतुषष्टि वा॥ 3:5॥

एषा⟨न्ते⟩--- [f. 26^{r}] ⟨व्या⟩ देशिकेन तु।

2:41 दुस्वप्नं] N; दुःस्वप्नं KW 3:1 प्रतीची] NK^{pc}W; प्रतिची K^{ac} 3:2 उदीची] NK^{pc}W; उदीचि K^{ac} 3:3 °संमितां] NW; संमितान् K 3:3 दलाच्चोपदलाच्चैव] NK; दलां चोपदला स्वैव W 3:3 कर्णिका°] W; क ⊔ K; का --- N 3:4 तुल्यमानाः स्मृता ह्येते पीठं द्वात्रिंशदङ्गुलम्] *em.*; तुल्यमाना स्मृता ह्येते पीठं द्वातृंशदङ्गुलं N; तुल्यमानां स्मृता ह्येते पीठं द्वात्रिंशदंगुलम् K; तुल्यमाना स्मृता प्रेते पीठं द्वातृंसदंगुलं W 3:4 °कान्तु चतुर्दिशि] N; °कांत्तु च+तु+र्दिशि Kकान्तु चतुर्दिसि W 3:5 कोणान्तरेषु] *conj.*; कोणोत्तरेषु NW; कोणान्तरेख K 3:5 द्वाभ्या ···तु] K; द्वाभ्या ⊔ W; --- N 3:5 द्वात्रिंशच्च°] K; द्वातृंशच्च° NW 3:6 देशिकेन] NW; दैशिकेन K

कोणे बिन्दूनि चान्यानि कुर्यादावरणानि तु॥ 3:6॥

स्वतन्त्रमानसिद्धानि द्वाराणि तु यथाविधि।
गर्भतुल्यम्भवेद्द्वारं शोभा द्वारार्धलम्बिता॥ 3:7॥

शोभा द्विगुणकपोलं उपशोभा तु ---।
पश्चिमं वाहयेद्द्वारन्त्रीण्यन्यानि तु रुन्धयेत्॥ 3:8॥

पौष्टिके दक्षिणं द्वारमभि[2]चारे तथोत्तरम्।
चतुरश्रं समाख्यातं वर्त्तुलञ्च निबोध मे॥ 3:9॥

चतुरश्रन्ततः कृत्वा हस्ताद्धस्तप्रवर्द्धनम्।
द्व्यङ्गुलेन तु वृद्ध्याया ततो वृत्तन्तु भ्रामयेत्॥ 3:10॥

वृत्त एष समाख्यातो द्वाराः पूर्वोक्तका स्मृताः।
वृत्तार्धन्तु परित्यज्य अर्धचन्द्रम्भविष्यति॥ 3:11॥

एकद्वारार्धचन्द्रन्तु त्रिकोणं साम्प्रतं शृणु।
बिन्दुत्रयेण सिद्ध्येत त्रिष्कोणन्नात्र संशयः॥ 3:12॥

त्रिद्वारं वा त्रिकोणन्तु मध्ये शून्येन सिद्ध्यति।
वर्तुलञ्चतुरस्रं वा शान्तिके पौष्टिके तथा॥ 3:13॥

अर्धचन्द्रन्तु चण्डीशे अभिचारे त्रिकोणकम्।
एवं वै सूत्रयित्वा तु येन यत् कर्म्म वाञ्छितम्॥ 3:14॥

त्रिरेखम्पञ्चरेखं वा आलिखेद्भुवनं शुभम्।

3:6 कोणे बिन्दूनि चान्यानि] *conj.*; कोणे बिन्दुभि चान्यानि N; कोणबिन्दूनि चान्यानि K; कोणे बिन्दुभि चान्यानि W 3:7 ॰मान॰] N; ॰मात्र॰ K; ॰मा ⊔ W 3:7 यथाविधि] *em.*; यथाविधिः NKW 3:7 गर्भतुल्यम्भवेद्द्वारं] W; गर्भतुल्यम्भवेद्द्वार N; गर्भतुलोद्भवेद्द्वारे K 3:7 द्वारार्ध॰] K; द्वा ⏑̆ ⏑̆ N; द्वा ⁻ र् ⁻ W 3:8 त्रीण्यन्यानि] *conj.*; त्रीण्येतानि NKW 3:9 पौष्टिके दक्षिणं द्वारमभिचारे] *conj.*; पौ? ष्टके दक्षि --- चारे N; ⊔ चारे K; पौष्टिके दक्षिणद्वार ⊔चारे W 3:10 ॰या ततो] NW; ततो K (unmetrical) 3:11 एष] NW; एषः K 3:11 पूर्वोक्तका] NK^{ac}W; पूर्वोक्तका + ः + K 3:12 त्रिकोणं साम्प्रतं शृणु] *conj.*; तृकोणं साम्प्र--- [3] णु N; त्रिकोणं सान्द्र ⊔णे K; तृकोण सांप्रतं शृणु W 3:12 त्रिष्कोणन्] N; त्रिकोणं KW 3:15 भुवनं शुभम्] *conj.*; भुवनं शु --- N; शु ⁻ W; भुवने शुभे K

[4] त्रिरेखं तु त्रिदैवत्यं द्वाभ्यां शिवसदाशिवौ॥ 3:15॥

एवमालिख्य यत्नेन पूर्वोक्तमर्च्चनम्भवेत्।
भक्ष्यभोज्यसमाकीर्णं वितानध्वजशोभितम्॥ 3:16॥

सम्पूज्य च यथान्यायन्ततो दीक्षां समारभेत्।
गर्भपुन्सवसीमन्तञ्जन्म निष्क्रमणन्तथा॥ 3:17॥

प्राशनञ्चूडकर्म्मश्च अजिनं व्रतमेखलम्।
वाससञ्चोपवी[5]तञ्च दण्डं सन्ध्यामुपासनम्॥ 3:18॥

जपहोमन्तथा चान्यत्त्र्यायुषञ्चाभिवादनम्।
स्नातव्रतपरित्यागो दण्डादीनाञ्च होमनम्॥ 3:19॥

विवाहपाकयज्ञाश्च हविर्यज्ञाश्च सोमकाः।
आसहस्रास्तु कर्त्तव्या वानप्रस्थान्तभैक्षुकम्॥ 3:20॥

व्रतम्पाशुपतं कृत्वा शोधनम्प्रोक्षणन्तथा।
न्यासञ्च शिवहस्तञ्च पाशानाङ्कृन्तनं त[6]था॥ 3:21॥

ताडनं पूजनञ्चैव कुर्याच्छास्त्रविधानतः।
शिखाच्छेदविधानन्तु विद्यादीक्षासमाप्तिके॥ 3:22॥

सूत्रणादौ शिखान्तञ्च यत् कर्म्म परिकीर्त्तितम्।
दीर्घाक्षरेण तत् सर्वं कर्त्तव्यं देशिकेन तु॥ 3:23॥

[f. 26ᵛ] {सा}ध्यमन्त्राभिषेकञ्च कर्तव्यं सिद्धिमिच्छता॥ ⊗॥

3:15 त्रिरेखं तु त्रिदैवत्यं] K; त्रिरेखन्तु त्रिदेवत्यं N; त्रिलेखन्तु त्रिदेवत्यं W **3:16** एवमालिख्य] NW; एवं मालिख्य K **3:17** जन्म निष्क्र॰] *conj.*; ज ⏓ f ष्क्र॰ N; जातनिष्क्र॰ K; ज ¯निष्क्र॰ W **3:18** कर्म्मश्च] N; कम्मश्च K; कर्मं च W **3:18** वाससञ्चोपवीतञ्च] *conj.*; वाससञ्चोप --- ञ्च N; वाससं चा ⊔ K; वाससञ्चोपवी ⊔W **3:18** ञ्च दण्डं सन्ध्यामुपासनम्] NK; दण्डं सद्ध्यामुपासनम् W **3:19** स्नात॰] NW; स्नान॰ K **3:20** आसहस्रास्तु] *conj.*; आसहस्रान्तु NKW **3:21** पाशुपतं] K; पाशुतं NW (unmetrical) **3:21** न्यासञ्च] *conj.*; ज्ञासञ्च N; ¯सश्च K; ज्ञसं च W **3:21** पाशानाङ्कृन्तनं तथा] *conj.*; पाशा ⏓ङ्कृं ---था N; पा ⊔था KW **3:22** ताडनं] K; ताड ⏓म् N; ता¯म् W **3:23** सूत्रणादौ] NW; सूत्रेणादौ K **3:23** शिखान्तञ्च] NW; शिखान्ते च K **3:23** देशिकेन] N; दैशिकेन K; देसिकेन W **3:24** साध्यम॰] *conj.*; ॰ध्यम॰ N; ⊔म॰ K; ¯म॰ W

उत्तरसूत्रे तृतीयः पटलः श्लो 24(?)

सिद्धिक्षेत्रेषु पुण्येषु सिद्धिभूमिम्परीक्षयेत्।
देवं संस्थाप्य विधिना स्नात्वा त्रिष्कालमर्च्चयेत्॥ 4:1॥

नवात्मेन मृदाञ्जस्वा सर्वदिक्षु विनिक्षिपेत्।
द्वितीयन्तोयमध्ये तु तृतीयाङ्गानि चालभेत्॥ 4:2॥

---[2] वन्दयेत्सन्ध्याम्प्राणायामन्तु मूर्तिना।
उपस्थानन्तु वक्त्रेण वामेन पितृतर्प्पणम्॥ 4:3॥

पृथिव्यां यानि तीर्थानि सरितः सागराणि च।
स्नातो भवति सर्वेषु यः स्नायीत शिवाम्भसा॥ 4:4॥

पवित्राणि ततो जप्त्वा प्राणायामस्तु धारणैः।
शिवध्यानं समालम्ब्य अर्च्चयीत यथाविधि॥ 4:5॥

सितानि चैव पु⟨ष्पाणि⟩ [3] पीतरक्तसुगन्धिनः।
शान्तिके पौष्टिके पुष्पा विपरीताभिचारुके॥ 4:6॥

गुग्गुल्वादीनि धूपानि सुरभीणि विशेषतः।
शान्तिके पौष्टिके धूपा अभिचारे विलोमकाः॥ 4:7॥

चन्दनादीनि गन्धानि सुरभीणि विशेषतः।
शान्तिके पौष्टिके गन्धा विपरीताभिचारुके॥ 4:8॥

घृतपक्वानि दिव्यानि भक्ष्यभोज्यानि ⟨चै⟩{व} [4] हि।

4:1 देवं संस्थाप्य] NW; देवेशं स्थाप्य K **4:1** त्रिष्काल॰] NW; निष्काल॰ K **4:2** मृदाञ्जस्वा] NW; मृदं जस्वा K **4:2** तोयमध्ये तु] W; द्वितीयन्तोय ⏓ध्ये तु N; द्वितीयं तोय (मध्ये) K (unmetrical) **4:2** तृतीयाङ्गानि चालभेत्] *conj.*; तृतीयङ्गानि चालभ् ? त्? N; तृतीयेङ्गभि (चालने K; तृतीयङ्गानि ⊔ W **4:4** स्नायीत] K; स्नायी ⏓ N; स्नायी - W **4:5** प्राणायामस्तु] NK; प्राणायामम्तु W **4:5** यथाविधि] *em.*; यथाविधिः NKW **4:6** पुष्पाणि] W; पुष्पा (णि) K; पु — N **4:6** ॰गन्धिनः] *conj.*; ॰गन्धिना NKW **4:6** ॰चारुके] N^{ac}W; ॰चारके N^{pc}K **4:7** धूपा] NW; धूप K **4:8** ॰चारुके] NW; ॰चारकेK

शान्तिके पौष्टिके देया विपरीताभिचारुके॥ 4:9॥

वेणीबन्धन्ततः कृत्वा हस्तयोरुभयोरपि।
कनिष्ठिके सृते लग्ने अङ्गुष्ठौ मध्यगोपितौ॥ 4:10॥

बीजमुद्रेति विख्याता अस्मिन्तन्त्रे प्रकीर्तिता।
एकतस्तु करौ कृत्वा सृतास्सर्वास्तु युग्मकाः॥ 4:11॥

नमस्कारः समाख्यातस्सर्वदेवतव⌊न्द(ने)⌋। [5]
मध्यमे ऽनामिके द्वे द्वे अन्योन्यान्तरिते कृते॥ 4:12॥

तर्जनीमध्यमे युक्ते विपरीते परस्परम्।
कनिष्ठानामिके ऽप्येवं विपरीता तथैव हि॥ 4:13॥

अधोगतौ तथाङ्गुष्ठौ मुद्रैषा अमृता स्मृता।
पृष्ठे पृष्ठे करौ योज्य अन्योन्यान्तरिताङ्गुली॥ 4:14॥

वर्तुलीकृत्य भ्रामेत कोटिमुद्रा विधी⌊⟨यते⟩⌋।
{अतः परं प्र}वक्ष्यामि द्रव्यमुद्रा तु लक्षणम्॥ 4:15॥

यदैव यादृशन्द्रव्यं साधके मनसि स्थितम्।
तादृशन्तु सदा कुर्यात्करयुग्मविकारकम्॥ 4:16॥

उच्छ्रुतौ तु करौ कृत्वा अन्योन्यान्तरशाखकौ।
चालनाद्दर्शयेच्चैव सञ्ज्ञामात्रेण उत्तरे॥ 4:17॥ [f. 27^{r}]

तेनैव जायते सर्वं निर्विघ्नकरणं तथा।
अधोमुखौ करौ कृत्वा अन्योन्यान्तरिताङ्गुली॥ 4:18॥

अनन्तासनमुद्रैषा कनिष्ठाङ्गुष्ठलम्बितौ।

4:9 °चारुके] NW; °चारकेK 4:12 °देवतवन्दने] *em.*; देवतव --- N; °दैवतवन्द(ने) K; दैवतवन्द ⊔ W 4:12 द्वे द्वे] NW; द्वन्द्वे K 4:14 मुद्रैषा] K; मुद्रेषा NW 4:14 पृष्ठे पृष्ठे] *conj.*; पृष्ठे पृष्ठ NKW 4:14 °ङ्गुली] *em.*; °ङ्गुलीं NKW 4:15 वक्ष्यामि द्रव्यमुद्रा] W; ---ामि द्रव्यमुद्रा N; ⊔ द्रव्यमुद्रा K 4:16 मनसि] *conj.*; मन? f N; म ⊔ KW 4:17 उच्छ्रुतौ] N; उ ⊔तौ K; उच्छूतौ W 4:17 चालनाद्दर्शयेच्चैव सञ्ज्ञा] *conj.*; चालनादर्षये ⏑⏑ञ्ज्ञा N; N; चालना ⊔ज्ञा° K; चालना ⊔र्ण° W 4:18 °ताङ्गुली] K; ⏑ङ्गुली N; °-उली W 4:19 °मुद्रैषा] K; °मुद्रेषा N; °मुदेषा W

करद्वये तु मुष्टिन्तु एकैकान्तरिताङ्गुली॥ 4:19॥

सकलस्य भवेन्मुद्रा ⟨सृताय --- म⟩ध्यतः।
कनिष्ठानामिके द्वे द्वे अन्योन्यान्तरिते कृते॥ 4:20॥

तर्जन्याग्रे --- [2] प्रसृते मध्यमे युते।
तन्मध्ये प्रसृताङ्गुष्ठौ अधोकृत्वा तु कुञ्चयेत्॥ 4:21॥

निष्कलस्य भवेन्मुद्रा सव्याङ्गुष्ठेन तर्जनी।
दृष्ट्वैतान्तु विमुच्यन्ते बध्वा शिवपदं व्रजेत्॥ 4:22॥

अन्येषान्तु नमस्कारो कोटिमुद्रा विसर्जने।
शान्तिके मानसो जाप्य उपांशुः पौष्टिके स्मृतः॥ 4:23॥

सशब्दश्चाभिचारे तु {प्रागुदग्}[3]दक्षिणामुखः।
रुद्राक्षशङ्खपद्माक्षाः पुत्रञ्जीवाश्च मौक्तिकाः॥ 4:24॥

स्फाटिका मणिरत्नाश्च सौवर्णा वैद्रुमास्तथा।
शान्तिके पौष्टिके चैव एता मालाः प्रकीर्तिताः॥ 4:25॥

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23 Cf. *Svacchanda* 2:145ff: शान्तिके मानसो जप्य उपांशुः पौष्टिके स्मृतः।
सशब्दश्चाभिचारे ऽसौ प्रागुदग्दक्षिणामुखः॥ 145॥
आत्मा न शृणुते यं तु मानसो ऽसौ प्रकीर्तितः।
आत्मना श्रूयते यस्तु तमुपांशुं विजानते॥ 146॥
परे शृण्वन्ति यं देवि सशब्दः स उदाहृतः।
अष्टोत्तरशतेनैव अक्षमाला समेरुका॥ 147॥
रुद्राक्षशङ्खपद्माक्षपुत्रजीवकमौक्तिकैः।
स्फाटिकी मणिरत्नोत्था सौवर्णी वैद्रुमी तथा॥ 148॥

4:19 तु] N; ⊔ K; ˉ W **4:20** भवेन्मुद्रा *conj.*; ⏓⏓मुद्रा N; भवे मुद्रा K; ⊔मु W **4:20** सृताय ---मध्यतः] W; ---ध्यतः N; मृताय ⊔मध्यतः K **4:20** द्वे द्वे] NW; द्वन्द्वे K **4:21** तर्जन्याग्रे] KW; तज ⏓⏓ N **4:22** दृष्ट्वैतान्तु] W; हृष्ट्वैतान्तु N; दृष्ट्वैतास्तु K **4:22** शिवपदं व्रजेत्] KW; शिवपम्व्रजेत् N (unmetrical) **4:23** नमस्कारो] NK^{ac}W; नमस्कारः K^{pc} **4:23** विसर्जने] NK; ॰वि ˉजने W **4:23** स्मृतः] NW; मतः K **4:24** सशब्दश्चाभिचारे तु प्रागुदग्] *conj.*; सुशब्दश्चाभि --- N; सुशब्दश्चाभिचारे च K; सुशब्दश्चाभिचारे तु W **4:24** पुत्रञ्जीवाश्च] NWK^{pc}; प्रत्रं जीवाश्च K^{ac} **4:25** वैद्रुमास्तथा] K; वैद्रुमा तथा NW

लोहञ्च त्रपुसीसञ्च अस्थिमालाभिचारुके।
एकाधिकशतङ्कुर्यादथवा पञ्चविंशतिः॥ 4:26॥

एकपञ्चाशिकं ⌊वापि मा(ला शान्ति)⌋[4]कपौष्टिके।
सप्ताधिकशतङ्कुर्यादथवा सप्तविंशति॥ 4:27॥

त्रयोदशैकूनपञ्चाशद्वूनविंशति मारणे।
अङ्गुष्ठामध्यतर्जन्या मालामाकर्षयेद्बुधः॥ 4:28॥

शान्तिकादिक्रमेणैव जपस्सर्वफलप्रदः।
न सिद्ध्यते यदा मन्त्रो विघ्नं संलक्षयेद्बुधः॥ 4:29॥

अभिषेकेन्धनं छेदं बोधनामलदी⌊⟨पनम्⟩⌋।
— [5]मेखलं कृत्वा प्रतिमोशीरजान्न्यसेत्॥ 4:30॥

सहस्रजप्ततोयेन अभिषिञ्चे †तमात्मनः†।
जुंकारो बोधयेन्मन्त्रां ओंकारेण तु इन्धयेत्॥ 4:31॥

नमस्कारामलं कुर्यात्स्वाहाकारेण दीपयेत्।
सःकारश्छेदने योज्य आद्यन्ते च प्रतिष्ठितः॥ 4:32॥

सर्वकामान्प्रयच्छन्ति यथोक्ते कर्म्मणा कृते।
सत्यस{न्धो ऽप्रतिग्रा}[6]ही शौचाचारसमन्वितः॥ 4:33॥

सिध्यते अचिरेणैव क्रोधलोभविवर्जितः।
मुद्रां द्रव्याकृतिं चैव दद्याच्चोत्तरसाधके॥ 4:34॥

तेन सम्पादयेद्द्रव्यां मौनकाले तु साधकः।

4:27 वापि माला शान्ति॰] K; वा? ⏑मा? ला--- N; वापि मला ⁻ W **4:27** सप्तविंशति] NW; सप्तविंशतिः K **4:28** त्रयोदशैकून॰] N; ⊔दशैस्तून॰ K; ⊔दशैकून॰ W **4:29** विघ्नं संलक्षयेद्बुधः] *conj.*; विघ्ने संलक्षयेद्बुधः N; विघ्नेशं लक्षयेद्बुधः K; विघ्नसंलक्षयेद्बुधः W **4:30** मेखलं] N; ⊔खलं KW **4:31** मन्त्रां] N; मन्त्रान् K; मन्त्रं W **4:31** ओंकारेण तु इन्धयेत्] NW; उकारेण तु इद्धयेत् K **4:32** सःकारश्छेदने] *conj.*; स+ः+कारच्छेदने NW; सकारःच्छेदने K **4:32** प्रतिष्ठितः] K; प्रतिष्ठिता NW **4:33** यथोक्ते कर्म्मणा] NW; यथोक्तकर्म्मणा K **4:33** सत्यस] N; सत्य ⊔ K; सत्यस W **4:34** क्रोधलोभ॰] NW; क्रोध ⊔भ॰ K **4:34** मुद्रां द्रव्याकृतिं] *conj.*; मुद्रा द्रव्याकृतिश् NKW **4:35** द्रव्यां] NW; द्रव्यं K **4:35** साधकः] *conj.*; साधके NW; साधक K

प्रतिग्रहे प्रायश्चित्ती समयस्य च लङ्घने॥ 4:35॥

⏓⏓⏓ वा हविषन्द्रव्यञ्? --- [f. 27^v]
{अग्र}मध्यमूलञ्च सत्वचास्फाटितास्तथा॥ 4:36॥

शान्तिके पौष्टिके ह्येतास्समिधा द्वादशाङ्गुलाः।
दलहीनाष्टाङ्गुला वक्रा स्फाटिताश्चाभिचारुके॥ 4:37॥

हविष्यादीनि द्रव्याणि शान्तिके पौष्टिके ऽपि वा।
होमयेत ततो मन्त्री विपरीताभिचारुके॥ 4:38॥

स्रुवं हस्तप्रमाणन्तु आधाराङ्गुल ---
[2] ⏓स्रुचीं कुर्यात्पुष्करं हस्तसम्मितम्॥ 4:39॥

पलाशाश्वत्थजावेतौ शान्तिके पौष्टिके विदुः।
विपरीताभिचारे तु कर्त्तव्या देशिकेन तु॥ 4:40॥

अतः परन्तु यद्द्रव्यं विपरीताभिचारुके।
परिधीध्मां तु गृह्णीत याज्ञिकां सर्वकर्म्मसु॥ 4:41॥

कुशाग्रद्वयसंयुक्तम्प्रादेशम्मध्यग्रन्थितम्।
पवित्रं विहितन्तन्त्रे {आज्य}[3]स्योत्प्लवनाय वै॥ 4:42॥

पुण्यदर्शनसंवादन्नरेन्द्रजनवर्धनम्।
आत्मोत्कर्षबलन्दृष्ट्वा सिध्यते नात्र संशयः॥ 4:43॥

अपुण्यजनसंवादन्नरेंद्रजनविभ्रमम्।
आत्महानिञ्च सततन्दृष्ट्वा चैव न सिध्यति॥ 4:44॥

साधकस्य विधिः प्रोक्तस्सर्वकामार्थसाधकः।

4:35 प्रायश्चित्ती] *conj.*; प्रायश्चित्तो NW; प्रायश्चित्त+ः+ K **4:36** ॰स्फाटितास्] K; ॰स्फाटिता+ः+ N; ॰स्फटिता W^{pc}; स्फटिक W^{ac} **4:37** वक्रा] *em.*; वक्त्रा NKW **4:37** ॰चारुके] NW; ॰चारके K **4:39** ॰प्रमाणन्तु] KW; ॰प्रणामान्तु N **4:40** देशिकेन] NW; दैशिकेन K **4:41** परिधीध्मां तु गृह्णीत याज्ञिकां] *conj.*; परिधीध्मा तु गृह्णीतं याज्ञिका] N; परिधीध्मा तु गृह्णीतयाज्ञिकाः K; परिधीध्मा गृह्णीतयाज्ञिका W **4:43** ॰न्नरेन्द्रजनवर्धनम्] *em.*; ॰न्नरेद्रजेनवर्धनं N; ॰न्नरेन्द्रे जनवर्धनम् K; ॰न्नरेद्रजैनवर्धनं W **4:44** नरेंद्रजन॰] NW; नरेन्द्रे जन॰ K **4:44** ॰हानिञ्च] *conj.*; ॰हानिश्च NKW **4:45** विधिः] K; विधि NW

मन्त्रचर्यासमायुक्ता येन सिध्यन्ति साधकाः॥ 4:45॥

संयुक्ता ये⌊⟨न⟩⌋ [4] सिद्ध्यन्ति अज्ञानादपि मानवाः।
निर्वाणदीक्षां वक्ष्यामि तन्मे निगदतः शृणु॥ 4:46॥

क्षकारादि अकारान्तं होमङ्कृत्वा यथाक्रमम्।
अनुच्चार्ये तु संयोज्य शक्त्या योज्येत निष्कले॥ 4:47॥

शक्त्या निष्कलतां याति शिवम्पदमनामयम्।
अथ पिण्डाक्षरेणैव प्रक्रियां शोधयेद्बुधः॥ 4:48॥

पिण्डाक्षराष्टवर्ग्गञ्च द्वावेतौ ए⟨क⟩ [5] एव च।
सदाशिवस्य शक्तेश्च द्वाभ्यां परतरः शिवः॥ 4:49॥

तत्र संयोजितो मर्त्यो न भूयोजन्मतां व्रजेत्।
धर्म्माधर्म्मविनिर्मुक्तस्सर्वपापविवर्जितः॥ 4:50॥

व्योमेव निर्मलश्शुद्धः शिवसायोज्यतां व्रजेत्।
नास्ति दीक्षासमो मोक्षो न विद्या मातृकापरा॥ 4:51॥

प्रक्रिया न परञ्ज्ञानं नास्ति योगमल{क्षकम्}॥

[6] उत्तरसूत्रे चतुर्थः पटलः॥

देव्युवाच।
पिण्डाक्षराष्टभेदन्तु मातृकायाष्टकञ्च यत्।
सदाशिव शिवञ्चैव प्रक्रिया गदिता त्वया॥ 5:1॥

शक्तिं ब्रूहि महादेव प्रक्रियायोगमेव च।
लक्ष्यालक्ष्यं च देवेश अत्र मे संशयो महान्॥ 5:2॥

4:47 अनुच्चार्ये तु संयोज्य] *conj.*; अनुच्चारे तु संयोज्या NW; अनुच्चारे तु संयोज्य K **4:49** एक] W; ए--- N; ध⊔ K **4:50** तत्र संयोजितो] *conj.*; तत्तु संयोजितो K; तत्तु संयोर्जितो NW **4:51** मातृका] KW; मातृकां N **5:1** शिवञ्चैव] N; शिवश्चैव K; शिव चैव W **5:1** त्वया] NW; मया K **5:2** महादेव प्रक्रिया°] K; महादे ---क्रिया° N; महादेव ⊔या° W **5:2** लक्ष्यालक्ष्यं च] KW; लक्षालक्षञ्च N

ईश्वर उवाच [f. 28ʳ]
प्रकृतिः पुरुषश्चैव नियतिः काल एव च।
माया विद्या च ईशश्च ध्यातव्यानि पृथक्पृथक्॥ 5:3॥

सदाशिवो ऽष्टभेदश्च अहोरात्रायनानि च।
सङ्क्रान्तिर्विषुवञ्चैव शक्तिसमरसन्तथा॥ 5:4॥

सर्वानेतान् विदित्वा तु शिवसायोज्यताम्व्रजेत्।
ध्यानात्सिद्धिमवाप्नोति सर्वज्ञत्वम्प्रजायते॥ 5:5॥

⌊तत्त्व⌋ध्या⌊नं प्रथमकं छायाध्यानं⌋ [2] द्वितीयकम्।
घोषध्यानन्तृतीयन्तु लक्षध्यानञ्चतुर्थकम्॥ 5:6॥

चतुर्विंशति तत्त्वानि ध्यात्वा बीजेन चिन्तयेत्।
प्राकृतेन तु बीजेन तद्ध्यानं तात्त्विकं स्मृतम्॥ 5:7॥

छायाचित्तं समावेश्य तावद्ध्यायेद्विचक्षणः।
यावच्छुक्ला भवेच्छाया ततो सिद्ध्यति मानवः॥ 5:8॥

घोषध्यानन्तृतीयन्तु प्राकृतीसिद्धिदायकम्।
⌊(स च)⌋ [3] सर्वज्ञतां याति स्वतन्त्रश्चैव जायते॥ 5:9॥

आकाशे वीक्षमाणस्य ऊकारं कुटिला⌊(कृ)⌋तिम्।
स वै प्रकृतिलक्षन्तु दृष्ट्वा मुच्यति बन्धनात्॥ 5:10॥

ध्यायते यस्तु युक्तात्मा योगसिद्धिमवाप्नुयात्।
एष ते प्राकृतो योग उक्तो मोक्षकरः परः॥ 5:11॥

5:3 ईश्वर उवाच] K; ईश्वर उ W; --- N 5:3 प्रकृतिः पुरुषश्चैव नियतिः काल एव च] K; ⌣कृति पुरुषञ्चैव नियतिं कालमेव च N; ⁻क्षति पुरुषञ्चैव नियतिं कालमेव च W 5:3 ईशश्च] K; ईश्वश्च NW 5:4 °भेदश्च] K; °भेदञ्च N; °भेदंञ्च W 5:4 °विषुवञ्चैव] NW; °विषुवश्चैव K 5:5 सर्वानेतान्] K; सर्वानेतां NW 5:5 °सायोज्यम्व्रजेत्] N; °सायुज्यं व्रजेत् K; °साया⁻म् व्रजेत् W 5:6 तत्त्वध्यानं प्रथमकं छायाध्यानं द्वितीयकम्] K; ---ध्या ---द्वितीयकम् N; तत्वध्यान ⊔द्वितीयकं W 5:8 °चित्तं] K; °चित्त° NW 5:8 ततो] NW; ततः K 5:9 °दायकम्] K; दायक --- N; दायकः W 5:9 (स च)] K; --- N; सि ⊔ W 5:10 आकाशे वीक्षमाणस्य] *conj.*; आकाशं वीक्ष्यमानस्य NKW 5:11 एष] NW; एषं K 5:11 मोक्षकरः] N^{pc}KW; मोक्षकर N^{ac}

चेता वै {ऽ}कर्तृविज्ञानन्द्वितीयञ्चिञ्चिणीयकम् ।
धूमलक्षन्तृती⌊⟨य⟩⌋[4]न्तु छायालक्षं चतुर्थकम् ॥ 5:12 ॥

अकर्त्ता निर्गुणश्चाहं प्रकृत्या कर्म कारितम् ।
विज्ञानध्यानमेवन्तु वासनादेव मुच्यते ॥ 5:13 ॥

चिञ्चिणी पौरुषं शब्दं ध्यायेद्युक्तेन चेतसा ।
ध्यानात्सिद्धिमवाप्नोति विष्णुसायोज्यताम्व्रजेत् ॥ 5:14 ॥

तुर्यद्वारविनिष्क्रान्तं धूम लक्षन्तु पौरुषम् ।
ध्यानाज्ज्वलति तद्धूमं तेजो दृष्ट्वा ⟨तु सि⟩[5]{ध्यते} ॥ 5:15 ॥

[छा]याचित्तं समालम्ब्य वियत्स्थं पश्यते पुमान् ।
एवमभ्यस्यमानस्तु सिद्ध्यते च शिवो भवेत् ॥ 5:16 ॥

महालाभविपत्तौ च उदकादिरसेषु च ।
दर्प्पणे ध्यानमालम्ब्य नियत्याजयसिद्धिषु ॥ 5:17 ॥

महालाभविपत्तौ च न तुष्येन्नैव चोद्विजेत् ।
ज्ञात्वा नियतिसद्भावन्निर्जिता सा भविष्यति ॥ 5:18 ॥

उदके वा घृते {वापि नियति}लक्षमभ्यसेत् ।
तोयात्मको हि भवति नियतिन्दृष्ट्वा तु सिद्ध्यते ॥ 5:19 ॥

दर्पणे नियतिन्ध्यायेद्वह्निरूपं प्रजायते ।
नियतिञ्च ततो पश्यन्नियत्या सिध्यते ध्रुवम् ॥ 5:20 ॥

मुहूर्त्तसन्ध्यतिथयः पक्षमासार्तवेषु च ।
पुण्यकालेषु सर्वेषु कालमेवमुपास्यते ॥ 5:21 ॥

⌊सर्व⌋कालन्तु कालं हि हीय{मा}नं तु {दृश्यते} ।

5:12 चेता] NW; चेतो K 5:12 चतुर्थकम्] NW; तृतीयकम् K 5:13 °कारितम्] NW; °कारितः K 5:15 तद्धूमं] NW; तधूमं K 5:15 तु सि] W; --- N; तु ⊔ K 5:18 सा] NW; °शो K 5:19 घृते] W; घ--- N; घट K 5:19 ---क्षमभ्यसेत्] N; तस्थमभ्यसेत् K; क्षमसेत् W 5:20 ध्यायेद्वह्निरूपं] NW; ध्यायेन् वह्निरूपः K 5:21 °मासार्त्तवेषु च] NK; °मासान्तरेषु W 5:22 °कालन्तु] NK; ⊔ लन्तु W 5:22 हीयमानं तु दृश्यते] *conj.*; हीय⏑न तु? --- N; हीय ⊔ नं तु ⊔ K; ही ⊔ W [f. 28^{v}] {कालाभिध्य}तचित्तस्तु स कालम्पश्यते ऽचिरात्॥ 5:22॥

जायते कालरूपी तु सिद्ध्यते कालयोगिनः।
सर्वज्ञः कामरूपी च शिववत्स्वच्छताम्व्रजेत्॥ 5:23॥

स्नेहे तु निस्पृहो यस्तु ज्ञानान्वेषणतत्परः।
संसारोद्विग्नमोक्षार्थी माया तेन विलंघिता॥ 5:24॥

तरुजाम्मृन्मयीं वापि ⌊(माया)⌋प्रतिम कारयेत्। (?)
तत्र ध्यान{म्प्रकुर्वीत [2] ज्वलिते} सिध्यतेति च॥ 5:25॥

मणिरत्नप्रदीपेषु मायाध्यानं समादधेत्।
ज्वलिते सिद्ध्यते चैव मायाध्यानेन साधकः॥ 5:26॥

एकैकाक्षरयोगेन अभ्यसेन्मातृकाशिवम्।
विद्यासिद्धिमवाप्नोति शिवतुल्यश्च जायते॥ 5:27॥

एकैकन्तु लयन्ध्यायेदथवा वह्निरूपिणम्।
वायुरूप†महेन्द्रापखरूप†--- [3] चिन्तयेत्॥ 5:28॥

सिद्ध्यते तेन रूपेण शिवसायोज्यताम्व्रजेत्।
विद्यायोगं समाख्यातं ध्यानञ्चैवेश्वरं शृणु॥ 5:29॥

घण्टानादं सदा ध्यायेदीश्वरीसिद्धिकांक्षिणः।
ईश्वरञ्च ततः पश्येत्सिद्ध्यते शिवताम्व्रजेत्॥ 5:30॥

†आकाशे लिङ्गलिङ्गे वा चक्षुर्ध्यानं† समारभेत्।
सूक्ष्मलिङ्गन्ततः पश्येज्ज्वलिते सिद्ध्यतेति च॥ 5:31॥

⟨मो⟩[4]क्षदस्सकलो जाप्य अर्चादीक्षासु निष्कलः।

5:23 सिद्ध्यते] NW; सिद्ध्यन्ते K **5:23** सर्वज्ञः] N^{pc}KW; सर्वज्ञ+ः+ N **5:24** निस्पृहो] NW; निःस्पृहो K **5:26** समादधेत्] NW; समादधत् K **5:28** °रूपिणम्] NW; °रूपिणी K **5:28** खरूप---चिन्तयेत्] N; खड्गरूपं (वि) चि न्तयेत् K; खरूपं वा-चिन्तयेत् W **5:29** °सायोज्य°] NW; °सायुज्य° K **5:30** °कांक्षिणः] K; °काक्षिणः N; °कांक्षणः W **5:31** आकाशे लिङ्गलिङ्गे] NW; आकाशलिंगे लिंगे K^{pc}; आकाशे लिंगे लिंगे K^{ac} **5:31** ज्वलिते] *conj.*; ज्वलते NKW **5:32** °दस्सकलो] NK; °दन् सकलो W

योजकस्तु भवेत्सो हि शून्यो ध्येयस्स[दा] बुधैः॥ 5:32॥

दिव्यसिद्धिप्रदानाच्च कलाढ्यो जपहोमसु।
शिवपथप्रणेता च योगिनां खमलङ्कृतः॥ 5:33॥

पातालमर्त्यसिद्धीनाञ्जपेत क्षपणात्क्षयम्।
जराव्याधिक्षुधामृत्युं ध्यातो ऽन्तस्थस्तु नाशयेत्॥ 5:34॥

†नवा⟨त्मा⟩ --- [5] तुलाग्निभ्यो निर्बीजेषु च सङ्क्रमेत्†।
दृष्टप्रत्ययसिद्धीनि जपहोमेन सिद्ध्यते॥ 5:35॥

सदाशिवोष्टधा प्रोक्त अहोरात्रायनानि च।
सङ्क्रान्ति विषुवञ्चैव शक्तिसमरसं शृणु॥ 5:36॥

ऊर्ध्वप्राणो ह्यहश्चैव अपानो रात्रिरेव च।
सुषुम्णा उत्तरं ज्ञेयमिडा वै दक्षिणायनम्॥ 5:37॥

मध्यदेशे यदा ह्यात्मा विषुवं तं विदुर्बुधाः।
चलते गच्छते चैव मध्यदेशे यदा पुमान्॥ 5:38॥

सङ्क्रान्तिरिति विख्याता शक्तिं चैव निबोध मे।
तृतीये चैव आयामे द्विपूर्वं षष्ठबिन्दुकम्॥ 5:39॥(?)

श्रूयते च यदा शक्तिः श्रुत्वा बुध्वा च मानवः।
लीयते च शिवे देवि भिन्नदेहे न संशयः॥ 5:40॥

न शक्तिरहिता मर्त्त्या दीक्षानुग्रहकारकाः।
[शक्ति][f. 29^{r}]हीना न सिद्ध्यन्ति न च यान्ति पराङ्गतिम्॥ 5:41॥

5:32 वुधैः] *conj.*; बुधः NKW **5:33** कलाढ्यो] NW; कलाढ्ये K **5:33** शिवपथ°] W; शिवप्रथ° NK **5:34** जपेत क्षपणात्क्षयम्] *conj.*; जपेत क्षपणो क्षयम् NW; जायेत क्षपणो क्षयम्K **5:34** ध्यातो ऽन्तस्थस्तु नाशयेत्] *conj.*; ध्यातोन्तस्थन्तु नाशयेत् N^{pc}?; ध्यातोन्तस्थन्तु ⏓शयेत् N^{ac}; ध्यातोत्तः स्थत्तु ⏑सयेत् K; ध्यातोन्त ⏑तु ⏑सयेत् W **5:36** विषुवञ्चैव] NK; विषुवंश्चैव W **5:37** सुषुम्णा] NK; सुषु ⏑W **5:37** °मिडा] N; °मितो K; °मिता W **5:38** ह्यात्मा विषुवं] *em.*; ह्य--- N; ह्य ⊔ वं K; ⊔ W **5:39** शक्तिं] K; शक्तिश् NW **5:40** श्रूयते च यदा शक्तिः] NW; श्रुयते च यदा शक्ति K **5:41** दीक्षानुग्रहकारकाः] W; दीक्षानुग --- N; दीक्षानुग्रह ⊔ K^{pc}; दीक्षानग्रह ⊔ K^{ac}

शिवं सर्वगतं विद्धि नामरूपविवर्जितम्।
चिन्मात्रः पुरुषश्चैव शिवो व्याप्य व्यवस्थितः॥ 5:42॥

वासयेत्समरसश्चाहं शिवेन सह संयुतः।
एवं समरसो भूत्वा गच्छते शिवमव्ययम्॥ 5:43॥

अथवा तु निरालम्बम्मूर्ध्निमालम्ब्य यत्नतः।
यागं योगं {जपं ध्यानं सर्वकर्मा}[2]णि कारयेत्॥ 5:44॥

शिवमाधाय कर्म्माणि कुर्वन्नपि न लिप्यते।
योगसिद्धिमवाप्नोति शिवसायोज्यतां व्रजेत्॥ 5:45॥

ज्ञानयोगो मया ख्यात अक्लेशात्सिद्धिमोक्षदः।
सुपरीक्ष्य प्रदातव्यं अब्दत्रयनिवासिने॥ 5:46॥

ब्राह्मणे वृत्तिसम्पन्ने क्षत्रिये धर्म्मशीलिने।
वैश्ये चैव दयायुक्ते शूद्रे {शुश्रूषतत्प}[3]रे॥ 5:47॥

अन्यथा दुष्टमर्त्त्यानाम्निंदातर्क्कानुवर्त्तिनाम्।
न देयं शिवसद्भावमन्यायपथवर्त्तिनाम्॥ 5:48॥

शिवभक्तिविहीना ये गुरुभक्तिविवर्जिताः।
जिज्ञासाकौतुकालीना न देयन्तत्त्वमुत्तमम्॥ 5:49॥

अनधीत्यथ निश्वासं निश्वसन्ति पुनः पुनः।
अधीत्वा चैव निश्वासन्न पुनर्न्निश्वसन्ति ⌊(ते)⌋॥ 5:50॥

⌊(निश्वास)⌋ [4] एव विख्यातस्सर्वतन्त्रसमुच्चयः।

5:42 चिन्मात्रः पुरुषश्चैव] *conj.*; चिम्नात्रम्पुरुषश्चैव N; विश्वान्तं पुरुषं चैव K^{pc}; विश्वान्तं पुरुषं विद्धि K^{ac}; विघ्रात्रम्पुरुषं चैव W **5:43** वासयेत्] NW; वासयन् K **5:44** निरालम्बम्मूर्ध्निमालम्ब्य] *conj.*; निरालम्बम्मूर्ध्निमालभ्य N; निरालम्ब ⊔ मालभ्य K; निरालम्ब ⊔विमालभ्य W **5:44** यागं योगं जपं होमं सर्वकर्मा] *conj.*; योगयोग --- N; योगे योगे ⊔ K; योगयोगं जपहोम ⊔W (unmetrical) **5:45** लिप्यते] KW; लिम्य?ते N **5:46** °मोक्षदः] K; °मोक्षदं NW **5:47** शुश्रूषतत्परे] *em.*; --- [3] रे N; ⊔ K; सु⁻ रे W **5:49** °कौतुकालीना न] K; °कौतुकालीनान्न NW **5:50** निश्वासं] N; निःश्वासं K; निस्वासं W **5:50** निश्वासन्] NW; निःश्वासं K **5:50** पुनर्न्निश्वसन्ति] N; पुनर्निःश्वसन्ति K; पुन ⊔ W **5:51** निश्वास] K; --- N; नि⁻ W

यं ज्ञात्वा मुच्यते जन्तु संसारभवबन्धनात्॥ 5:51॥

मूलसूत्रेण यत्ख्यातमुत्तरेण निगद्यते।
तेनैव सर्वमाख्यातं निर्म्मलीकरणस्तु सः॥ 5:52॥

अष्टाविंशति या प्रोक्ता संहिताः परमेष्ठिना।
तेषां व्याख्या तु कर्त्तव्या उपरिष्टात्समन्ततः॥ 5:53॥

{शते द्वे दश श्लोकानां}निश्वासोत्तरसंहिता।
एकविंशत्कुलान्देवि अधीत्य ह्युद्धरिष्यति॥ 5:54॥ ⊗॥

उत्तरसूत्रे पञ्चमः पटलः श्लो 52 सूत्रोत्तरश्लो 210 समाप्तञ्च॥ ॐ नमः शिवाय।

5:51 जन्तु] N; जन्तुः K; जन्तु. W 5:51 ॰बन्धनात्] KW; ॰बन्ध ⏓ ⏓ N 5:52 सः] NW; स K 5:53 संहिताः] *em.*; संहिता NKW 5:54 शते द्वे दश श्लोकानां] *conj.*; — N; सत ⊔ K; सतत ⊔ W 5:54 निश्वासोत्तरसंहिता] W; [5]र्ण? निश्वासोत्तरसंहित N; निःश्वासोत्तरसंहिता K 5:54 ह्युद्धरिष्यति] NW; उद्धरिष्यति K **•Colophon:** The totals '52' and '210' (the latter being expressed with the letter numerals *ā o*) have not been copied by the apographs.

निश्वासतत्त्वसंहितायां नयसूत्रम्॥

ॐ नमः शिवाय।

देव्युवाच।
नवात्मके स्थितास्तत्त्वाः पाशाश्चैव महेश्वर।
छेदको योजकश्चैव मोक्षद⟨स्स प्रकीर्तितः⟩॥ 1:1॥

[6] ⊔ ⟨योगे तु⟩ ये पाशा कथं ज्ञेयाक्षरे ऽक्षरे।
एतन्मे ⌊⟨स⟩⌋शयं ब्रूहि पाशदाहनिबन्धनम्॥ 1:2॥

ईश्वर उवाच।
अकारे सर्वतत्त्वानि संस्थितानि यशस्विनि।
बन्धते दहते चैव स एष परमेश्वरः॥ 1:3॥

अकारे त्वक्षरास्सर्वे स च सर्वेषु संस्थितः।
एवन्ते सर्व⌊(वर्णास्ते पा)⌋शदाहक्षमाः स्मृताः॥ 1:4॥

दे⌊⟨व्युवाच⟩⌋।
[f. 29^v] {स्थूलरूपाः स्मृ}ताः पाशा जीवस्सूक्ष्मस्स उच्यते।
एकीभावगतावेतौ ताम्रे कालिकवद्यथा॥ 1:5॥

1:1 नवात्मके स्थितास्तत्त्वाः] *conj.*; नवात्मके स्थिता तत्त्वा NW; नवात्मकस्थितास्तत्त्वाः K   1:1 मोक्षदस्स प्रकीर्तितः] *conj.*; मोक्षद --- N; मोक्षद ⊔ K; मोक्षदश्च प्रकीर्तितः W   1:2 योगे तु ये पाशा] W; --- ये पाशा N; ⊔ ये पाशा K   1:2 पाशदाह°] NK; ⁻सदाह° W   1:3 उवाच] K; उ NW   1:4 त्वक्षरास्] NW; तु क्षराः K   1:4 एवन्ते सर्ववर्णास्तु पाशदाहक्षमाः स्मृताः] *conj. Csaba Dezső*; एवं ते सर्ववर्ण--- शदाहक्षमस्मृतः N; एवं ते सर्ववर्णानां पासदाहक्षमः स्मृतः K; एवं ते सर्ववर्णा ⊔ सदाहक्षमस्मृतः W   1:5 °ताः पाशा] *em.*; °ता पाशा N; ⊔ K; °ता पाशा W   1:5 कालिकवद्] W; कालकवद् N; कलिकवद् K

बध्यमानेषु पाशेषु कथञ्जीवो न बध्यते।
न दाहो दह्यमानेषु च्छेदो वा नास्ति च्छिद्यतः॥ 1:6॥

ईश्वर उवाच।
जलमध्ये ⌊य⌋था मत्स्या बध्यन्ते जालयोगतः।
सलिलन्न ⌊⟨च⟩⌋ ब⌊(द्ध्येत) तद्व⌋ज्जीवो न बद्ध्यते॥ 1:7॥

हेमकर्त्ता {दहेद्दो}[2]षाङ्कनकन्न च दह्यते।
दह्यमानेषु पाशेषु तद्वज्जीवो न दह्यते॥ 1:8॥

अयस्पिण्डो यथा ध्मातश्छिद्यमानस्तु खण्डशः।
न च छिनत्त्यसौ वह्निस्तद्वज्जीवो न च्छिद्यते॥ 1:9॥

आकाशं सर्वगं यद्वत्सर्वद्रव्येष्ववस्थितम्।
द्रव्येषु च्छिद्यमानेषु नाकाशं च्छेदमर्हति॥ 1:10॥

एवम्पाशगणास्सर्वे स्थूल⟨सूक्ष्मविभा⟩[3]गशः।
दह्यमानेषु पाशेषु दीक्षाकाले शिवाध्वरे॥ 1:11॥

न च च्छिद्यत्यसौ ह्यात्मा आकाशेव व्यवस्थितः।
बन्धदाहन्तु मन्त्रज्ञाः कुर्वन्ति शिवशासने॥ 1:12॥

जन्मबन्धञ्च पाशानां दग्ध्वा चैव शिवाग्निना।
तेजीभूता विशन्त्येते स्वतत्त्वम्पुनरेव हि॥ 1:13॥

सर्वपाशनिवृत्तास्तु कथिताः शिवशासने।

1:6 च्छिद्यतः] NK; छिद्यते W 1:7 उवाच] K; उ NW 1:7 बध्यन्ते] K; बन्ध्यन्ते NW 1:7 बद्ध्येत तद्वज्जीवो] K; ⏓⏓⏓⏓ज्जीवो N; ब ⁻तद्वज्जीवो W 1:8 हेमकर्त्ता दहेद्दोषाङ्] *conj.*; हेम --- षाङ् N; हेमवा ⊔ षां K; हेमकत्ता ⊔ षोन् W 1:8 दह्यते] NW; वध्यते K 1:9 अयस्पिण्डो] N; अयःपिण्डो K; अ ⁻म्पिण्डो W 1:9 ध्मातश्] *conj.*; धान्तश् N; ध्मान्तश् K; धातु W 1:9 छिनत्त्यसौ] NK^{pc}W; छिनात्त्यसौ K^{ac} 1:11 एवम्पाशगणास्सर्वे] NW; एवं न्यासगणः सर्व K 1:11 स्थूलसूक्ष्मविभागशः] *em.*; स्थूल --- [3] गशः N; स्थूल ⊔ गमः K; स्थूलसूक्ष्मविभागसः W 1:11 दीक्षाकाले] KW; दीक्षाकाल N 1:12 न च च्छिद्यत्यसौ ह्यात्मा] NW; न च च्छिद्यत्यसावात्मा K 1:12 आकाशेव व्यवस्थितः] NW; आकाशे च व्यवस्थितः K 1:13 जन्म वन्धञ्च पाशानां] NW; जन्मवन्धश्च पासानां K 1:13 तेजीभूता] NW; तेजो भूता K^{ac} 1:14 °निवृत्तास्तु कथिताः] K; °निवृस्तु कथिता N (unmetrical); °निवृतस्तु कथिता W

न मुच्यन्ते ऽन्यतन्त्रज्ञा ये पाशैर्न विमोचिताः॥ 1:14॥

देव्युवाच।
नवतत्त्वा अकारे तु कथन्देव व्यवस्थिताः।
स च एकः स्थितो व्यापी कथं वर्णास्तु संस्थिताः॥ 1:15॥

भगवङ्शर्व्व सर्वज्ञ सर्वनाथ जगत्पते।
अक्षरे अक्षरे ज्ञानं अकारे वद सुव्रत॥ 1:16॥

ईश्वर उवाच।
अकारस्त्वक्षरो ज्ञेय+ः+ पञ्चाशत्तत्र संस्थिताः[5]।
[⟨य⟩]था तस्य शरीरे तु तथात्मनि निरीक्षयेत्॥ 1:17॥

शिखाग्रावस्थितो देव अनामा शक्तिसंयुतः।
शिखाग्रन्थौ च देवेशे सदाशिव इति स्मृतः॥ 1:18॥

ईश्वरस्तु शिरे नित्यं विद्या दक्षिणरेखिणी।
सव्यरेखा तु माया वै अधः कालः प्रलम्बितः।
अकुटीन्नियतीं विद्धि पुरुषञ्चार्द्धचन्द्रके॥ 1:19॥

अध ऊर्द्धङ्गता या तु प्रकृतिर्ध्वजरूपिणी।
एतानि नव तत्त्वानि अकारे संस्थितानि तु॥ 1:20॥

अकारस्सर्ववर्ण्णानां शिरमाक्रम्य संस्थितः।
एवन्ते सर्ववर्ण्णास्तु सर्वतत्त्वसमन्विताः॥ 1:21॥

1:14 न मुच्यन्ते ऽन्यतन्त्रज्ञा] *em.*; --- [4] न्यतन्त्रज्ञा N; ⊔ तन्त्रज्ञा K; न मुच्यन्ते ऽन्यतन्त्रज्ञ W **1:15** एकः] K; एक NW **1:16** भगवङ्शर्व्व] N; भगवन् शर्व K; भगवत् सर्व्व W **1:16** जगत्पते] K; गजत्पते NW **1:16** अक्षरे अक्षरे] NW; अक्षरे त्यक्षरे K **1:17** उवाच] K; उ NW **1:17** अकारस्त्वक्षरो ज्ञेयः] N; अकारस्थः क्षरो ज्ञेय K; अकारस्त्वक्षरो ज्ञेय W **1:17** पञ्चाशत्तत्र संस्थिताः] *conj.*; पञ्चाशत्ततु --- N; पंचा(शत्त ⁻) संस्थितः K; पंचा ⁻ संस्थितः W **1:17** तस्य] NW; तस्यस्य K **1:18** शिखाग्रन्थौ च देवेशे] N; शिखाग्रस्थश्च K; शिखाग्रस्था च W **1:19** अधः कालः] *conj.*; अधः काल N^{pc}; अथ काल N^{ac}; अधः काल K; त्यधः कालः W **1:19** नियतीं] NW; नियतिं K **1:20** अध ऊर्द्धङ्गता या तु] *em.*; अध ---[6] यास्तु N; अध ऊर्ध्वं ⊔ या तु K; अध ऊर्ध्वङ्गता यो ऽस्तु W **1:21** शिरमाक्रम्य] NW; शिर आक्रम्य K **1:21** एवन्ते सर्ववर्ण्णास्तु] NW; एवे ते सर्ववर्णस्तु K **1:21** °समन्विताः] *conj.*; °समन्वितः NKW

दहते सर्वपाशानि दीक्षाकाले शिवाध्वरे।
पञ्च बिन्दूंस्ततः कृत्वा अकारं तु समालिखेत्॥ 1:22॥

--- [f. 30^r] ⌊(ख्यं)⌋ तु ततो वि⌊(द्व)⌋ान्वर्ण्णैकैकन्निरीक्षयेत्।
यत्र वर्ण्णो न दृश्येत †तत्रैकाशन्तु† कारयेत्॥ 1:23॥

शतार्धं तत्र दृश्येत अकारस्य शरीरतः।
स्वदेहे देशिकेन्द्रेण द्रष्टव्यानि पुनः पुनः॥ 1:24॥

अनामा कारणो देवः शिखाग्रावस्थितः परः।
शक्तिश्च ---तपया (?) ⟨ज्ञे⟩या बि⟨न्दु⟩ मूर्⟨द्धनि संस्थितः⟩॥ 1:25॥

⟨ललाट⟩ {ईश्वर ज्ञेयो विद्या च तालुम}[2]ध्यतः।
घण्टिकायाम्महामाया कालः कण्ठे समाश्रितः॥ 1:26॥

हृदिस्था नियतिर्ज्ञेया पुरुषः पद्ममध्यतः।
प्रकृतिर्न्नाभिमध्यस्था ज्ञात्वा तत्त्वान्नवैव तु॥ 1:27॥

दीक्षकस्तु गुरुश्श्रेष्ठः शिवतत्त्वस्य पारगः।
अन्यथा न गुरुर्ज्ञेयो न दीक्षा न च मुक्तिदा॥ 1:28॥

शरीरस्थानि तत्त्वानि अज्ञात्वा न तु मुच्यते।
⟨अक्षराणि च⟩ {सर्वा}[3]णि शरीरे तु यथा स्थिताः॥ 1:29॥

तानि सर्वाणि वक्ष्यामि प्रत्यक्षलिखितानि तु।
केचित्प्रत्यङ्गरूपाणि केचित्त्वङ्गाकृतीनि तु॥ 1:30॥

देहलीनौ करौ कृत्वा जङ्घौ चान्योन्यसंस्थितौ।
प्रसृतं सर्वकायन्तु निष्कलाकारविग्रहम्॥ 1:31॥

1:22 बिन्दूंस्ततः] K; बिन्दन्ततः N; °बिन्दु ततः W **1:22** अकारं तु समालिखेत्] W; अकार --- N; अकार ⊔ K **1:24** शतार्धं] N; शतार्ध्वं KW **1:24** देशिकेन्द्रेण] N; दैशिकेन्द्रेण K; देसिकेन्द्रेण W **1:26** समाश्रितः] K; समाशृतः N; समासृतः W **1:27** मध्यस्था] NW; मध्यस्थाज् K **1:28** गुरुश्श्रेष्ठः] *em.*; गुरुश्श्रेष्ठ NW; गुरुश्श्रेष्ठः K **1:28** ज्ञेयो] N; ज्ञेया KW **1:30** प्रत्यङ्गरूपाणि केचित्त्वङ्गाकृतीनि] *conj. Sanderson*; प्रत्यक्षरूपाणि केचित्त्व (?)ङ्गकृतानि N; प्रत्यक्षरूपाणि केचि ⊔ कृतानि KW **1:31** जङ्घौ] NW; जंघे K

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धरण्यवस्थितज्ञानुं वामबाहुम्प्रलम्बितम्।
तिर्यगूर्द्धापसव्यन्तु मध्यग्रन्थ्युप⌊रि (स्थितम्॥ 1:32॥

[4]स)⌋कलं विग्रहं ह्येतदकारस्य विनिर्द्दिशेत्।
तिर्यग्वामकरङ्कृत्वा आकारन्तु विशिष्यते॥ 1:33॥

भ्रुवोः सन्धिं शिरः कृत्वा नेत्रतारौ तु बिन्दुकौ।
इकार एष विख्यातो नासावंशेन दीर्घिका॥ 1:34॥

उ ऊ श्रवणमध्यस्थौ ऋकारं बाहुकारितम्।
संहतौ च स्मृतौ जङ्घौ ऊर्द्धकायं प्रसारितम्॥ 1:35॥

दक्षिणं कारयेत्तिर्यग्बाहुं [5] चोपरिसंस्थितम्।
कराग्रं विन्यसेत्तत्र वामबाहुस्तु मध्यतः॥ 1:36॥

वामबाहुं ततोर्द्धन्तु कृत्वा री च भविष्यति।
चरणौ कारयेत् तिर्यगृकारस्सम्प्रदृश्यते॥ 1:37॥

लिकारन्तु रसास्वादि लीकारं घण्टिका सह।
ए ऐ दशनपङ्क्तिस्तु रेखा दन्तान्तरेषु च॥ 1:38॥

विदित्वा मुच्यते जन्तु अन्नपानस्य भक्षणे।
⟨न -गेत⟩ --- [6] पर ⏑⏑मो औकारे निरीक्षयेत्॥ 1:39॥

मस्तकं बिन्दुरूपन्तु अकारं पूर्वचोदितम्।

1:32 ॰गूर्द्धाप॰] *em.*; ॰गूर्धाव॰ NW; ॰गूर्ध्वाव॰ K **1:32** ॰परि स्थितम्] K; ॰पा --- N; ॰परि ⊔ W **1:34** सन्धिं] *conj.*; सन्धि N; सन्धिः KW **1:34** कृत्वा] N^{pc}W; कृआ(?)त्वा N; ⊔ K **1:35** ऊर्द्धकायं] NW; ऊर्ध्वं कायं K **1:36** दक्षिणं कारयेत्तिर्यग्बाहुं चोपरिसंस्थितम्] *conj.*; दक्षिणकार --- [5] ⏑परिसंस्थितम् N; दक्षिणे कारयेत्तिर्य ⊔ ण्ठोपरिसंस्थितः K; दक्षिणं कारयेत्तिर्यग्बाहं चोपरिसंस्थितम् W **1:36** कराग्रं] NK^{pc}W; करांग्रं K^{ac} **1:37** वामबाहुं ततोर्द्धन् तु] *em.*; वामबाहुस्ततोर्द्धन्तु NW; वामबाहुं ततोर्ध्वं तु K **1:37** री] NK^{ac}W; ऋ K^{pc} **1:37** कारयेत्] K; कारये NW **1:37** ॰गृकारस्सम्प्रदृश्यते] NW; ॰(गृऋ)कारः स प्रदृश्यते K^{pc}; गृकारः स प्रदृश्यते K^{ac} **1:38** लिकारन्तु रसास्वादि] NW; (ऌ)कारं तु रसास्वादी K^{pc}; लिकारं तु रसास्वादी K^{ac} **1:38** लीकारं] NW; (ॡऌ)कारं K^{pc}; लीकारं K^{ac} **1:39** ॰पानस्य] K; ॰पान्नस्य NW **1:39** पर ⏑⏑मो औकारे] N; ⊔ यो औंकारे K; ⊔ भ्या योन्तोकारे W

वृषणेन्द्रियसंयोगादःकारो दृश्यते ध्रुवम्॥ 1:40॥

नाभ्योपरि समाख्यातं ककारम्पुरुषाकृतिम्।
शिरः शिरन्तु कृ⌊⟨त्वा वै⟩⌋ ग्रीवास्कन्धे द्विरेखिणी॥ 1:41॥

उच्छ्रुतं कारयेद्बाहुन्तिर्यग्म (?) f---⌊पा⌋णिना।
[f. 30^{v}]{खकार} ⌊⟨ए⟩⌋ष विख्यातो शृतपाणिस्तु ग स्मृतः॥ 1:42॥

ऊर्द्ध्वबाहुकरौ कृत्वा मुष्टिन्दक्षिणपाणिना।
घकारः शिरसा युक्तं ङकारं हीनबाहुना॥ 1:43॥

चकारं वक्त्रमार्ग्गे तु छकारं नासिके स्थितः।
ऊर्द्ध्वबाहुकरौ कृत्वा शि⌊रो⌋युक्तन्तु ज स्मृतः॥ 1:44॥

झकारं सम्प्रवक्ष्यामि यं विदित्वा शिवो भवेत्।
पिण्डितम्प्रसृतङ्कायं भुजं चैवोर्द्ध्वदक्षिणम्॥ 1:45॥

झकार एष विख्यातो ञकारञ्च निबोध मे।
भुजान्तलीनजठरङ्कृत्वा चोर्ध्वभुजं भवेत्॥ 1:46॥

द्विगुणीकृत्य तां बाहुं दक्षिणम्पाणि योजयेत्।
दक्षिणे श्रवणे योज्य वामबाहुन्निकुञ्चयेत्॥ 1:47॥

शिरस्याभिमुखो भूत्वा करौ तौ भोगसन्निभौ।
[3] ञकार विश्रुतो ह्येष शृते संहतजङ्घयोः॥ 1:48॥

टकार विद्धि विच्छिन्न यावद्रन्ध्र तलं गतः।

1:40 °दःकारो] N^{pc}; °दकारो N^{ac}KW 1:41 नाभ्योपरि समाख्यातं ककारम्पुरुषाकृतिम्] NW; नाभ्युपरि समाख्यातः ककारः पुरुषाकृतिः K 1:42 तिर्यग्म (?) f---पाणिना] तिर्यग्म (?) f ---ाणिना N; तिर्यग्रा ⊔ पाणिना K; तिर्य ⊔ णिना W 1:42 शृत°] NW; ⌣त° K 1:42 ग] NW; गः K 1:43 ऊर्द्ध्व°] NW; ऊर्ध्व° K 1:44 ऊर्द्ध्व°] NW; ऊर्ध्व° K 1:44 ज] NK^{ac}W; जः K^{pc} 1:45 यं विदित्वा] W; --- [2] विदित्वा N; यद्विदित्वा K 1:45 कायं] NW; कार्यं K 1:45 भुजं चैवोर्द्ध्वदक्षिणम्] *conj.*; भुजञ्चैवोद्ध्वदक्षिण N; भुजं चैवोर्द्ध्वदक्षिणे K; भुजं चैवोर्द्ध्वदक्षिण W^{pc}; भुंजं चैवोर्द्ध्वदक्षिण W^{ac} 1:46 भुजान्तलीन°] NW; भुजान्तर्लीन° K 1:47 तां] NW; तं K 1:48 भोगसन्निभौ] W; भो --- N; ⊔ K 1:48 ञकार] N; ञकारो K; ल्ठकार W 1:48 शृते] N; सृत K; शृते W 1:49 विद्धि विच्छिन्न] *conj.*; विधि विच्छिन्न N; विधि विच्छिन्नो K; विधि विछिन्न W

ठकारस्सम्प्रदृश्येत ठकारो रन्ध्रविग्रहः॥ 1:49॥

तिर्यक्पिण्डीकृतौ जङ्घौ पार्श्वलीनौ तु तौ भुजौ।
डकार एष विख्यातो ढकारञ्च निबोध मे॥ 1:50॥

शिरः शिरस्तु कृत्वा वै वामबाहुन्निकुञ्चयेत्।
निकुच्य वर्तुलीकृ⟨त्वा ढकारं ग्रीव⟩[5]या विधिः॥ 1:51॥

अधश्चैवोरुसीमायां जंघौ मन्योन्य दर्शयेत्।
अधोरुलीनविरला कृत्वा णश्च भविष्यति॥ 1:52॥

प्रसृते च तथा जङ्घे तकारं कटिना सह।
थकारो नाभिरुद्दिष्टा वलिरेखासमन्विता॥ 1:53॥

शिरः शिरन्तु विज्ञेयं भुजमध्ये निकुञ्चयेत्।
हस्तञ्चैव निकुञ्चेत दकारो दृश्यते बुधैः॥ 1:54॥

⟨कण्ठं तु यो[5]ज⟩येद्धस्तं धकारं कायवर्जितम्।
मणिबन्धं शिरः कृत्वा दक्षिणस्य करस्य तु॥ 1:55॥

सङ्कुञ्च्य चतुरोऽङ्गुल्यास्तथा मुष्टिन्तु कारयेत्।
अधोमुखः स्मृतो ऽङ्गुष्ठो नकारस्तु भविष्यति॥ 1:56॥

कर्ण्णलीनौ भुजौ कृत्वा ऊर्द्धबाहौ तु कारयेत्।
मुष्टिन्दक्षिणपाणौ तु पकारन्तु भविष्यते॥ 1:57॥

1:50 तिर्यक्पिण्डीकृतौ जङ्घौ] NW; नित्यं पिण्डीकृतौ जंघौ K 1:51 °कृत्वा ढकारं ग्रीवया विधिः] W; °कृत् --- [5] या विधिः N; °कृत्वा ढ ⊔ या विधिः K 1:52 जंघौ मन्योन्य दर्शयेत्] NW; जङ्घा अन्योन्य दर्शयेत् K 1:52 अधोरुलीनविरला कृत्वा] NW; अधोरुलीनविरलीकृत्वा K 1:53 कटिना] *conj.*; कथि (?) ना NW; कथिता K 1:53 थकारो नाभिरुद्दिष्टा वलिरेखासमन्विता] NW; थकारो नाभिरुद्दिष्टो वलिरेखासमन्वितः K 1:54 भुजमध्ये] NW; भुर्जमध्ये K 1:54 निकुञ्चेत] NW; निकुंचंतद् K 1:54 बुधैः] K; बु ⏑̱ N; बुधः W 1:55 कण्ठं तु योजये°] *conj.*; ---ये° N; कद ⊔ जये° K; कण्ठं तु ⊔ जये° W 1:55 धकारं कायवर्जितम्] NW; धकारः कायवर्जितः K 1:56 तथा मुष्टिन्तु] *em.*; ⏑̱थाम्मुष्टिन्तु N; तथा ⊔ थां मुष्टिं तु K; ¯थाम्मुष्टिन्तु W 1:56 अधोमुखः] K; अधोमुख° NW 1:57 °बाहौ] NW; °बाहुं K 1:57 भविष्यते] NW; भविष्यति K

अस्य रूपस्य सव्यन्तु बाहुं संकुंच्य [6]लक्षयेत्।
फकारन्दिव्यविमलं बकारमुरसि स्थितम्॥ 1:58॥

दक्षि⌊⟨ण⟩⌋म्प्रक्षिपेद्धस्तं वामकक्षे विचक्षणः।
सङ्कुञ्च्य वामकं बाहुम्भकारं कायवर्जितम्॥ 1:59॥

प्रसृतन्दक्षिणं बाहुं वामञ्चैवोर्द्धकारितम्।
शिरः शिरन्तु कृत्वा वै मकारं कक्षया विधिः॥ 1:60॥

सङ्कोचयित्वा तिर्यन्तु बाहुन्दक्षिण⌊⟨मध्यतः⟩⌋।
⟨वाम⟩ [f. 31^r] --- र्द्धं वामन्तु कारयेत्॥ 1:61॥

कक्षाबाधे यकारस्तु रकारं साम्प्रतं शृणु।
जानुशिरस्तु पादोर्द्धं रकारञ्जङ्घसंयुतम्॥ 1:62॥

देहलीनौ भुजौ कृत्वा उपविश्य च लक्षयेत्।
सङ्कुञ्च्य वाम जङ्घौ तु लकारन्दिव्यरूपिणम्॥ 1:63॥

मुष्कसूत्र शिरः कृत्वा वकारं पायुरुच्यते।
शिर एव शिरे देवि वामबाहूर्द्धकारिते॥ 1:64॥

---{दक्षि}[2]⟨ण⟩म्मध्ये योजयित्वा च शः स्मृतः।
पूर्वोक्तं हि शिरः कृत्वा दक्षिणम्भुजमुत्सृजेत्॥ 1:65॥

अभ्यन्तरे सव्यभुजङ्कृत्वा योज्येत मध्यतः।
निरीक्षयेद्बही रूपं षकारस्य महात्मनः॥ 1:66॥

सकारं सम्प्रवक्ष्यामि दिव्यरूपेण संस्थितम्।

1:58 संकुंच्य] W; --- NK 1:58 लक्षयेत्] *em.*; --- NK; ल ‐ येत् W 1:58 फकारन्दिव्यविमलं] N; फकारं ⊔ विमलं K; फकार ⊔ विमलं W 1:59 विचक्षणः] N^{pc}KW; विचंक्षणः N^{ac} 1:61 तिर्यन्तु] NW; तिर्यक्तु K 1:61 र्द्धं] *em.*; द्ध N (tops missing); र्ध्वं K; र्द्धं W 1:62 कक्षाबाधे] NW; कक्षबोधे K 1:62 साम्प्रतं] *conj.*; सा ⍽ तं N; (सा ⊔ तं) K; म्य ‐तं W 1:62 संयुतम्] NW; संयुतः K 1:63 सङ्कुञ्च्य] NK; संकुच्य W 1:64 वकारं पायुरुच्यते] N? (tops missing) K; वकार ‐पायुरुच्यते W 1:64 शिर एव शिरे देवि वामबाहूर्द्धकारिते] *conj.*; शि (?) ⍽ए व शि (?) रे देवि वामबाहूर्द्धकारित N (tops missing); ⊔ देवि वामबाहूर्ध्वकारिते K; ⊔ W 1:65 शः] N; सः KW 1:65 हि] NW; तु K 1:66 बही रूपं] N^{pc}; वहिरूपं N^{ac}KW

दक्षिणं योजयेद्धस्तं वामस्कन्धे विचक्षणः॥ 1:67॥

अधोलम्ब्य सव्यभुजं अर्द्ध --- ।
[3]सकार एष विख्यातो हकारञ्च निबोध मे॥ 1:68॥

लकारस्य तु यद्रूपं दक्षिणे तच्च कारयेत्।
हकारस्तु ततोद्दिष्टः क्षकारं साम्प्रतं शृणु॥ 1:69॥

एकरूपञ्चतुर्धा तु देहे दृश्यति स प्रभुः।
हिष्कारन्ध्र शिरन्तस्य रेखा या च मधोगता॥ 1:70॥

कत्या रेखा तु सम्प्राप्ता स्तनरेखेन कः स्मृतः।
कटिरेखा च तिर्यञ्च नाभिरे⟨[खा] च मध्यतः⟩॥ 1:71॥

[4] पार्श्वे च या भवेद्रेखा क्षकारः प्रथमः स्मृतः।
हस्तसन्धि शिरः कृत्वा प्रसृता त्रीणि चाङ्गुलीं॥ 1:72॥

मध्यमां योजये ऽङ्गुष्ठं तर्जनी वर्त्तुला ततः।
ऊर्ध्वन्तु मध्यमङ्कृत्वा क्षकारस्तु द्वितीयकः॥ 1:73॥

स एव दक्षिणे हस्ते क्षकारस्तु तृतीयकः।
ऊर्द्धकायककारस्तु जंघौ संकुञ्च्य पिण्डितौ॥ 1:74॥

†कायोर्द्धका+र+येत्तत्र† क्षकारः स्पष्टलक्षि[5]तः।
मातृकाविग्रहं ह्येतच्छरीरे यस्तु विन्दति॥ 1:75॥

अकारे च तथैवेह स संसाराद्विमुच्यते।

1:68 °भुजं अर्द्ध] NW; °भु ⊔ अर्द्ध K 1:69 लकारस्य तु] NW; लकारस्य K 1:69 ततोद्दिष्टः] N^{pc}K; ततोद्दिष्ट N^{ac}W 1:70 स] NK^{pc}W; सः K^{ac} 1:70 मधोगता] NW; अधोगता K 1:71 कत्या रेखा तु सम्प्राप्ता] NW; कट्टा रेखा तु सम्प्रोक्ता K 1:71 रेखेन कः] N^{pc}W; रेखेन क N^{ac}; रेखेण कः K 1:71 तिर्यञ्च] NW; तिर्यं चा K 1:72 प्रथमः] K; प्रथम NW 1:72 चाङ्गुलीं] NW; चाङ्गुली K 1:73 मध्यमां] NW^{ac}; मध्यमा KW^{pc} 1:74 ऊर्द्धकाय°] N; ऊर्ध्वकाय° K^{ac}W; ऊर्ध्वः काय° K^{pc} 1:74 जंघौ] KW; जघौ N 1:75 कायोर्द्धका+र+येत्तत्र] N; कायोर्ध्वं कारयेत्तत्र K; कायार्द्धका+र+यैन्तत्र W 1:75 क्षकारः स्पष्टलक्षितः] *conj.*; क्ष ---तः N; क्षकार ⊔ K; क्षकार स्पृष्टलक्षितः W 1:76 अकारे] KW; अकांरे N

एतज्ज्ञानं परं श्रेष्ठं सर्वगुह्योत्तमोत्तमम्॥ 1:76॥

ज्ञात्वा मातृकसद्भावं गुरुर्भवति पाशहा।
मन्त्रास्तस्य वशास्सर्वे आज्ञां कुर्वन्ति चोदिताः॥ 1:77॥

शिववद्भूतले सो हि मोचकस्तु गुरुः स्मृतः।
न ⌊दानस्ना⌋नतीर्थैन न जपध्यानहो⌊⟨मभिः⟩⌋॥ 1:78॥

{प्राप्नो}[6]ति परमं स्थानं यथा मातृकवेदने।
सर्वसिद्धान्तवादिन्यो कथयन्ति मुमु⌊⟨क्ष⟩⌋वः॥ 1:79॥

मुत्का मातृकविज्ञानन्तुषां क्षोदन्ति मोहिताः।
एवन्ते अक्षरास्सर्वे तत्त्वसम्पूर्णसंस्थिताः॥ 1:80॥

दहन्ते सर्वपाशानि मोक्षदानि भवन्ति च।
अजप्तः सिध्यते मन्त्रो अहुतस्तु फलप्रदः॥ 1:81॥

†यथा विहाय†सफलं अध्या⟨तो मातृ⟩ --- [f. 31^{v}] ।
{देव्युवा}⟨च⟩।
कथं बध्यन्ति ते पाशास्तत्त्वरूपेण संस्थिताः॥ 1:82॥

पाशधर्मं वद शीघ्रमत्र मे संशयो महान्।
ईश्वर उवाच।
अनुग्रहतिरोभावौ द्वौ पाशौ तु सदाशिवे॥ 1:83॥

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83 अनुग्रहतिरोभावौ द्वौ पाशौ तु सदाशिवे Quoted without attribution by Rāmakaṇṭha ad *Paramokṣanirāsakārikā* 4ab and ad *Mataṅgavidyāpāda* 3:1–3 and by Tryambaka-

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1:76 एतज्ज्ञानं] K; एतज्ज्ञान N; एतज्ञान W **1:76** परं] N; वरं KW **1:78** गुरुः स्मृतः] K; गुरु स्मृतः N; गुरु स्मृतं W **1:79** प्राप्नोति] *conj.*; --- N; ⊔ ते K; ⊔ ति W **1:79** °वादिन्यो] NW; °वादिभ्यो K **1:80** मुत्का मातृकविज्ञानन्तुषां क्षोदन्ति] *conj.*; मुत्का मातृकविज्ञानन्तुषा क्षोदन्ति N; मुक्ता मातृकविज्ञानं तपा क्षेदन्ति K; मुत्का मातृकविज्ञानन्तुषा क्षोदन्ति W **1:81** अजप्तः] K; अज्ञप्त N; अजप् ⏑̱ W **1:81** मन्त्रो] NK^{ac}W; मन्त्रः K^{pc} **1:82** यथा विहाय] K; ⏑̱ य ⏑̱ वहाय N; - य - वहाय W **1:83** °धर्मं वद शीघ्रमत्र मे संशयो महान्] *conj.*; °धर्म्म वद शीघ्र ⏑̱⏑̱ मे संशयः ⏑̱हान् N; °धर्मं वद शीघ्रमेतन्मे संशयो महान् K; °धर्म वद शीघ्र -मे संसयो महान् W **1:83** अनुग्रहतिरोभावौ] *em.*; अनुग्रहतिरोभाव NW; अ ⏑̱ग्रहतिरोभावौ K

नास्तिक्यञ्च तिरोभावः शुष्कतर्क्कावलम्बनम्।
तर्क्कभावसमायुक्त अयुक्तङ्कुरुते बहुम्॥ 1:84॥

अयुक्तकारी पुरुषो नरकेषु प्रपच्यते।
ति⟨र्यग्यो⟩{निमनुप्राप्तः} [2]⌊(पशु)यो⌋निषु जायते॥ 1:85॥

जन्मे जन्मे विमूढात्मा तिरोभावगतिं व्रजेत्।
तिरोभावश्च कथितो ऽनुग्रहश्च निबोध मे॥ 1:86॥

श्रद्दधानो धर्म्मवतः शुभकर्म्मसु चेष्टते।
विद्यान्वेषी स्वर्ग्गगतिः स्वर्ग्गलोके तु क्रीडते॥ 1:87॥

तत्रैव तु परिभ्रष्टो जायते चोत्तमे कुले।
शिवशक्तिनिपातेन दीक्षा ⌊⟨ज्ञा⟩⌋नम्प्रयच्छति॥ 1:88॥

सो ऽनुग्रहः स्मृतो ⌊(ह्येवं [3] दा)⌋ता चैव सदाशिवः।
ईश्वरस्सृष्टिपाशेन योजयेत्सर्वजन्तवान्॥ 1:89॥

प्रेरकः पुण्यपापाभ्यां सर्वस्य हृदि संस्थितः।
व्रतम्पाशुपतम्प्रोक्तमनुग्रहनिमित्तये॥ 1:90॥

ददाति च परान्निष्ठाञ्ज्ञानमोक्षाम्प्रयच्छति।
अक्षयं हि गणत्वञ्च भूर्ल्लोके लिङ्गरूपिणः॥ 1:91॥

संस्थित ईश्वरो भूत्वा ददाति च हरेति च।
शास्त्रार्थमन्यथा ⌊(सत्य)म⌋न्यथा यः प्रभाषते॥ 1:92॥

śambhu ad *Kiraṇa* 1.13 (IFP T. 1102, p.13). A nearly identical line (with *dharmau* in place of *pāśau*) is quoted in the *Śataratnollekhinī* on p. 7.

1:84 बहुम्] NW; बहु K **1:85** अयुक्तकारी पुरुषो नरकेषु प्रपच्यते] *conj.*; अयुक्तका --- षु प्र(?) पच्यते N; अयुक्त(कारी पुरुषो नरकेषु प्रपच्यते K; अयुक्तकारि ⁻वि ⊔ ग्रपच्यते W **1:85** तिर्यग्योनिमनुप्राप्तः] ति --- N; ⊔ K; तिर्यग्यो ⊔ W **1:85** पशुयोनिषु] K; --- ⏓निषु N; ⊔ यानिषु W **1:86** जन्मे जन्मे] NW; जन्म जन्म K **1:87** °लोके तु] NW; °लोकेषु K **1:89** °नुग्रहः] K; °नुग्रह NW **1:89** ह्येवं दाता] *conj.*; (ह्येव दा)ता K; ---ता N; ⊔ ता W **1:90** °पापाभ्यां] N; °पापानां K; °पापा ⏓ W **1:91** °ज्ञानमोक्षाम्] NW; ज्ञानं मोक्षां K **1:92** हरेति] NW; हरति K (unmetrical) **1:92** सत्यमन्यथा] K; ⏓ --- [4] ⏓न्यथा N; सन्तमन्यथा W

अन्यार्थभाषणे विद्या बन्धते तर्क्कवादिनां।
मातापितृसुतान्दारां गृहवाहन यद्वसु (?) ॥ 1:93॥

अतिस्नेहसमापन्नो मायापाशस्तद्दुच्छिदः।
नास्ति धर्म्मो न च स्वर्ग्ग अधर्म्मनिरयौ न च॥ 1:94॥

दुःखिताश्च मृयन्त्येते ज्ञानमोक्षन्न विद्यते।
मायापाशस्समाख्यातं कालपाशञ्च मे शृणु॥ 1:95॥

कालो गणन संख्याया आयुश्चैव प्रकुर्वते।
नियतिश्च ददात्यायुः कौमारं यौवनं जरा॥ 1:96॥

व्याधिमृत्युञ्च कालेन स वै संहरते प्रजां।
शुभं वाप्यशुभं यच्च अन्यजन्मार्जितम्भवेत्॥ 1:97॥

तस्य भोगप्रदा ह्येषा नियतिर्योजयेद्बलात्।
पुरुषस्त्रिगुणैर्बद्धो बुद्ध्या वैकारिकेण च॥ 1:98॥

तन्मात्रेन्द्रियबन्धेन दृढं भूतैस्तु वेष्टितः॥ 1:99॥

[6][दे]हपाशाः स्मृता ह्येते गणपाशानि मे शृणु।
लब्धानुज्ञो ⌊⟨न⟩⌋ सङ्ग्रामे विद्येशस्तेन बध्यते॥ 1:100॥

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98 Cf. *Svacchanda* 11:103: बुद्धिस्त्रिगुणबन्धेन बुद्ध्या वैकारिकेण तु। तन्मात्रेन्द्रियवन्धेन दृढं भूतैश्च वेष्टितः।

1:93 अन्यार्थभाषणे विद्या बन्धते] *conj.*; अन्यार् ⏑भाषणे विद्या वदन्ते N; अन्यथाभाषणे विद्या वदन्ते K; अन्य ⊔ षणे विद्या वदन्ते W **1:93** तर्क्कवादिनां] NW; तर्कवादिनः K **1:93** गृहवाहन यद्वसु] N; गृहवाहन ⊔ K; गृहवाहनय ⊔ W **1:94** °निरयौ] K; निरयो NW **1:95** दुःखिताश्च] NW; दुःखिताञ्च K **1:95** °ख्यातं] NW; °ख्यातः K **1:96** कालो गणन संख्याया] K; काल --- [5] संख्याया N; काला ‑णनसं ⏑या W **1:96** आयुश्चैव] NW; आयुंश्चैव K **1:96** नियतिश्च ददात्यायुः] *conj.*; नियत्यश्च ददत्यायुः N; नियतं च ददत्याशुः K; नियत्यं न्च ददन्त्यायुः W **1:97** व्याधिमृत्युञ्च] N; व्याधिर्मृत्युश्च? K; व्याधिमभ्युं च W **1:97** संहरते प्रजां] NW; संहते प्रजा K **1:98** भोगप्रदा] NW; ⏑गप्रदा W **1:98** त्रिगुणैर्बद्धो] K; तृगुणैर्द्वद्धो N; तृगुणैर्द्वद्धौ W **1:98** वैकारिकेण] K; वैकारिकेन NW **1:99** °बन्धेन] NW; बद्धेन K **1:99** दृढं भूतैस्तु वेष्टितः] *em.* (cf. Svacchanda 11:103d); दृढ --- N; दृढभूस्तैस्तु वेष्टि ⊔ K; दृढभूतैस्तु वेष्टिं W

मूल्यङ्कृत्वा वदेज्ज्ञानं षण्मुखस्तेन बध्यते।
अलब्धानुज्ञो ⌊व⌋दे ज्ञानं ददाति च अदीक्षिते॥ 1:101॥

सिद्धिं गणपतिर्हन्याच्छिद्रन्दृष्ट्वा तु साधके।
परिवर्त्तयति यस्तन्त्रं पशुज्ञानेन मोहितः॥ 1:102॥

नन्दिर्बध्नाति वै शीघ्रं ⌊⟨चण्डीशः स⟩⌋[f. 32^r]मयाष्टसु।
यो निन्दति शिवम्देवन्तद्भक्तन्देशिकन्तथा॥ 1:103॥

निर्⌊⟨मा⟩⌋ल्यभक्षणे वापि बलिदाने पशोरपि।
आदत्ते चार्तविस्पृष्टं शास्त्रनिन्दां करोति च॥ 1:104॥

लिङ्गच्छायाविलङ्घी च चण्डीशो बन्धते भृशम्।
प्रतिज्ञाव्रतमारूढो पुनस्त्यक्त्वा शिवं व्रतम्॥ 1:105॥

अन्यत्तन्त्रव्रतङ्गृह्लेद्देवी तेन निबन्धति।
शिवतन्त्रमधीत्वा तु शिव⌊यज्ञं (प्रकु)⌋[2]र्व्वते॥ 1:106॥

यजते वैदिकैर्यज्ञैः शिवभक्तांश्च निन्दते।
विप्रांश्चैवान्यलिङ्गस्थां पूजयेत्स्तुनतेति च॥ 1:107॥

हाठकुष्माण्डरुद्रस्तु तं वै बध्नाति दुर्म्मतिम्।
गणपाशानि बध्नन्ति दीक्षितन्तु तथा दृढम्॥ 1:108॥

कामक्रोधश्च लोभश्च जन्ममृत्युस्तथैव च।
जरा व्याधिश्च शोकश्च क्षुत्तृष्णा च मदस्तथा॥ 1:109॥

विषादश्च भयञ्चैव महामोहश्च दारुणं।

1:101 वदेज्ज्ञानं] NW; वदे ऽज्ञानं K 1:103 शीघ्रं चण्डीशः स°] *em.*; — N; शीघ्रं चण्डीसस्स° KW 1:104 बलिदाने] *conj.*; बलिदान° NKW 1:104 आदत्ते] *conj.*; अदत्ते NKW 1:105 चण्डीशो] NW; चण्डीशै K 1:105 °मारूढो] NW; °मारूढः K 1:105 शिवं] NW; शिव° K 1:106 गृह्लेद्देवी तेन निबन्धति] NW; गृह्लन्देवि तेन निबध्यति K 1:106 शिवयज्ञं प्रकु°] K; शि ⏓ — N; शिवयज्ञाअ ¯ W 1:107 °तुनतेति] NW; °तुवतेति K 1:108 तं वै बध्नाति दुर्म्मतिम्] *conj.*; त वै बध्नाति दुर्म्मतिम् N; तवैव प्रातिद्दुर्मतिः K; तवैव प्रातिद्दुर्म्मतिं W 1:108 दीक्षितन्तु] NW; दीक्षितस्तु K 1:108 दृढम्] NW; दृढः K 1:109 कामक्रोध°] NW; कामः क्रोध° K 1:109 क्षुत्तृष्णा] NW; क्षुट्तृष्णा K 1:110 भयञ्चैव] NW; भयश्चैव K 1:110 महामोहश्च दारुणं] *em.*; म — [3] णं N; महामोहश्च (दारु)णः K; महामोहसु ⊔ णं W

दम्भो रागश्च मोहश्च ⌊मद⌋मात्सर्यमेव च॥ 1:110॥

उन्मादश्चैव शोषश्च पैशुन्यं क्रुद्धता ⌊⟨त⟩था⌋।
धर्म्माधर्म्मश्च हिन्सा च अस्वतन्त्रा सदा तनुः॥ 1:111॥

एभिः पाशैस्सुबद्धाश्च न मुच्यन्ते ऽन्यशासनात्।
पशुतन्त्रप्रणेतारैर्न्न दृष्टम्पशुबन्धनम्।
तस्मात्ते तु न मुच्यन्ते पशुज्ञानरता नराः॥ 1:112॥

॥ ⊗॥ इति निश्वासतत्त्वसं⟨हितायां⟩ {नय}[4]सूत्रे

पाशप्रकरणं प्रथमः पटलः श्लो अल ॥ ⊗॥

देव्युवाच।
नामन्तत्वी च योगञ्च लक्षा प्रोक्ता महेश्वर।
क्रमोत्पत्तिश्च तत्त्वानां रूपकञ्चैव मे वद॥ 2:1॥

ईश्वर उ।
सूक्ष्मं सर्वगतन्देवं कारणं जगतः पतिम्।
अनिर्देश्यमनौपम्यमक्षरं परमेश्वरम्॥ 2:2॥

निष्प्रपञ्चनिरालम्बं वाग्विशुद्धमनक्षरम्।
व्योम{व्यापि} [5] निराभासम्प्रपञ्चातीतगोचरम्॥ 2:3॥

शक्तिमूर्ध्नि स्थितं शान्तं योगगम्यं सनातनम्।
सर्वज्ञं सर्वकर्त्तारं सर्वतोक्षिशिरोमुखम्॥ 2:4॥

अनामा नामकोटीभिस्स शिवः परिगीयते।

1:111 धर्म्माधर्म्मश्च] NW; धर्माधर्मस्व K 1:111 अस्वतन्त्रा सदा तनुः] *conj.*; अस्वतन्त्रसदातनुः NW; अस्वतंत्र सदाश्च वै K 1:112 निश्वासतत्त्वसं॰] NW; निश्वासमुखतत्वसं॰ K 1:112 श्लो अल] NW; श्लो ⊔ K 2:1 नामन्तत्वी] NWT; नाम तत्त्वाश्च K 2:3 निष्प्रपञ्चनिरालम्बं] NWT; निष्प्रपञ्चं निरालम्बं K 2:3 निरा॰] T; — N; मिता॰ K; नि - W 2:4 शक्तिमूर्ध्नि] K; शक्तिमूध्नि N; शक्तिमूर्ब्नि W; शक्तिमूर्ति T 2:4 सर्वकर्तारं] KT; सर्वकार्त्तारं NW 2:5 अनामा] NW; अनाम K

तेन सर्वमिदं विश्वं कारितन्न च कामतः॥ 2:5॥

देव्युवाच।
अकामस्य क्रिया नास्ति निष्कामः सृजते कथम्।
एतत्प्रश्नवरं गु⌊ह्यं कथयस्व⌋ [6] प्रसादतः॥ 2:6॥

ईश्वर उवाच।
आदित्यस्य मणिर्यद्वत्तापितो रविरश्मिभिः।
वह्निस्सञ्जायते तत्र न रवे तत्र कामता॥ 2:7॥

मणेरपि न कामित्वन्तद्वद्देवस्य चेष्टितम्।
आदित्यवच्छिवो ज्ञेयः शक्तिर्म्मणिरिव स्थिता॥ 2:8॥

रितुकालमनुप्राप्य कालस्तत्र नियोज⌊येत्⌋।
शिवतेजेन संयुक्ता ⌊श⌋{क्तेर्जायति बिन्दुकः}॥ 2:9॥

[f. 32^{v}] {बि}(न्दो)श्चेश्वर विद्या च माया कालस्तथैव च।
नियतिः पुरुषश्चैव प्रकृतिश्च समासतः॥ 2:10॥

प्रकृतेर्द्धिषणा जाता भूतादिर्धिषणादपि।
भूतादेश्शब्दतन्मात्रं स्पर्शतन्मात्रसंयुतम्॥ 2:11॥

रूपतन्मात्रमेवाहु रसतन्मात्रकन्ततः।
गन्धतन्मात्रसंयुक्तं जायते चेन्द्रियेण च।

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[6] This passage, from 2:6–9, has been adapted to create *Svacchandatantra* 11:316–19, for which see Appendix II.

2:5 कारितन्न च] NW; कारितं सर्व॰ K **2:6** गुह्यं कथयस्व] K; गु? --- ⏓ N; गुह्यं ⊔ यश्च W; ⊔ T **2:7** उवाच] K; उ NW **2:9** रितुकालमनु॰] NW; ऋतुकालमनु॰ K; ऋतुकालमतु॰ T **2:9** शिवतेजेन] N; शिवस्तेजेन W; शिवविज्ञ॰ K; शिव ⊔ T **2:9** शक्तेर्जायति बिन्दुकः] *conj. Kafle* (cf. *Uttara-Sū* 1:6ab); --- NW; श ⊔ K; संक्षे ⊔ T **2:10** बिन्दोश्चेश्वर विद्या] *conj.*; --- ⏓ श्चश्वरविद्या NT; दाश्च स्वरविद्या च K; न्दोश्च श्वरविद्या W **2:10** समासतः] KW; समा(?)सभः N; ⁻⁻समः T **2:11** ॰र्द्धिषणा] NWT; ॰र्द्वि(द्वे)षणा K **2:11** भूतादिर्धि॰] *conj.*; भूतादिद्धि॰ N; भूतादिद्वि(द्वे) K; भूतादिद्वि॰ WT **2:12** संयुक्तं] K; संयुक्त NWT **2:12** जायते चेन्द्रियेण च] *conj.*; ⏓ यते चे(?)न्द्रिये(?)ण च(?) N; यते च K; ⊔ यते W; ⊔ T

{श्रोत्रं त्वक्चक्षुषी जिह्वा नासिका च यथाक्रमम्}॥ 2:12॥

[2][⟨बु⟩]द्धीन्द्रियाणि पञ्चैव विद्धि कर्म्मेन्द्रियाणि च।
वाक्पाणिपादपायुश्च उपस्थेति च पञ्चमम्॥ 2:13॥

मनश्चैकादशो ज्ञेयमुभयोरपि धावति।
अहंकारोद्भवा ह्येते षोडशैते प्रकीर्त्तिताः॥ 2:14॥

शब्दतन्मात्रसम्भूतमाकाशं शब्दलक्षणम्।
स्पर्शतन्मात्रसम्भूतं वायुर्द्विगुणलक्षणम्॥ 2:15॥

रूपतन्मात्रतो ज्ञेयन्तेज[स्]त्रिगुणलक्ष[3]णम्।
रसतन्मात्रसम्भूता आपश्चैव चतुर्गुणाः॥ 2:16॥

गन्धतन्मात्रसम्भूता पृथ्वी पञ्च[⟨गु⟩]णान्विता।
तत्त्वैरेतैर्जगत्सर्वञ्ज्ञातं स्थावरजङ्गमम्॥ 2:17॥

भुवनानि विचित्राणि शतशो ऽथ सहस्रशः।
तत्त्वाभ्यन्तरसंस्थानि शास्त्राणि विविधानि च॥ 2:18॥

विज्ञानं कुहकं शिल्पं सिद्धिसन्दोहलक्षणम्।
प्रक्रिया शिवदीक्षा च तत्त्वैरे[⟨तैस्⟩तु] [4] लभ्यते॥ 2:19॥

सर्वं तत्त्वेषु बोद्धव्यं सर्वं तत्त्वेषु दृश्यते।
न च वस्त्वन्तरङ्किंचिद्यत्तत्त्वाद्व्यतिरिच्यते॥ 2:20॥

देव्युवाच।

2:12 श्रोत्रं त्वक्चक्षुषी जिह्वा नासिका च यथाक्रमम्] *conj.* cf. (*Svacchandatantra* 10:924cd); श्र ⏑ ⏑ ⏑क्षु (?) ष (?) --- N; ⊔ KWT **2:14** °श्चैकादशो ज्ञेयमु°] *em.*; °श्चैकांदशो ज्ञेयमु° NW; °चैकादश ज्ञेयमु° K; °श्चैकादशो ज्ञेयशु° T **2:16** त्रिगुणलक्षणम्] *conj.*; तृ --- णम् N; तृ ⊔ K; तृगुण ⊔ णम् W; तु ⊔ णं T **2:19** °सन्दोह°] *conj.*; °सम्वोध° NKW; °संचोप° T **2:20** सर्वं तत्त्वेषु बोद्धव्यं] N; सर्व्वंतत्त्वे प्रवोद्धव्यं K; सर्वतत्त्वेषु वोद्धव्यं WT **2:20** किंचिद्यत्तत्त्वाद्व्यतिरिच्यते] *em.*; किंचिद्यस्त्वत्वाद्व्यतिरिच्यते N; किंचिद्यस्तत्वाद्व्यतिरिच्यते K; किचियस्त्वत्वोद्व्यतिष्यते W; किंचिद्यस्तत्वाद्व्यतिरिष्यते T

तत्त्वसृष्टिस्त्वया प्रोक्ता जगत्सम्भवकारिणी।
तत्त्वविज्ञानमाख्याहि सिद्धिश्चैव कथम्भवेत्॥ 2:21॥

प्रक्रिया च कथन्तेषु दीक्षा निर्वाणगामिनी।
पुनर्विस्तरशो ब्रूहि प्रश्नं गुह्यतरं विभो॥ 2:22॥

ईश्वर उवाच।
पृथिव्या[⟨दि⟩] {शि}[5]वान्तञ्च प्रवक्ष्यामि निबोधतः।
पृथ्वी कठिनरूपेण शृणु देहे यथा स्थिता॥ 2:23॥

मांसे चैव तथास्थिभ्यो स्नायुलोमनखेषु च।
अन्त्रे मज्जे च विज्ञेया पृथ्वी पञ्चगुणोत्कटा॥ 2:24॥

कफासृक्मूत्रमेदेषु रसस्वेदवसेषु च।
शुक्रे च सङ्गृहे चैव स्थिता ह्यापश्चतुर्गुणाः॥ 2:25॥

पचने दर्शने चैव पित्तोष्मे तेज संस्थितम्।
⟨तेज⟩{स्तथा}[6] समाख्यातो स च ज्ञेयस्त्रिलक्षणः॥ 2:26॥

वायूच्छ्वासे निरुच्छ्वासे चेष्टने स्पर्शनेति च।
मूत्रोच्चारविसर्गे च अन्नपानप्रवेशने॥ 2:27॥

वायुरेभिः स्थितो देहे विज्ञेयस्तु द्विलक्षणः।
एकलक्षणमाकाशन्तद्धि वक्ष्यामि तत्त्वतः॥ 2:28॥

सुशिरात्मकन्तु विज्ञेयन्नवधा च्छिद्रलक्षणम्।

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[21] This passage, from 2:21–102, has been adapted to create *Svacchandatantra* 12:1c–82, for which see Appendix II.

2:21 °सृष्टिस्त्वया] K; °सृष्टि त्वया NT; °शृष्टि त्वया W **2:21** °संभवकारिणी] K; °सम्भवकारिणि NW; °सर्वभवकारिणी T **2:21** °श्चैव] KT; ह्नैव NW **2:23** उवाच] K; उ NWT **2:24** मांसे] K; मान्से NW; मान्सै T **2:25** °सृक्मूत्रमेदेषु रसास्वादिवसेषु च] NK; °शृक्मूत्रमेदेषु रसास्वादिवसेषु च W; °सृ (?) क्मूत्रमेदेषु रसास्वादिवशेषु T **2:25** ह्याप°] NWT; आप° K **2:26** पित्तोष्मे तेज संस्थितम्] *conj.*; पीतोष्मे तेजस्संस्थि⏓ N (unmetrical); पीतोष्मे तेज संस्थितः K; पीतोष्मे तेज सांस्थितम् W; पीतोष्मे तेजसांस्वि -- T **2:26** तेजस्तथा] *conj.*; -- N; तेजी (शश्च) K; तेज ⊔ W; ⊔ T **2:28** द्विलक्षणः] NW; विलक्षणः K **2:28** तद्धि] N; तद्दि KWT

शब्दात्मकगुणो ह्येष तेनासौ ह्येकलक्षणः॥ 2:29॥

[f. 33^r] वागेन्द्रियं वदेद्वाणीं सा च वाणी चतुर्विधा।
संस्कृता प्राकृता चैव अपभ्रंशानुनासिका॥ 2:30॥

उक्ता वागेन्द्रिये धर्म्मा हस्तेन्द्रियमतः शृणु।
छेदनं भेदनं दानं वेधनं शिल्पकारितम्॥ 2:31॥

ग्रहणं विजयञ्चैव सर्वं हस्तेन्द्रिये स्थितम्।
समनिम्नोन्नतानीह कण्टलोष्टुकवालुका॥ 2:32॥

कर्द्दमञ्जलदुर्ग्गाणि ⌊पर्वता⌋ट्टालर{थ्यकाः}।
{पादे}[2] न्द्रिये गुणाः प्रोक्ता देशान्तरगमागमे॥ 2:33॥

उत्सर्ग्गे छर्दिते चैव पायुश्चेष्टति सर्वतः।
गम्यागम्ये प्रवर्त्तेत उपस्थो नन्दकारकः॥ 2:34॥

एते कर्म्माः प्रवर्तन्ते तेन कर्म्मेन्द्रियाः स्मृताः।
बुद्धीन्द्रियास्तथा पञ्च वर्त्तन्ते बुद्धियोगतः॥ 2:35॥

श्रोत्रे श्रवणधर्म्मित्वं यानि शब्दानि गृह्णते।
तानि वक्ष्यामि तत्त्वेन यथावदनु⌊पू(र्वशः)⌋॥ 2:36॥

[3] षड्जं च ऋषभञ्चैव गान्धारम्मध्यमन्तथा।

2:29 ह्येकलक्षणः] K; ह्येकल --- N; ह्यकलक्षणः W; ह्ये ⊔ T **2:30** वागेन्द्रियं] W; ---गेन्द्रियं N; वागीन्द्रियं K; ⁻गेन्द्रियं T **2:31** उक्ता वागेन्द्रिये धर्म्मा] NW; उक्तो वागीन्द्रिये धर्मो K; उक्ता वातेन्द्रिये धर्म्मा T **2:31** दानं वेधनं शिल्प°] *conj.*; दानं ⏑̱ धनं शिल्प° N; दानं ⊔ धनं शिल्प° K; दा ⁻̇ ⁻ो ध ⁻̇ शिल्प° W; ⊔ राप° T **2:32** हस्तेन्द्रिये] NW; हस्तेन्द्रिय° KT **2:32** कण्टलोष्टुक°] *conj.*; कण्टलोष्टुक° N; कणलोष्टक° K; कण्ठलोष्टक° W; कण्ठलोष्टुक° T **2:33** पर्वताट्टालरथ्यकाः] *conj.* (cf. *Svacchandatantra* 12:12b); --- ट्टा (?) लर --- N; पर्वता ⊔ ल ⊔ रिष्यते K; पवता ⁻लरण्यम W; ⊔ T **2:33** न्द्रिये] NW; न्द्रिय° KT **2:33** देशान्तरगमागमे] WT; देंशान्तरगमागमे N; देशान्तरसमागमे K **2:34** उत्सर्ग्गे छर्दिते] *conj.*; उत्सर्ग्गे स्पर्द्धिते NK; उत्सर्ग्गे स्पद्धिते W; उत्सर्ग्गस्पद्धितेश् T **2:34** गम्यागम्ये] *conj.*; गम्यागम्य NWT; गम्यागम्यं K **2:34** उपस्थो नन्दकारकः] NW; उपस्थानन्दकारकः KT **2:36** यानि] *conj.*; याति NKT; यांति W **2:36** °नुपूर्वशः] K; °नु --- N; °नुपूर्व ⁻ W; °न⏑̱ ⊔ T

पञ्चमन्धैवतं षष्ठन्निषादश्चैव सप्तमः॥ 2:37॥

सप्त स्वरास्त्रयो ग्रामा एकविंशति मूर्च्छनाः।
तानान्येकूनपञ्चाश इत्येतत्स्वरलक्षणम्॥ 2:38॥

सूक्ष्माश्शब्दाः स्मृता ह्येते सर्वजन्तुष्ववस्थिताः।
स्थूलान्यपि प्रवक्ष्यामि यथावत्तन्निबोधतः॥ 2:39॥

भेरीशंखमृदङ्[⟨गं च⟩] {पटहं}[4] [प]णवन्तथा।
मर्द्दलन्दर्द्दुरं वेणुं गोमुखतालमेव च॥ 2:40॥

तन्त्रीवाद्यविचित्राणि करवाद्यानि यानि च।
मुखवाद्यानि रम्याणि काष्ठायुक्तानि चैव हि॥ 2:41॥

संस्कृतं प्राकृतं चैव अपभ्रंशानुनासिकम्।
सप्तस्वरप्रतिष्ठानि व्यक्ताव्यक्तानि यानि च॥ 2:42॥

उक्तादनुक्तशब्दानि गृह्णाति श्रवणेन्द्रिय[⟨ः⟩]।
शब्दस्य विषयो ह्येष पुरुषो येन बध्यते॥ 2:43॥

मृदुञ्च कठिनश्चैव कर्क्कशं शीतलन्तथा।
उष्णञ्च पिच्छिलं लोष्टु कण्टकं वालुकर्द्दमम्॥ 2:44॥

शरकुन्तासिघातानि ताडनञ्छेदनञ्च यत्।
एतान्यन्यानि जानाति स्पर्शेन तु त्वगिन्द्रियः॥ 2:45॥

स्पर्शस्य विषयो ह्येष येनात्मा तु निबध्यते।
चक्षुषश्चैव कर्मा⟨णि कथ्य{माना}नि⟩ मे शृणु॥ 2:46॥

2:37 °धैवतं] N; चैव तं KWT **2:37** निषादश्चैव सप्तमः] N^{pc}T; निषादश्चैव सप्तम⏑̶ N^{ac}W; निषादं चैव सप्तमम् K **2:38** मूर्च्छनाः] *conj.*; मूर्च्छना NKWT **2:38** तानान्येकूनपञ्चाश] N; तानान्येक्तुनपञ्चाश W; तानाभ्यक्तेनपञ्चाश K; तानान्ये ⁻न पञ्चाश T **2:40** पटहं] *conj. Kafle*; --- NKW **2:40** पणवन्तथा] W; ⏑̶णवन्तथा NT; पणवस्तथा K **2:40** वेणुं] NW; वेणं K; वेणु T **2:41** काष्ठा°] NWT; काष्ठ° K **2:42** प्राकृतं चैव] N^{pc}KW; प्राकृञ्चश्चैव N^{ac}; प्राकृतंश्चैव T **2:43** शब्दस्य विषयो ह्येष] *conj.*; शब्द ⊔ विषयो ह्येष W; --- ⏑̶ [5] षयो ह्येष NT; ⊔ विषयो ह्येषः K **2:44** लोष्टु कण्टकं] N; लोष्टुं कण्टकं KT; लोष्टकण्टकं W **2:45** जानाति] *conj.*; जातानि NKW; ज्ञातानि T **2:46** कर्माणि कथ्यमानानि मे] *conj.*; ि --- [6] मे N; कर्माणि क ⊔ मे K; कर्माणि कथ्य ⊔ नि मे W; कर्म्माणि ⊔ मे T

सितं रक्तञ्च पीतञ्च कृष्णं हरितपाण्डुरम्।
कपिलं पिङ्गलं बभ्रुरन्यान्यपि विशेषतः॥ 2:47॥

नरनारीपशुमृगं ज्योति स्थावरजङ्गमम्।
रूपाकृतिविभक्तानि चक्षुः पश्यति सर्वतः॥ 2:48॥

रूपस्य विषयो ह्येष येन बध्यति पुद्गलः।
मधु{राम्लरसं चैव लवणं कटु तिक्तकम्}॥ 2:49॥ [f. 33^{v}]

{कषाय}[⟨मि⟩]श्रं स्वादुञ्च जिह्वा वेदयते रसम्।
रसस्य विषयो ह्येष येन बध्यति स पुमान्॥ 2:50॥

सुरभीणि सुगन्धानि दुर्ग्गन्धाश्च-म्-अशोभनाः।
उभाभ्यां जिघ्रते नासा विषयो गन्धलक्षणः॥ 2:51॥

येनासौ बध्यते क्षेत्री अहङ्कारेण मोहितः।
संकल्पाश्च विकल्पाश्च {दशधाक्षे}षु धावति॥ 2:52॥

अनि{वारितसम्मोही अजय्यः} ⟨सर्वजन्तुषु⟩।
{मन}[2]स्तु कथितं ह्येतद्धर्म्माधर्म्मनिबन्धकं।
स्वरूपधर्मम्वक्ष्यामि तन्मात्राणां यथार्थतः॥ 2:53॥

गन्धतन्मात्र गन्धन्तु नासिकाग्रेण गृह्णते।
रसतन्मात्र जिह्वायां रसं गृह्णाति संस्थितः॥ 2:54॥

रूपतन्मात्र चक्षुभ्यां रूपं गृह्णात्युपागतम्।

2:47 कपिलं] KWT; कपिंलं N **2:48** ज्योति] NWT; ज्योतिः K **2:49** बध्यति पुद्गलः] *conj.*; बध्यति ⌣द्गलं N; बध्यति पुंगलः K; बध्यति पुंगलं W; वर्ण्णा ⊔ लं T **2:49** मधुराम्लरसं चैव लवणं कटु तिक्तकम्] *conj.*; मध --- N; ⊔ KWT **2:50** स्वादुञ्च] *em.*; स्वादुश्च NKWT **2:51** सुगन्धानि] NW; च गन्धानि K; गन्धानि T (unmetrical) **2:51** म्-अशोभनाः] *conj.*; मशोभना NW; अशोभना K; सशोभना T **2:52** दशधाक्षेषु] *conj.*; ---षु N; ⊔ प्र॰ K; ⊔ WT **2:53** अनिवारितसम्मोही अजय्यः सर्वजन्तुषु] *conj.*; अनि --- N; ⊔ KT; अनिर्वाण ⊔ अजयं सर्वजन्तुषु W **2:53** मनस्तु] *conj.*; --- तु NW; ⊔ षु K; ⊔डु T **2:53** ह्येतद्] K; ह्येत NWT **2:54** गृह्णते] N; गृह्यते KT; गृह्नते W **2:55** गृह्णात्युपागतम्] N; गृह्णात्युपागतः KT; गृह्णात्युपोगतः W

स्पर्शतन्मात्र स्पर्शन्तु गृह्णते त्वचमाशृतः॥ 2:55॥

ग्राहकं शब्दतन्मात्रं श्रोत्रशब्दत्वमागतः।
{सूक्ष्मस्त}[3]न्मात्रधर्म्मौ हि भूतानाम्प्रभृतिक्रमात्॥ 2:56॥

वैकारिकस्तद्रूर्द्धन्तु येन बध्यति पुद्गलः।
अहं विद्वानहं भोगी अहञ्ज्ञातो महत्कुले॥ 2:57॥

अहन्दाता च भोक्ता च रूपस्वी बाहुशालिनः।
मया जिताश्च सङ्ग्रामे शत्रुश्चैव पराजितः॥ 2:58॥

धर्म्मशीलश्च गुणवान्मम त्वभ्यधिको कुतः।
अहम्पापी दुराचारो मूर्खश्चाहन्निराकृति⌊⟨ः⟩⌋॥ 2:59॥

⟨न दत्तन्न⟩ [4] च मे भुक्तम्मत्समो नास्ति दुःखितः।
इत्यहंकारचित्तानां ममत्वमनुवर्त्तिनाम्॥ 2:60॥

संसारगृहबन्धेन अहङ्कारस्तु बन्धते।
उक्ताहङ्कारधर्म्मास्तु धीगुणांश्च निबोध मे॥ 2:61॥

धर्म्मं ज्ञानञ्च वैराग्यमैश्वर्यञ्च चतुर्त्थकम्।
अधर्म्मञ्च तथाज्ञानमवैराग्यमनैश्वरम्॥ 2:62॥

बन्धते सप्तधा सा तु ज्ञानभावेन मोक्षते।
बु⌊द्धि(र)⌋[5]ध्यवसायेन करोति विकरोति च॥ 2:63॥

2:55 गृह्णते त्वचमाशृतः] N; गृह्णते त्वचमाश्रितः K; गृह्णते ⊔ सृतः W; मूहूते ⊔ शृतः T **2:56** ग्राहकं शब्दतन्मात्रं] *conj.*; ग्राहंकः शब्दतन्मात्रं N; ग्राहकः शब्दतन्मात्र K; ग्राहकः शब्दत ⊔ W; ग्राहकः शब्दतन्मात्रं T **2:56** श्रोत्रशब्दत्वमागतः] K^{ac}; श्रोतशब्द --- N; श्रोत्रः शब्दत्वमागतः K^{pc}; श्रोतशुब्द ⁻मागतं W; शब्द ⁻मागतः T **2:56** °तन्मात्र°] *em.*; ---न्मात्र° N; ⊔ मात्र° K; ⊔ ⏓ W; ⊔ श्रोत° T **2:57** पुद्गलः] NT; पुंगलः KW **2:58** सङ्ग्रामे] NWT; मद्ग्रामे K **2:58** शत्रुश्चैव पराजितः] *conj.*; शत्रुश्चैव पराजिताः KT; शत्रु चैव पराजितां NW **2:59** त्वभ्यधिको कुतः] NW; त्वधिकः कुतः K; मम ⁻त्यधिको कुतः T **2:60** न दत्तन्न] W; — N; न दत्त ⊔ K; न द ⁻ T **2:61** बन्धते] NWT; बद्धते K **2:61** उक्ताहङ्कारधर्म्मास्तु] NWT; उक्तोहंकारधर्मस्तु K **2:61** धीगुणांश्च] K; धीगुणाश्च NWT **2:63** वन्धते] NWT; बध्यते K **2:63** मोक्षते] NWT; मोक्षति K **2:63** बुद्धिरध्यवसा°] K; बु ---ध्यवसा° N; बुद्धिश्चो ⁻यवसा° W; बुद्धि ⊔ यैंवमा° T

धर्म्मादीनान्तथाष्टानां लक्षणानि निबोध मे।
उप[(वासं)] जपम्मौनमक्रोधमस्तेयवर्जितम्॥ 2:64॥

सत्यं शौचञ्च दानञ्च दया क्षान्तिश्च सर्वदा।
विद्याभ्यासश्च लज्जा च इन्द्रियाणाञ्च निग्रहः॥ 2:65॥

इष्टापूर्त्तञ्च तीर्थञ्च पितॄणाञ्चैव तर्प्पणम्।
अभयं सर्वभूतानां जीवितस्य ⟨तु⟩ रक्ष[6]णं॥ 2:66॥

धीगुणः प्रथमो ह्येष धर्म्म इत्यभिशब्दितः।
धर्म्मकर्म्मनिबद्धानां संसारमनुवर्त्तिनाम्॥ 2:67॥

पुनस्स्वर्ग्गः पुनर्म्मर्त्त्यस्तिर्यत्वं च पुनः पुनः।
धर्म्मस्य भावमाख्यातं ज्ञानभावन्निबोध मे॥ 2:68॥

पिण्ड एष चतुर्विंशत् करणेन्द्रियसंयुतः।
प्राकृतस्स तु विज्ञेयो धर्म्माधर्म्मप्रवर्तकः॥ 2:69॥

अकर्त्ता {निर्गुणश्चाहं न} [f. 34ʳ] मे बन्धो ऽस्ति प्राकृतः।
साङ्ख्यज्ञानम्मया प्रोक्तम्प्रकृत्या येन मुच्यते॥ 2:70॥

मुक्तः प्रकृतिसृष्ध्या तु पुनर्बध्नाति चेश्वरः।
पुनस्संसरते भूयो याव देवन्न विन्दति॥ 2:71॥

ईश्वरं सृष्टिकर्त्तारं सर्वजन्तुनिबन्धकम्।
वैराग्यात्त्यजते भोगान्दारांश्चाप्सरसोपमान्॥ 2:72॥

हस्त्यश्वरथयानानि सुहृन्मित्रधनानि च।

2:64 उपवासं जपं] K; उप ⏓सज्ञपम्° N; उप ⊔ज्ञप W; उप ‐‐ज्ञपं T **2:64** मौनमक्रोधम्] N; मौनंमक्रोधं K; मौनमक्रोध° WT **2:66** रक्षणम्] *conj.* (cf. *Svacchandatantra* 12:46b); --- णं NW; ⊔ णाः K; ⊔ T **2:68** तिर्यत्वं] NWT; तिर्यत्कञ्° K **2:69** प्रवर्तकः] K; प्र ---: N; ⏓र्वर्त ⏓ W; प्र ‐दी ‐त T **2:70** अकर्त्ता] KT; अकर्मा? f N; ⏓⏓⏓ W **2:70** निर्गुणश्चाहं न] *conj.*; ---ा N; ⊔ न K; ⊔ हन्न W; ⊔ T **2:71** °सृष्ध्या] NT; °सृष्टौ K; °शृष्ध्या W **2:71** याव देवन्न विन्दति] *conj.*; यावदेवन्न विंन्दति N; यावद्देवं न विन्दति K; यावरे ⊔ विंदति W; यावदेव न विन्दति T **2:73** (सुहृन्मित्र)धनानि च] K; सु ---धनानि --- N; सु ‐न्मि ‐धनानि च W; सु ⊔ T

{उपवा}[2]सं जपन्तीर्थं पञ्चाग्नि जलशायिनम्॥ 2:73॥

तपां सेवन्ति घोराणि देहः सन्त्यज्यते क्षणात्।
गिरितोयविषाग्निभ्यो प्रहारोद्बन्धनाशकैः॥ 2:74॥

वैराग्यन्तु समाशृत्य कुरुते साहसान्यपि।
ऐश्वर्यभावमापन्नो द्रव्ये तृप्तिं न गच्छते॥ 2:75॥

न राज्येन च भोगैश्च परिवारायुधवाहनैः।
तपं व्रतञ्च मन्त्रांश्च ऐश्वर्यार्थी तु साध[3]येत्॥ 2:76॥

युद्धं द्यूतञ्च माया च चौरिकानृतहिन्सनम्।
अन्यान्यपि अयुक्तानि विस्रम्भच्छलघातनम्॥ 2:77॥

†ऐश्वर्यभावमापन्नो† करोति च विहन्यते।
प्राणिहिन्सारतो नित्यं चौरिकानृतडम्भनम्॥ 2:78॥

वञ्चको दुःखदाता च भवेच्चाधर्म्मचेष्टितम्।
नास्ति धर्म्मो न चाधर्म्मो स्वर्गमोक्षञ्च को गतः॥ 2:79॥

अज्ञानभावमापन्नो ⟨सर्वं मिथ्ये⟩ति वक्ष्यते।
नित्यदुःखी परप्रेष्यो भारयानं वहत्यपि॥ 2:80॥

कृच्छ्रजीवी च सततमवैराग्यान्न खिद्यते।

2:73 उपवासं] *conj.*; --- ⏓ ञ्ज् NT; ⊔ सं KW **2:73** जपन्तीर्थं] N; जपेत्तीर्थे K; जपन्तीर्थ WT **2:73** °शायिनं] NT; शायिनः K; सायिनं W **2:74** तपां] NWT; तपः K **2:74** सन्त्यज्यते] NK^{ac}WT; संत्यजते K^{pc} **2:74** °भ्यो प्रहारोद्बन्धनाशकैः] *conj.*; °भ्यो प्रहारो बन्धनाशकैः NW; °भ्यः प्रहारैर्बन्धनाशकैः K; °भ्यो प्रहारो बन्धनांशकैः T **2:75** समाशृत्य] NW; समाश्रित्य K; समासृत्य T **2:75** द्रव्ये तृप्तिं] *conj.*; द्रव्ये तृप्तिर् NWT; द्रव्यतृप्तिर् K **2:76** राज्येन] NW; राज्यैर्न K; राज्यो न T **2:76** तपं व्रतं च] NW; तपो व्रतश्च K; ⊔ T **2:76** मन्त्रांश्च ऐश्वर्यार्थी तु साधयेत्] *conj.*; मन्त्राश्च ऐश्वर्या --- त् N; मन्त्राश्च ऐश्वर्य्या ⊔ येत् K; मन्त्राश्च ऐश्व ⏓ र्था तु ⊔ येत् W; ⊔ त् T **2:78** ऐश्वर्यभावमापन्नो] T; ऐश्व+र्यं+ भवमापन्नो N; ऐश्वर्यभावमापन्नः K; ऐश्वर्यं भावमापन्नो W **2:78** °डम्भनम्] NW; °भर्त्सनः K; °तन्मनं T **2:79** °चेष्टितम्] NWT; चेष्टितः K **2:79** धर्म्मो न चाधर्म्मो] NW; धर्मो न चाधर्मः K; धर्म्मा न चाधर्म्मा T **2:79** स्वर्ग°] NWT; स्वर्गं K **2:80** सर्वं मिथ्येति] *conj.*; सर्वमिथ्येति W; --- [4] ⏓ ति N; ष्यति K; ⊔ ति T **2:80** वक्ष्यते] NT; चक्षुते K; चस्यते W

राज्यङ्कृत्वा तु सामन्तम्सामन्ताद्ग्रामिको भवेत्॥ 2:81॥

ग्रामाद्भ्रष्टस्तु लब्धेन वर्त्तते स त्वनीश्वरः।
न शोचते न चोद्वेगः पूर्वराज्येव क्रीडते॥ 2:82॥

अनैश्वर्यस्य भावो ऽयमेष ते समुदाहृतः।
अव्यक्तन्तृगुणं ⟨वक्ष्ये⟩ [5] ⟨संऽसारस्य प्रवर्त्तकम्॥ 2:83॥

यतस्सर्वजगोत्पत्तिः प्रकृतिस्तेन सोच्यते।
तस्य धर्म्मान्प्रवक्ष्यामि सत्त्वरजस्तमोत्कटान्॥ 2:84॥

प्रकाशन्तु भवेत्सत्त्वं धर्म्मसत्यसमन्वितम्।
संविभागी च सततं अनृशंसत्वकारितम्॥ 2:85॥

क्षमादयासमायुक्तो ज्ञानविज्ञानपारगः।
प्रीतिर्दानन्धृतिर्मेधा तपः शौच दमस्तथा॥ 2:86॥

अदृष्टेषु समदृष्टिर्[6]⟨दि⟩व्यबुद्धिप्रबोधकः।
यस्मिन्नेतानि धर्म्माणि भवन्ति पुरुषोत्तमे॥ 2:87॥

स सात्त्विकस्तु विज्ञेयो रजोधर्मञ्च मे शृणु।
निस्त्रिंशश्चातिलोभी च विद्वेषी क्रोधनस्तथा॥ 2:88॥

कामी हर्षसमाविष्टो दुःखार्त्तो-म्-अटते सदा।
मानी दम्भसमायुक्तो ह्यहंकारे व्यवस्थितः॥ 2:89॥

2:82 स त्वनीश्वरः] NWT; सद्ध?नीश्वरः K **2:82** °राज्येव] NW; °राज्ये च K; राज्यो च T **2:83** अव्यक्तन्तृगुणं] WT; अव्यक्त --- N; अव्यक्तं त्रिगुणं K **2:83** वक्ष्ये] *conj.*; --- N; ⊔ KT; वक्ष्येत् W **2:83** संसारस्य प्रवर्त्तकम्] W; ---सारस्य प्रवर्त्तकं N; ⊔ सारस्य प्रवर्त्तकः K; ⊔ सारप्रवर्त्तकं T (unmetrical) **2:84** प्रकृतिस्तेन] K; प्रकृति तेन NWT **2:85** °समन्वितम्] NWT; समन्वितः K **2:85** अनृशं°] *conj.*; अदृशं° NWT; अदृसं° K **2:86** °पारगः] NWT; °पारग K **2:86** धृतिर्मेधा] K; धृतिमेधा NW; वृतिर्मेधा T **2:86** शौचदमस्तथा] NW; शौचं द ⏑स्तथा K; सौचदम तथा T (unmetrical) **2:87** समदृष्टिर्दिव्य°] *conj.*; --- स --- व्य° N; ⊔ त्य° N; ससमं ⊔ दिव्य° W; म च ⊔ T **2:88** निस्त्रिंशश्चातिलोभी च] N; निस्त्रिशश्चातिलोभी च K; निस्त्रिशश्चातिलोभी च W; निस्त्रीशम् वातितिलाभी च T (unmetrical) **2:89** दुःखार्त्तोमटते] NW; दुःखार्त्त अटते K

नित्यं युद्धरतः {शूरः} रा{जसं गुणलक्षणम्}।
⟨काम⟩{क्रोधा}[f. 34v]⌊⟨भि⟩⌋भूतश्च लोभेन च समन्वितः॥ 2:90॥

ईर्षालुश्च विषादी च मदमुन्मादचेष्टवान्।
निद्रालस्यमकर्म्मित्वन्दुर्मेधाज्ञानमेव च॥ 2:91॥

अधर्म्मताबुद्धिमतो नास्तिक्यञ्चलचित्तता।
तमस्येतानि चिह्नानि यस्मिन्दृश्यति जन्तवे॥ 2:92॥

तामसो हि स विज्ञेयो पुरुषः ⌊(क)⌋लुषात्मकः।
एतत्तृगुण{मव्यक्तं तृगुणं समुदा}हृतम्॥ 2:93॥

[2]विदित्वा प्राकृतैर्बन्धैर्मुच्यते न च मुच्यते।
गुणधर्म्मा न चाव्यक्तं धीहंकारगुणो न हि॥ 2:94॥

†तन्मात्रेन्द्रियधर्म्मेण महाभूतगुणेन च†।
करणेन्द्रियहीनत्वाद्भूततन्मात्रवर्जितः॥ 2:95॥

अकर्त्ता निर्गुणश्चैव चिन्मात्रः पुरुषः स्मृतः।
मानसं वाचिकञ्चैव शारीरं कर्म्म यत्कृतम्॥ 2:96॥

प्रकृत्या कारितम्मन्ये अकर्ता पुरुषोच्य⌊⟨ते⟩⌋।
[3]⌊ए⌋वं सन्न्यस्य कर्म्माणि प्रवर्त्तंस्तानि सर्वतः॥ 2:97॥

नाहं कर्त्ता न मे बन्धो ह्येवं बुध्यन्ति ये नराः।
प्रकृत्या ते विमुच्यन्ते यावन्न सृजतेश्वरः॥ 2:98॥

साङ्ख्यज्ञानम्मया प्रोक्तम्मुक्तिरित्यभिशब्दिता।

2:90 युद्धरतः] *em.*; युद्धर --- NWT; युद्धरत K **2:90** रा] NWT; ⊔ K **2:90** लोभेन] NW; लाभेन KT **2:91** मदमुन्माद°] *conj.*; मदन्मुन्माद° N; मदभून्माद° K; मदन्मु ⊔ द° W; मदमुत्पा ⊔ T **2:91** °चेष्टवान्] KWT; चेष्टंवान् N **2:92** चिह्नानि] KWT; चिंह्नानि N **2:93** विज्ञेयो] NWT; विज्ञेयः K **2:93** एतत्तृ°] *conj.*; एत--- N; एतत्त K; एतत्तु WT **2:93** °गुणमव्यक्तं तृगुणं समुदाहृतम्] *conj.*; ---व्य (?) क्तन्तृ (?) --- N; °गुण ⊔ KT; - ण ⊔ हृतः W **2:94** विदित्वा] *conj.*; ---ा N; ⊔ KT; ⊔ त्वा W **2:94** °बन्धैर्°] K; °बन्धै NWT **2:94** गुणधर्म्मा न चाव्यक्तं] *conj.*; गुणाधर्म्मा न चाव्यक्तं NWT; गुणधर्मो न चाव्यक्त° K **2:96** निर्गुण°] KT; निगुण° NW **2:97** मन्ये] NWT; मर्त्ये K **2:97** सन्न्यस्य] *conj.*; सन्य (?) स्य N; सत्यस्य KWT

न हि मुक्तिर्भवेत्तस्य किञ्चित्कालं विदेहता॥ 2:99॥

तिष्ठेत्प्रकृतिनिर्म्मुक्तस्सृष्टिसंहारवर्जितः।
यावन्न सृजते सृष्टिमीश्व⌊⟨रः⟩⌋ [4] परमेश्वरः॥ 2:100॥

तावत्प्रकृतिबन्धेन संसारे क्षिप्यते पुनः।
क्षिप्तस्तु जायते भूयो जातस्संसरते पुनः॥ 2:101॥

धर्म्माधर्म्मनिबद्धस्तु साङ्ख्यज्ञानेन मोहितः।
अहं कर्त्ता अहं भोक्ता ईश्वरो बलवानहम्।
ममत्वेनैव संमूढो भ्रमते घटियन्त्रवत्॥ 2:102॥ ⊗॥

नयसूत्रे प्रकृतिविचारो द्वितीयः पटलः श्लो अ2॥

[5] ईश्वर उवाच।
साङ्ख्यज्ञानम्मया प्रोक्तं शृणु ध्यानाधिदैवतम्।
पृथ्वी कठिनरूपेण चतुस्सागरमेखला॥ 3:1॥

सपर्वतवनाकीर्ण्णा मृगपक्षिसमाकुला।
स्थिरा पीतकवर्ण्णाभा पूर्वबीजसमुत्थिता॥ 3:2॥

ध्यायतः सिद्धिमभ्येति विषसत्त्वानि स्तम्भयेत्।
अचाल्यस्सर्वभूतानां यथैव वसुधा भवेत्॥ 3:3॥

जलपूरितस[6]र्वांगो जलध्यानेन पूरयेत्।
एवमभ्यसमानस्तु विषसत्त्वानि नाशयेत्॥ 3:4॥

तृप्तो दाघविनिर्मुक्तस्सर्वमीतिविवर्जितः।

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1 This entire chapter has been adapted to create *Svacchandatantra* 12:83–157, for which see Appendix II.

2:102 घटि°] NWT; घटी° K **2:102** श्लो अ2] NWT; श्लो ⊔ K **3:1** उवाच] K; उ NW **3:3** सिद्धिमभ्येति] K; सिद्ध्यमभ्येति N; सिध्यन्येति W; सिद्ध्यसभ्येति T **3:3** स्तम्भयेत्] NWT; स्तम्भयन् K **3:4** °सर्वांगो] W; --- र्वांगो N; °सर्वांगो K **3:5** °मीतिविवर्जितः] NW; °भीतिविवर्जितः K; °मितिविवर्जितः T

जगदापूरयेत्सर्वम्पूर्वबीजविचिन्तकः॥ 3:5॥

स्वशरीरोत्थितो वह्निर्ज्वलन्तो जगदाहकः।
कुर्यात्कर्म्मसहस्राणि स्वबीजेन तु चिन्तकः॥ 3:6॥

[f. 35^{r}] {कृष्णरे}ण्वाकुलो वायुर्ध्यायेद्बीजेन संयुतः।
पूरयन्तो जगद्देहं सिद्धिश्चाश्चर्यकर्म्मकृत्॥ 3:7॥

सुशिरात्मकं स्वदेहञ्जगच्च सुशिरात्मकम्।
ध्यायेत्प्रकृतिबीजेन चित्रकर्माणि कारयेत्॥ 3:8॥

वागेन्द्रिये तथा वह्निर्ध्यातो वाक्सिद्धिदायकः।
इन्द्रः पाणौमभिध्यात अजयः बाहुशालिनः॥ 3:9॥

पादप्र{चा}रम्पद्ध्यान्तु {ध्यातो विष्णुः}[2] [⟨प्र⟩]दायकः।
पायौ मित्रं सितन्ध्यातः पायुव्याधिविनाशनः॥ 3:10॥

शिश्ने प्रजापतिः श्यामो ध्यायेद्युक्तेन चेतसा।
जितेन्द्रियश्च भवते इच्छया रमते शतम्॥ 3:11॥

श्रोत्रेन्द्रिये दिशाश्चित्रा ध्यायेद्बीजेन संयुताः।
सकृदुक्तं श्रुतङ्गृह्णेद्दिशायात्रा च सिद्ध्यते॥ 3:12॥

3:6 ०र्ज्वलन्तो जगदाहकः] NW; ०र्ज्वलत्तेजस्स दाहकः K; ०र्ज्वलन्ते जसदाहक T **3:6** स्वबीजेन तु] *conj. Kafle*; स्व ⌣ा न तु N; स्वकीयेन तु K; स्वकं ¯तु W; स्वकी ¯न तु T **3:6** चिन्तकः] W; चि --- N; चित्त(तैः) K; चि ⊔ T **3:7** कृष्णरेण्वाकुलो] *conj.*; ---ण्वाकुलो N; ⊔ ह्वा कुलो K; ⊔ ष्णरेणो कुलो W; ⊔ ण्याकुलो T **3:8** च सुशिरात्मकम्] NW; च सुशिरात्मकः K; च सुसिरात्मकम् T **3:8** ध्यायेत्प्रकृतिबीजेन] N; ध्यायन्प्रकृतिबीजेन K; ध्यायेत्प्रन्द ि रीजेन W; ध्यायेत्प्र ¯¯रीजेन T **3:9** वागेन्द्रिये तथा] *conj. Sanderson*; वागेन्द्रियन्तथा NKT; वागीन्द्रियं तथा W **3:9** इन्द्रः पाणौमभिध्यात] N^{pc}; इन्द्र+ः+ पाणौ (?)मभिध्यायत N; इन्द्रः पाणिमभिध्यात K; इन्द्र+ः+ पाण्यमभिध्यात W; इन्द्रि पाणौमभिध्यात T **3:9** बाहुशालिनः] N^{pc}; बाहुशालनः N^{ac}K; बाहुसालिनः W; बाहुसालनः T **3:10** पादप्रचारम्पद्ध्यान्तु] *conj.*; पादप्र --- N; पाद(प्र ⊔) रं पद्ध्यां ⊔ K; पाद ⊔ रम्पद्ध्यान्तु W; पाद¯¯र पद्ध्यां ⊔ T **3:11** प्रजापतिः श्यामो] NW; प्रजापतिं श्यामं K; प्रजापतिः स्यात्मा T **3:11** भवते] NWT; भवति K **3:12** दिशाश्चित्रा] NWT; दिशां चित्रां K **3:12** संयुताः] NWT; संयुतां K **3:12** गृह्णेद्] NT; गृह्णं K; गृह्ण० W **3:12** ०यात्रा च सिद्ध्यते] *conj.*; ०यात्राश्च सिद्ध्यते NWT; ०यात्रा च सिद्ध्यति K

मरुतं कृष्णरूपेण ध्याये त्वचसि संस्थितम्।
शस्त्रदंष्ट्रिण⟨भेदैश्च न⟩ [3] त्वगे जायते व्यथा॥ 3:13॥

आदित्यञ्चक्षुषि ध्यायेज्जिह्वायां वरुण स्थितः।
नासिके पृथिवी पीता ध्यायेच्चन्द्रं मने स्थितम्॥ 3:14॥

पीतकं गन्धतन्मात्रं रसतन्मात्र शुक्लकम्।
रूपतन्मात्र रक्तन्तु स्पर्शतन्मात्र कृष्णकम्॥ 3:15॥

अरूपं शब्दतन्मात्रं ध्यातव्यं बिन्दुरूपिणं।
विषये चेप्सितां सिद्धिञ्चिन्तितञ्च विजानते॥ 3:16॥

वैकारिके तथा रुद्रो ध्यातव्यो सिद्धिमिच्छता।
ध्यानात्सिद्धिमवाप्नोति मुक्तो ऽहङ्कारबन्धनात्॥ 3:17॥

ब्रह्माणं बुद्धिसंस्थन्तु ध्यायेद्युक्तेन चेतसा।
पूर्वबीजमभिध्यानाज्ज्ञानौघस्सम्प्रवर्त्तते॥ 3:18॥

दिव्यबुद्धिश्च भवते संशयच्छेदकारिणी।
भूतम्भव्यम्भविष्यञ्च प्रत्यक्षन्तस्य जायते॥ 3:19॥

प्रकृतिः कृष्णवर्णा तु शुक्लरक्ता विराजते।
रक्तं च हृदयन्तस्य बहुपादभुजानना॥ 3:20॥

ध्यात्वा प्रकृतिबीजेन यदिच्छेत्सिद्धिमात्मनः।
सिद्धश्चैव स्वतन्त्रश्च दिव्यसृष्टिः प्रजायते॥ 3:21॥

षण्मासाद्ध्यानयोगेन दिव्यसिद्धिः प्रजायते।

3:13 ध्याये त्वचसि संस्थितम्] *conj.*; ध्यायेद्वचसि संस्थितः NW; ध्यायेद्वचसि संस्थितम् K; ध्यायेद्वचसि संस्थित T **3:13** त्वगे] N; ⊔ गे KWT **3:14** ध्यायेज्] NWT; ध्यायं K **3:14** पृथिवी पीता] NW; पृथिवीं पीतां K; पृथिवी पीतो T **3:14** °च्चन्द्रं मने स्थितम्] NW; °चन्द्रं मनःस्थितम् K; °च्चन्द्र मने स्थितां T **3:17** तथा रुद्रो ध्यातव्यो] W; त --- [4] ।तव्यो N; तथा रु ⊔ ध्यातव्यः K; त ⊔ T **3:20** प्रकृतिः] K; प्रकृति NWT **3:20** शुक्लरक्ता विराजते] NW; शुक्ला रक्ता विराजते K; शुक्ले रक्ता विराजे T (unmetrical) **3:20** रक्तं च हृदयन्तस्य] W; --- [5] न्त स्य N; रक्तञ्च ⊔ तस्य K; रक्तं च ⊔ तस्य T **3:20** बहु°] *conj. Sanderson*; बाहु° NKW **3:21** दिव्यसृष्टिः] NK; दिव्यदृष्टिः W

त्रैलोक्ये यः प्रवर्त्तेत प्रत्यक्षन्तस्य जायते॥ 3:22॥

एष ते प्राकृतो योग उक्तो मोक्षकरः परः।
पुरुषस्तत्परत्वेन हृदिपद्मे ⟨[व्य]वस्थितः⟩॥ 3:23॥

[6] चित्स्वरूपेण पिण्डेन देहमापूर्य यत्स्थितम्।
स जीव इति विख्यातो येन जीवति तत्पुरम्॥ 3:24॥

निर्गतेन मृतञ्चैव अचेता शीर्यते पुनः।
बध्यते मुच्यते सो हि सुखदुःखञ्च विन्दते॥ 3:25॥

न तस्य रूप वर्ण्णं वा प्रमाणम्पश्यते क्वचित्।
अशक्यः कथितुं वापि [f. 35ᵛ] {सूक्ष्मश्च देह}⟨धा[रि]ण⟩ः॥ 3:26॥

बालाग्रशतभागस्य शतधा कल्पितस्य च।
तस्य सूक्ष्मतरो जीवस्स चानन्ताय कल्पते॥ 3:27॥

आदित्यवर्ण्ण रुग्माभमापबिंद्वेव पुष्करे।
तारकेव तु लक्षेत योगी दिव्येन चक्षुषा॥ 3:28॥

दक्षिणेन सिताङ्गा तु वामतो कृष्णरूपिणी।
तद्वर्ण्णानि च वस्त्राणि {मण्डनानि विशेषतः॥ 3:29॥

कर्मबन्धेन बध्नाति सुख}[2]⟨दुः⟩खं प्रयच्छते।
नियतीन्तां विजानीयादनिवार्यां सुरासुरैः॥ 3:30॥

पूर्वबीजमभिध्यानाद्रूपेण च समन्विता।

3:23 पुरुषस्त°] K; पुरुषन्त° NWT **3:23** हृदिपद्मे] KT; हृदिप ⏑̲ N; हृदिपद्म W **3:24** देहमापूर्य यत्स्थितम्] NW; देहमापूरयन् स्थितः K; देहस्यपूर्य य स्थितं T **3:24** जीव] *conj. Sanderson*; वीज NKWT **3:24** °पुरम्] NWT; °पुरः K **3:25** शीर्यते] N; म्रीयते K; सीयते WT **3:25** सुखदुःखञ्च] NWT; सुखं दुःखं च K **3:26** रूप वर्णं वा] NW; रूपं वर्णं वा K; रूप वर्णञ्च T **3:26** क्वचित्] W; क्व ⏑̲ि ⏑̲ N; ⊔ K; भृशं T **3:26** अशक्यः कथितुं वापि सूक्ष्मश्च] *conj. Sanderson*; अशक्यः --- N; ⊔ K; ⊔ कथितु W; ⊔ T **3:27** चानन्ताय] N; चाभेदाय K; च ⊔ य W; चा --य T **3:28** रुग्माभ°] NW; रुक्माभ° K; रुग्माभे T **3:29** तद्वर्ण्णानि च वक्त्राणि] N; ⊔ KWT **3:29** मण्डनानि विशेषतः] *conj.*; म --- N; ⊔ KWT **3:30** दुःखं] W; ---ख्खं N; खं KT **3:30** °वार्यां] *em.*; °वार्यं NKW; °वाय T

ध्यानात्सिद्धिमवाप्नोति नियत्या चैव मुच्यते॥ 3:31॥

त्रिनेत्रन्तु चतुर्वक्त्रं कृष्णवर्णञ्चतुर्भुजम्।
संहरन्तन्दुराधर्षमनन्तं कालमीश्वरम्॥ 3:32॥

स्वबीजकालरूपज्ञो न कालः कलयिष्यते।
चक्रवत्परि⌊(वर्त्तन्ते)⌋ [3] ⌊⟨का⟩⌋लध्यानविवर्जिताः॥ 3:33॥

एवं कालं सदा ध्यायेद्येन सिद्धिश्च शाश्वती।
कृष्णवर्णा च रक्ताक्षी दीर्घदन्ता सुलोमशा॥ 3:34॥

कुचोर्द्धपिङ्गकेशी च स्थूलकाया महोदरा।
या पातयति भूतानि ब्रह्माद्यानि पुनः पुनः॥ 3:35॥

निर्वैरपरिपन्थिन्या माया ग्रन्थि दुरत्यया।
सांख्यवेदपुराणज्ञा अन्यशास्त्रप्रयोगिनः॥ 3:36॥

न ते लंघयितुं [4] शक्ता ये चान्ये मोक्षवादिनः।
क्लिश्यन्ते मायया भ्रान्ता अमोक्षे मोक्षनिश्चिताः॥ 3:37॥

स्वबीजध्यानयोगेन पूर्वध्यानादिरूपकैः।
दीक्षासिना तु ताञ्छित्त्वा गच्छते शिवमव्ययम्॥ 3:38॥

चतुर्वर्ण्णा भवेद्विद्या अवर्ण्णा वापि कथ्यते।
सितरक्तपीतकृष्णा ध्यातव्या सुशिरात्मिका॥ 3:39॥

आकाशवायुमारूढा रूप⌊⟨यौव⟩⌋[5]नशालिनी।
स्वबीजेन तु †सद्भावं† साधके सिद्धिदायिका॥ 3:40॥

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34 कृष्णवर्णा च रक्ताक्षी दीर्घदन्ता सुलोमशा] *om.* T

3:32 चतुर्भुजम्] KW; चतुभुजम् N; चतुर्भुजा T **3:33** स्वबीज°] *conj.*; सुबीज° N; सुबीजः K; ⁻वाज° W; सुबीजा° T **3:34** रक्ताक्षी] N; नक्ताक्षी K; वक्ताक्षी W **3:34** सुलोमशा] NK; सुलोमसा W **3:36** °पन्थिन्या] NT; पन्थिन्यो K; पथिन्या W **3:36** अन्यशास्त्रप्रयोगिनः] *conj.*; अन्यशास्त्रयोगिना NWT (unmetrical); अन्यशास्त्रयोगिणः K (unmetrical) **3:37** न ते लंघयितुं] *em.*; न --- ंघयितुं N; ⊔ लक्षयितुं K; न ता लंघयितुं W; न ⊔ ल हिदोत् यितुं T **3:37** °वादिनः] K; वादिना NWT **3:39** चतुर्वर्ण्णा] K; चतुवर्ण्णा NWT

विद्यासिद्धिमवाप्नोति सिद्धस्सर्वत्र सङ्क्रमेत्।
देवलोकानि सर्वाणि कामरूपश्च जायते॥ 3:41॥

कुङ्कुमाभार्धनारीशन्त्रिनेत्रन्तु जटाधरम्।
पूर्ववक्त्रमभिध्यानाद्वायु†भक्षाम्बुदस्थितम्†॥ 3:42॥

तस्य पुण्यमवाप्नोति अश्वमेधायुतस्य च।
जगच्च वशमा[⟨या⟩][6]ति क्रमते सिध्यतेति च॥ 3:43॥

षड्भिर्मासैर्न्न सन्देहो दक्षिणन्तु तथैव हि।
नीलाम्बुदप्रतीकाशम्पिङ्गभ्रूश्मश्रुलोचनम्॥ 3:44॥

भृकुटीकरालवक्त्रं कपाली सर्पभूषितम्।
बहुरूपं जटाधारन्दक्षिणास्यन्तु चिन्तयेत्॥ 3:45॥

सर्वदुष्टविनाशाय {ईतिज्वर}[f. 36^{r}]विनाशनम्।
विषग्रहादिसत्त्वानि ध्यातो नाशयते क्षणात्॥ 3:46॥

अग्निवज्ज्वलते योगी जरामृत्युविवर्जितः।
क्रमते सर्वलोकानि सिध्यते च शिवो भवेत्॥ 3:47॥

सितन्त्रिनयनं वक्त्रं अक्षसूत्रकमण्डलुम्।
पश्चिमं वदनं ध्यायेद्दिव्यसिद्धिप्रदायकम्॥ 3:48॥

{हत्वा} ⟨प्राणिसहस्राणि परदा⟩{र}⟨शतानि च⟩।
⟨अलेपको विशुद्धात्मा⟩ सिध्यते च शिवो भवेत्॥ 3:49॥

द्विनेत्रमुत्तरं वक्त्रन्नीलोत्पलकरन्तथा।

3:42 जटाधरम्] K; जाठाधरं N (unmetrical); ज ‑धरं W; ज ‑परं T **3:42** °भक्षाम्बु°] NWT; °भक्ष्याम्बु° K **3:44** षड्भिर्मा°] K; षड्भि मा° NWT **3:45** भृकुटी°] NWT; भ्रुकुटी° K **3:45** °दक्षिणास्यन्तु] NW; °दक्षिणस्य तु KT **3:46** सर्वदुष्टविनाशाय] *conj.*; सर्वदुष्टविनाशं च K; सर्वदुष्टवि --- N; सर्वदुष्टविनाशा W; सर्वदुष्टविना ⊔ T **3:46** ईतिज्वरविनाशनम्] *conj.*; विनाशनम् K; --- N; र विनासनम् W; ⊔ T **3:48** °प्रदायकम्] W; °प्रदा ⏓क --- N; °प्रदायिवा (?) K; ⊔ T **3:49** हत्वा प्राणिसहस्राणि पर दारशतानि च] *conj.*; ⏓⏓⏓णि --- N; ⏓ ⏓ सहस्रानि परदा ⏓ शतानि च W; ⊔ KT **3:49** अलेपको विशुद्धात्मा] W; --- मा N; ⊔ K; ⊔ त्मा T

ध्यानात्तस्य जगत्सर्वं वशमायात्यसंशयः॥ 3:50॥

तपते वर्षते चैव सृजते संहरेति च।
ईप्सिता तु भवेत्सिद्धिर्यो ऽब्दमेकन्तु चिन्तयेत्॥ 3:51॥

सितम्मूर्ध्नि सदा ध्यायेच्छूलहस्तञ्जटाधरम्।
व्याघ्रयज्ञोपवीतेन अक्षसू[⟨त्रकम⟩]ण्डलुम्॥ 3:52॥

{वीणाडम}[3]⟨रु[क]⟩हस्तन्नागयज्ञोपवीतिनम्।
चन्द्रमूर्धोर्द्धलिङ्गन्तु ध्यायेन्नित्यम्महेश्वरम्॥ 3:53॥

ईप्सिता च भवेत्सिद्धिर्विग्रहं यो ऽभ्यसेत्सदा।
अनेनैव स्वदेहेन सर्वज्ञः कामरूपवान्॥ 3:54॥

अथवा घण्टशब्देन सिद्धिः षाण्मासिका भवेत्।
ईप्सिता सर्वलोकेषु सिद्धिरेव प्रजायते॥ 3:55॥

लिङ्गद्वयन्तु यो ध्यायेत् पूर्वबीजेन संयुत[⟨म्⟩]।
[4] {मासै}⟨केन⟩ ततः पश्येत्सूक्ष्मलिङ्गन्ततोपरि॥ 3:56॥

शुद्धस्फटिकसंकाशन्तन्दृष्ट्वा तु विमुच्यते।
सिद्धिश्च मानुषे लोके षण्मासेन तु जायते॥ 3:57॥

त्रैलोक्यदर्शी सिद्धिश्च प्रत्यक्षन्तस्य जायते।
क्रमते सर्वलोकानि ईश्वरेण समो भवेत्॥ 3:58॥

सोमादित्यौ स्थितौ नेत्रे चक्रे चैकरथस्य तु।
भूत तन्मात्र वाजीनि मनस्सारथि [⟨चो⟩][5]दितः॥ 3:59॥

अहङ्कारो भवेद्योधा गुणाश्चैव महाधनुः।
इन्द्रियाणि शरास्तस्य मृगो ऽधर्म्मः प्रकीर्त्तितः॥ 3:60॥

3:50 वशमायात्यसंशयः] *em.*; वशामायात्यसंशयः N; वसमायात्यसंशयः K; वसमायात्यसंसयः W; वशामाया -शंशयः T **3:51** °मेकन्तु] NWT; °मेक तु K **3:52** सदा ध्या°] NWT; समाध्या° K **3:53** °मूर्धोर्द्ध°] N; °मूर्धोद्ध° K; °मू -ओर्द्ध° W; °मूर्द्धार्द्ध° T **3:55** घण्टशब्देन] N; ⊔ मब्देन K; घण्ठशब्देन WT **3:57** सिद्धिश्च] *conj.*; सिद्धश्च NKW; सिद्ध T (unmetrical) **3:58** त्रैलोक्यदर्शी] NWT; त्रैलोक्यदर्शी° K **3:60** इन्द्रियाणि] T; ईन्द्रियाणि NKW

यद्येवं क्रीडते नित्यमीश्वरो हृदि संस्थितः।
पुण्यपापैः प्रवर्त्तन्तो इच्छया परमेश्वरः॥ 3:61॥

नाहं कर्त्ता न मे बन्धो सर्वञ्चेश्वरकारितम्।
मत्वा चेश्वरविज्ञानं सर्वकर्माणि[6] कारयेत्॥ 3:62॥

धर्म्माधर्मस्य कर्त्तृत्वे प्रेरको हृदि संस्थितः।
त्वमेव शरणापन्नो न मे बन्धो ऽस्ति कर्त्तृतः॥ 3:63॥

सदाशिवो ष्टभेदेन दिनरात्र्ययनानि च।
दक्षिणोत्तरसङ्क्रान्त्या ज्ञातो विषुव मोक्षदः॥ 3:64॥

⌊⟨वं⟩⌋{शध्व}[f. 36^{v}]⌊⟨नि⟩⌋समप्रख्यः शान्तनादस्तु स स्मृतः।
सदाशिवस्तु विज्ञेयो ध्यानयोगबलं शृणु॥ 3:65॥

मासाद्भवति रूपस्वी वागीशस्तु द्वितीयके।
तृतीये पश्यते सिद्धां दिव्यदृष्टिश्चतुर्थके॥ 3:66॥

सिद्धिस्तु मानुषे ⟨लो⟩के {वत्सरार्धान्न संश}यः।
दिव्यसिद्धिन्तथाब्देन सायोज्यन्तु द्विरब्दिके॥ 3:67॥

षण्मुखङ्करणङ्कृत्वा ध्यायेद्देवं सदाशिवम्।
दशधा वर्ण्णरूपेण दृश्यते च सदाशिवम्॥ 3:68॥

सितं रक्तञ्च पीतञ्च कृष्णं हरितपिङ्गलम्।
नीलञ्चित्तृकवर्ण्णञ्च स्फटिकाभम्मनोरमम्॥ 3:69॥

दृष्ट्वा सर्वाणि रूपाणि त्यजेत्तानि विचक्षणः।

3:61 प्रवर्त्तन्तो इच्छया] NT; प्रवर्त्तन्ते ईच्छया K; प्रवर्त्तन्तो ईछया W **3:62** वन्धो] NW; बन्धः K; वत्तो T **3:62** °कर्माणि] KW; °कम --- N; °कर्मस्य T **3:64** दक्षिणोत्तरसङ्क्रान्त्या ज्ञातो] *conj.*; ⏑̄ ⏑̄ि णोत्तरसङ्क्र ⏑̄ ज्ञातो N; दक्षिणोत्तरसङ्काशो जातो K; दक्षिणान्तरस ⊔ ज्ञातो W; दक्षिणोत्तरसं ⊔ जातो T **3:65** शान्त°] NK^{pc}; सान्त° K^{ac}WT **3:66** सिद्धां] *em.*; सिद्धा NWT; सिद्धो K **3:67** मानुषे लोके] N^{pc} (?) W; मानुषे के N^{ac}K (unmetrical); मान्त येके T (unmetrical) **3:67** वत्सरार्धान्न संशयः] *conj.*; वत्स ⏑̄ ⏑̄ ⏑̄ ⏑̄ ⏑̄ यः N; वत्स ⊔ KW; वर्त्म ⊔ T **3:67** दिव्यसिद्धिन्तथाब्देन सायोज्यन्तु द्विरब्दिके] *conj.*; --- द्धिन्तथाब्धेन सा ⏑̄ ⏑̄ --- [2]दिके N; ⊔ ब्दिके K; ⊔ सिद्धि - ब्देन सायोज्यन्तु --- ब्दिके W; ⊔ न्दिके T

एक एव तदा गृह्येच्छेषान्ये गुणरूपकाः॥ 3:70॥

चन्द्रमण्डलसंकाशं विद्युत्पुञ्जसमप्रभम्।
तारकाचलिताकारं बिन्दुन्देवस्य लक्षणम्॥ 3:71॥

निवृत्तिश्च प्रतिष्ठा च विद्या शान्तिस्तथैव च।
कलाचतुष्टयो ऽप्येवं ज्ञातव्यं बिन्दुरीश्वरम्॥ 3:72॥ ⊗॥

॥ ⊗॥ इति निश्वासतत्वसंहितायां नयसूत्रे [4] ⟨त⟩{त्त्व}⌊⟨रू⟩⌋पविचारस्तृतीयः पटलः॥ ⊗॥ श्लो 7 7 5॥ ⊗॥

देव्युवाच।
का निवृत्तिः प्रतिष्ठा च विद्या शान्तिस्तथैव च।
तत्त्वं सद्भावतो ब्रूहि कलाभेदश्च कः स्मृतः॥ 4:1॥

ईश्वर उवाच।
निवृत्तिः प्रकृतिर्ज्ञेया प्रतिष्ठा सकला स्मृता।
†अंशिरशुद्ध† विद्या च शान्ति मायावि⌊⟨शुद्धि⟩⌋[5]का॥ 4:2॥

एवं सदाशिवं ज्ञात्वा शुद्धाशुद्धे व्यवस्थितम्।
मुच्यते सर्वबन्धैस्तु शिवं याति निरामयम्॥ 4:3॥

योगेन च भवेत्सिद्धिर्यो ध्यायेत चतुष्कलम्।
सितरक्तपीतकृष्णन्ध्यानात्सिद्धिर्यथेप्सिता॥ 4:4॥

अभिन्नेन शरीरेण शिवसायोज्य⌊⟨तां व्रजेत्⟩⌋ ‖[6]

3:70 एक एव तदा गृह्येच्छेषान्ये गुण°] *conj.*; एक एव --- ह्येच्छेषान्ये गण° N; एक एव न ⊔ हो ⊔ न्ये गण° K; एक एव त ⊔ गृहेच्छेषान्ये गण° W; एक एव ⊔ देछज्ञाने गुण° T **3:72** °चतुष्टयोप्येवं] NKW; °चतुष्टयो ह्येवं N **3:72** बिन्दुरीश्वरम्] NW; विन्दु ईश्वरम् K; विन्दुनीश्वरं T **3:72** श्लो 7 7 5] NWT; श्लोकः - K **4:1** कः] K; क NWT **4:2** उवाच] K; उ NWT **4:2** अंशिर] NT; अंशिरस् K; अंसिर W **4:2** शान्ति] NWT; शान्तिर् K **4:4** °पीतकृष्णन्] NW; °पीतकृष्ण° K; °पीतकृष्णां T

आश्चर्याणि च कुरुते यथेष्टम्भूतले सदा॥ 4:5॥

दानतीर्थव्रतं स्नानं संयमञ्जपपूजनम्।
अग्निहोत्राश्रमाधर्म्मा कलां यश्च न विन्दते॥ 4:6॥

चतुष्कलपरिज्ञानी ⟨न लिप्ये ⊔ पापकैः⟩।
[f. 37^r] {प्रथमा तु कला} सूक्ष्मा सुसूक्ष्मा च द्वितीयका॥ 4:7॥

अमृता तु शिरावस्था चतुर्थी चामृतामृता।
चत्वार्येतानि शक्तेस्तु कलानि कथितानि वै॥ 4:8॥

ज्ञात्वैतानि विमुच्यन्ते किम्पुनर्दृष्टलक्षणः।
स्फोटशब्दन्तु तस्यैव यदि यो ऽन्ते (?) — ।
--- ॥ 4:9॥

--- [2] ⌊प⟨र⟩⌋मसद्भावं यद्गत्वा न निवर्त्तते।
दृष्ट्वा चैव महाशक्तिं गुरुं शिवसमं विदुः॥ 4:10॥

देव्युवाच।
शिवे चैव निरालम्बे योगञ्चैव कथम्भवेत्।
समरसञ्च पुनर्भूत्वा शिवत्वं लभ्यते कथम्॥ 4:11॥

ईश्वर उवाच।
चक्षुषा यच्च दृश्येत वाचया यच्च गोचरम्।

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12 This passage, from 4:12–14b, has been adapted to create *Svacchandatantra* 12:163–165b, for which see Appendix II.

4:5 आश्चर्याणि] N; ऐश्वर्याणि K; न्मुश्वयोणि W; ⊔ माणि T 4:6 दानतीर्थव्रतं] NW; दानं तीर्थं व्रतं K; दानतीर्थव्रत° T 4:6 कलां यश्च] *conj.*; कलां या N; कलां यो W; कला या KT 4:6 विन्दते] WT; विन्द ⏓ N; विन्दुना K 4:7 न लिप्ये ⊔ पापकैः] W; ⏓ि --- N; न लिप्तो ⊔ K; न ली ⊔ T 4:7 ---सूक्ष्मा सुसूक्ष्मा च द्वितीयका] N; ⊔ सूक्ष्मं च द्वितीयकम् K; ⊔ सूक्ष्मं च द्वितीयका W; ⊔ सूक्ष्म द्वितीयका T 4:8 अमृता तु शिरावस्था] N; अमृता तु शिरोवस्था K; अमृतान्तुं शिरावस्था W; अमृतान्तु शिरवस्था T 4:9 °लक्षणः] NW; °लक्षणम् K 4:9 स्फोट°] N; ⊔ KWT 4:9 यो ऽन्ते (?)] N; यो ⊔ KW; ⊔ T 4:11 योगञ्चैव] NWT; योगश्चैव K 4:12 उवाच] K; उ NW 4:12 चक्षुषा यच्च दृश्येत वाचया यच्च गोचरम्] NW; चक्षु यो यच्च दृश्येत वाचं यावच्च गोचरम् K; चक्षुसा यश्च दृश्यन्ते मोचया शुद्धगोचरम् T

मनश्चिन्तयते यानि ⟨बुद्धिश्चैव⟩ {वि}[3]⌊⟨क⟩⌋ल्पयेत्॥ 4:12॥

अहङ्कृतानि यान्येव यच्च रूपेण संस्थितम्।
यत्र नास्ति स तत्रैव अन्वेष्टव्यं स्वदेहतः॥ 4:13॥

यत्र तत्र स्थितो देशे यत्र तत्राश्रमे रतः।
स्वस्तिकम्पद्मकम्भद्रमर्द्धचन्द्रम्प्रसारितम्॥ 4:14॥

सापाश्रयं अञ्जलिकं योगपट्टं यथासुखम्।
अष्टासनानि मुख्यानि कीर्तितानि समासतः॥ 4:15॥

एषा⌊मेक(तमं ब)⌋द्धा पूजयित्वा महेश्वरम्।
कर्म्मणा मनसा मन्त्री एकचित्तस्सुयन्त्रितः॥ 4:16॥

पूर्वाचार्यान्नमस्कृत्वा अभावं भावयेत्सदा।
मूर्ध्नि चित्तं समालम्ब्य ऊर्द्धङ्कृत्वा तु चक्षुषी॥ 4:17॥

एवमभ्यसमानस्तु तुर्यद्वारं विभिद्यते।
प्रत्ययज्ञायते तत्र वायुस्पर्शसमोपमः॥ 4:18॥

पिपीलिकासमो वापि कण्टका⟨वेध⟩{स}[5]⌊⟨प्र⟩⌋भः।
अग्निर्ज्वलति देहे तु अधूमो दहनात्मकः॥ 4:19॥

दिव्यगन्धश्च जायेत दिव्यवाणी प्रवर्त्तते।
अपूर्वशास्त्रं यत्किञ्चिच्चिन्तितं तु विजानते॥ 4:20॥

तेजस्वी कान्तियुक्तश्च ऊर्द्धगामी तु सञ्चरेत्।
सिद्धैश्च सह सम्भाष्यं त्रिभिर्म्मासैः प्रजायते॥ 4:21॥

4:12 यानि बुद्धिश्चैव वि॰] *conj.*; यानि --- N; तानि बुद्धि ⊔ K; यानि बुद्धिश्च व ⊔ W; न्यानि बुद्धि ⊔ T **4:13** यान्येव] *conj.*; तान्येव NKWT **4:13** अन्वेष्टव्यं] N; संचेष्टव्यं K; भंधेष्टव्यं W **4:15** सापाश्रयं अञ्जलिकं] NW; सायाश्रययमंजलिकं K; मायात्रयं अञ्जलिकं T **4:16** एषामेकतमं बद्धा] K; एषा --- [4] ---ध्वा N; एषा एक ⊔ वध्वा W; एषा ⊔ था K **4:17** पूर्वाचार्यान्नमस्कृत्वा] N; पूर्वाचार्यान्नमस्कृत्य K; पूर्वाचायोन्नमस्कृत्वा W; पूर्वा -यान्नमस्कृत्वा T **4:18** प्रत्ययज्ञायते] NW; प्रत्यक्षं जायते K **4:19** पिपीलिका॰] *em.*; पीपिलिका॰ NKW; पिदितिका॰ T **4:19** ॰वेध] W; --- N; वै K; ⊔ T **4:19** अधूमो] K; अधूमा॰ NWT **4:20** चिन्तितं तु] *conj.*; चिन्तितस्तु N; चिन्तितस्तु KW **4:21** त्रिभिर्] K; तृभिर् NWT

आब्रह्मस्तम्बपर्यन्तं पश्यते दिव्यचक्षु⌊⟨षा⟩⌋।
[6] ⌊संव⌋त्सरेणार्धचन्द्रं पश्यते च शिरोपरि॥ 4:22॥

ततोपरि शिवं शान्तन्तन्दृष्ट्वा चामृतीभवेत्।
सर्वज्ञः कामरूपी च शिवतुल्यश्च जायते॥ 4:23॥

एष ते ध्यानसद्भावं षडङ्गध्यानवर्जितम्।
निरालम्बेति विख्यातं यं ज्ञात्वा न तु शोचते॥ 4:24॥

किम्पुनर्ध्यानयुक्तात्मा असिद्धो ऽपि ⌊शिवो भवेत्⌋।
[f. 37^v] {संसा}रे क्रीडते चैव यथैव परमेश्वरः॥ 4:25॥

देव्युवाच।
शक्तेरपि वदेद्रूपं योगञ्चैव महेश्वर।
तत्त्वसद्भावमखिलं सुखबोध्यमविस्तरम्॥ 4:26॥

एतत्सर्वं समासेन कथयस्व प्रसादतः।
ईश्वर उ।
⌊⟨शृणु देवि⟩⌋ --- ।
{द}[2]र्शनान्मोचयेज्जन्तुं रूपं शक्तेश्चतुर्व्विधम्॥ 4:27॥

अदृष्ट्वा शक्तिलक्षन्तु न भवेत्पाशहा गुरुः।
दृष्ट्वा चैव महालक्षं शक्तिबीजेन साधकः॥ 4:28॥

स गुरुश्शिवतुल्यश्च दृष्ट्वा मोचयते जगत्।
अन्यथा साधकास्सर्व्वे न मुच्यन्ते न मोक्षकाः॥ 4:29॥

ध्यायते यस्तु युक्तात्मा वत्सरार्धा सुय{न्त्रितः}।
{सिद्धिस्तु मानुषे}[3] लोके शिवतुल्यश्च जायते॥ 4:30॥

सुस्नातस्तु शुचिर्भूत्वा पूजयित्वा महेश्वरम्।

4:22 ॰ब्रह्मस्तम्ब पर्यन्तं] *em.*; ॰ब्रम्ह्मस्तम्भ पर्यन्तं N; ॰ब्रह्मस्तम्भ पर्यन्तं KW; ॰ब्रह्मस्तु रू सन्त्रं T (unmetrical) **4:23** तन्दृष्ट्वा] NT; तद्दृष्ट्वा KW **4:24** यं ज्ञात्वा] NW; यज्ज्ञात्वा K **4:25** रे] NW; व K **4:26** ॰वमखिलं] NW; ॰वमखिल॰ KT **4:30** ध्यायते] *conj.*; ⏑⏑ते N; ⊔ यते KW; जायते T **4:30** सिद्धिस्तु मानुषे] *conj.* (cf. 3.67 etc.); --- N; सिद्धिं ⊔ K; सिद्धिम्त ⊔ W; सिद्धि ⊔ T

पूर्वसिद्धान्नमस्कृत्वा युक्तो ध्यानपरायणः॥ 4:31॥

निर्लोकभूप्रदेशे तु गुरुभक्तस्समाहितः।
श्रद्धामालंब्य यत्नेन आसनन्तु यथासुखम्॥ 4:32॥

वियं वीक्ष्य निमील्याक्षो भास्करोदयसन्निभम्।
पश्⟨यते च महातेजं †श⟩[4]क्ति प्रह्वेन भासते†॥ 4:33॥

पीतरक्ता तथा कृष्णा स्फटिकाभा मनोरमा।
द्रष्टव्या तु परा शक्तिस्तान्दृष्ट्वा तु शिवं व्रजेत्॥ 4:34॥

अभ्यासान्मासमात्रेण सिद्धिलिङ्गा भवन्ति हि।
मेधा कान्तिस्तथारोग्यं सकृदुक्तञ्च गृह्णते॥ 4:35॥

देवदानवगन्धर्वा द्विमासेन तु दृश्यते।
दिव्यादिव्यं तु यत्किंचिद्वाङ्मयं सम्प्रवर्तते॥ 4:36॥

अणिमाद्या भवेत्सिद्धिः षण्मासाभ्यन्तरेण तु।
सिद्धस्सर्वज्ञतामेति शिवतुल्यश्च जायते॥ 4:37॥

त्रैलोक्ये यः प्रवर्त्तेत प्रत्यक्षन्तस्य जायते।
योजकस्तु परे तत्त्वे शक्त्येवं विन्दते तु यः॥ 4:38॥

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33 This passage, from 4:33–4, has been adapted to create *Svacchandatantra* 12:158c–160b, for which see Appendix II.

4:32 निर्लोक°] K; निह्माक° NT; निह्मोक° W **4:32** °सनन्तु] *conj. Isaacson*; °सन्नन्तु NT; °सन्नस्तु K; °सन्न तु W **4:33** वियं वीक्ष्य] NW; वियद्वीक्ष्य K; वियं विक्ष्य T **4:33** निमील्याक्षो] NW; निमीलाक्षो K; ति शित्याङ्को T **4:33** पश्यते च महातेजं स] W; पश् --- N; पश्यते च महा ⊔ K; पश्यते ⊔ T **4:33** शक्तिप्रह्वेन] *em.*; --- प्रह्वेन N; क्तिप्रयुक्तेन K; सतिप्रह्वेन W; क्षप्र⁻ T **4:34** पीतरक्ता] NWT; पीता रक्ता K **4:34** स्फटिकाभा] KW; स्फटिकांभा NT **4:36** दिव्यादिव्यं तु यत्किंचिद्वाङ्मयं सम्प्रवर्तते] *conj.*; दिव्यादिव्य --- [5] --- म्प्र?वर्त्तते N; दिव्यादिव्यं तु यत्किंचि ⊔ स्य प्रवर्त्तते K; दिव्यादिव्यन्तु यत्किंचिद्वा जयं सम्प्रवर्त्तते W; दिव्यादिव्यं तु युक्ति ⊔ प्रवर्त्तते T **4:37** सिद्धस्सर्वज्ञतामेति] KW; सिद्धस्र्सर्वज्ञतामेति N **4:38** त्रैलोक्ये यः] NWT; त्रैलोक्ये K (unmetrical) **4:38** शक्त्येवं] NW; शक्त्यैवं KT **4:38** तु] NWT; च K

ये न पश्यन्ति लक्षस्थान्दीक्षाकारी न मोक्षदाः।
तां ⟨दृष्ट्वा देशिकेन्द्रस्तु⟩ [6] लोकानुग्रहकारकः॥ 4:39॥

चक्षुषा वाचया स्पर्शा मनसा-द्-उदकेन वा।
दीक्षयेत्सर्वजन्तूनि शिवशक्त्योपबृंहितः॥ 4:40॥

संसारतारको ऽसौ हि स च पूज्यो यथा ह्यहम्।
साधकान्ये समाख्यातास्संहितापारगा[श्च ये]॥ 4:41॥

⌊(न) ⟨ते⟩⌋ मोचयि⌊तुं शक्ताः⌋ ⟨शक्तिज्ञानवि⟩{वर्जिताः}।
--- ॥ 4:42॥

. . . . . [FOLIOS LOST ?] . . . . .

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{सो ह्यने}[f. 38ʳ]नैव देहेन सिद्धिं कुर्वन्ति चेप्सिताम्॥ 4:43॥

सृजेत्संहरते विश्वं क्रीडते क्रमतेति च।
नानारूपधरो भूत्वा इच्छया कुरुते क्रियाम्॥ 4:44॥

सर्वज्ञभावमापन्नः शिवतु{ल्यश्च जायते}।
--- [2] --- विन्दते॥ 4:45॥

जिज्ञासुरपि योगस्य कलान्नार्हन्ति षोडशीम्।
एकाह्नमपि योगन्तु अभ्यसेत्कलुषात्मकः॥ 4:46॥

तत्क्षणात्स तु शुद्धो हि महानिद्रा विमुच्यते।
एष योगो मया प्रोक्त अक्लेशात्सिद्धिमोक्षदः॥ 4:47॥

4:39 लक्षस्थान्दी°] W; लक्षस्थान् ?ी° N; लक्षस्था दी° K; लक्षम्वा दी° T **4:39** मोक्षदाः] *conj.*; मोक्षदा NKWT **4:39** दृष्ट्वा देशिकेन्द्रस्तु] W; दृष् --- N; दृष्ट्वा दैशिके ⊔ K; दृष्ट्वा देशि ⊔ T **4:41** °श्च ये] K; --- N; °पि ये W **4:42** मोचयितुं शक्ताः शक्तिज्ञानविवर्जिताः] *conj.*; मोचयि --- N; मोचयितुं शक्ताः K; मोचयितुं शक्ताः शक्तिज्ञानवि W; मोचयितुं शक्त्या ⊔ T **4:43** नैव] N; देव K; नैव W; दैव T **4:45** सर्वज्ञभावमापन्नः] N; सर्वज्ञो भावमापन्न K; सर्वज्ञ ⊔ W; ⊔ T **4:45** विन्दते] N; ⊔ KWT **4:46** जिज्ञासुरपि योगस्य] N; ⊔ रपि योगस्य K; ⊔ W; नि ⊔ T **4:46** एकाह्नमपि] NWT; एकाहनपि K **4:47** प्रोक्त अक्लेशात्] K; प्रोक्त अक्लेषात् NW; प्रोक्ते अक्लषात् T

कथ्यं द्वादशभिर्वर्षैस्त्रिभिः शुद्धेन --- ।
⌊ज्ञानं ते संप्रवक्ष्यामि शृणु⌋ --- ॥ 4:48॥

[3] --- चान्ततो भवेत्।
स्थावरज्ञंगमं चैव अण्डजं स्वेदजन्तथा॥ 4:49॥

स्थूलं सूक्ष्मञ्च यच्चान्य द्रेश्याद्रेश्यञ्च यत्स्थितम्।
आब्रह्मस्तम्बपर्यन्तं यच्च किंचि व्यवस्थितम्॥ 4:50॥

तत्सर्वम्परमेशो हि विश्वरूपेण संस्थितम्।
{व्यापयित्वा} ⌊⟨जगत्सर्वं स्थितो व्यो⟩⌋{मेषु व्योमवत्}॥ 4:51॥

[4] एवं सर्वगतो देवः शिवः परमकारणः।
चेताप्येवं स्थितो नित्यं जगद्व्यापी चराचरम्॥ 4:52॥

एवं शिवन्तथात्मानमेकीभूतं विचिन्तयेत्।
एवं हि सर्वभूतानि आत्मानञ्च तथैव हि॥ 4:53॥

शिववन्मन्यमानो हि रागद्वेषविवर्जितः।
भवन्ति निर्मलाः शुद्धाः शिवभाव⌊⟨समन्विताः⟩⌋॥ 4:54॥

⟨⌊समरस⌋स्तु विज्ञेयः शिवेन सह⟩ {संयुतः}।

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51 Cf. *Svacchandatantra* 11:35c–36b: एवं सर्वगतो देवि शिवः परमकारणः। व्याप्य देवि जगत्सर्वं व्योमसु व्योमवत्स्थितः। and cf. the corresponding verse in the *Tantrasadbhāva* (also 11:35c–36b): एवं सर्वगतो देवि शिवः परमकारणः। व्यापयित्वा जगत्सर्वं स्थितं व्योमेषु व्योमवत्।

4:48 कथ्यं] N; ⊔ K; कथं W; क - T **4:48** त्रिभिः शुद्धेन] *em.*; तृभि शुद्धे N; तृभिस्तु K; तृभि शुद्धेन W; तु भिशुद्ध ⊔ T **4:49** चान्ततो भवेत्] N; ⊔ ततो भवेत् K; ताम्व्रजेत् W; ⊔ सा भवेत् T **4:49** जंगमं चैव] K; जगमञ् N; जंगम W; जंगमश्चैव T **4:50** यच्चान्य द्रेश्याद्रेश्यञ्] N; यच्चान्यद्दृश्यादृश्यं K; यच्चान्य द्रेस्याद्रेस्यं W; येचान्य द्रेश्याद्रस्यञ्च T **4:50** °स्तम्ब°] *em.*; °स्तम्भ° NKW; ⊔ T **4:50** किञ्चि] NWT; किंचिद् K **4:51** व्यापयित्वा जगत्सर्वं स्थितो व्योमेषु व्योमवत्] *conj. Kafle*; --- N; ⊔ जगत्सर्वं स्थितो व्योम ⊔ KW; ⊔ जगत्सर्व स्थितो व्योमे ⊔ T **4:52** एवं सर्वगतो देवः शिवः] *conj.*: --- देवः शिवः N; ⊔ KW; ⊔ देव ⊔ T **4:52** चेताप्येवं] N; चेतोप्येवं KWT **4:54** °विवर्जितः] NW; °समन्वितः K; °विवर्जित T **4:55** समरसस्तु विज्ञेयः] *conj.*; --- N; समरस ⊔ K; समरसन्तु विज्ञेय W; ⊔ T

[5] ⌊⟨शिव⟩⌋वत्सर्वविश्वन्तु मन्यमानञ्चराचरम्॥ 4:55॥

समं शत्त्रुं समम्मित्रं ब्राह्मणः श्वपचस्समौ।
तुल्यदर्शी भवेत्सिद्धो ज्ञात्वा सर्वं शिवात्मकम्॥ 4:56॥

निश्चयी एकचित्तस्तु शिवभावसमन्वितः।
शत्रवो दंष्ट्रिणो व्याघ्रा रिक्षाः सिंहाश्च वानराः॥ 4:57॥

क्रूरस --- पि⌊शिता हिंस्रका⌋ --- ।
---[6] ⟨मे⟩कं विचिन्तयेत्॥ 4:58॥

एवं चिन्तयतस्तस्य न ते हिंसन्ति हिंसकाः।
समया सम तिष्ठन्ते दुष्टसत्त्वाश्च राक्षसाः॥ 4:59

सिद्धाश्चैव तथा देवा वशमायान्ति भृत्यवत्।
तुल्यदर्शी विशुद्धात्मा शिवतुल्यश्च जायते॥ 4:60॥

क्रीडते दिव्यसि{द्धैश्च [f. 38^{v}] गच्छेच्चै}व सदाशिवम्।
शक्तिसमरसञ्चैव योगसिद्धिमपेक्षते॥ 4:61॥

एष ते ज्ञानसद्भावं सुखबोध्यमविस्तरम्।
जन्तूननुग्रहार्थाय दातव्यं शिवभक्तिने॥ 4:62॥

शिवाद्गुरुतरी भक्तिर्यस्य नित्यं गुरोस्सदा।
तस्य देयमिदञ्ज्ञानं द्वादशाब्दनिवासिने॥ 4:63॥

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{अहिंस[2]के} दयायुक्ते गुरुवाक्यमलंघके॥ 4:64॥

4:55 °विश्वन्तु] NK; °विश्वस्तु W; °विश्व ⊔ T 4:55 मन्यमानञ्चराचरम्] N; ⊔ चराचरम् KW; स -- ञ्चराचरम् T 4:56 श्वपचस्समौ] NW; श्वपचः समः K; --वर्ममो T (unmetrical) 4:56 सर्वं] N; सर्व KWT 4:57 रिक्षाः] K; रिक्षा NW; ऋक्षा T 4:58 क्रूरस ---पिशिता हिंस्रका] *em.*; क्रूरस ⏓⏓ पि ---N; क्रूर ⊔ पिसिता हिंस्रका K; क्रूर ⊔ पिसिता हिन्सका W; क्रूर ⊔ T 4:58 मेकं विचिन्तयेत्] W; ---कं विचिन्तयेत् N; --- K; ⊔ T 4:59 समया] NKT; समयो W 4:61 व सदाशिवम्] NW; ⊔ सदाशिवम् KT 4:63 °वासिने] KT; °वासिन --- N; °वासिनः W 4:64 गुरुवाक्यमलंघके] W; गुरुवाक्यंमलङ्घके N; गुरुवाक्यमलंघाके K; गुरुस्सकृमलंके T

संसारभयवित्रस्ते धर्म्मज्ञे प्रियवादिने।
जपलिङ्गार्च्चनिष्ठाय दातव्यन्तु जितेन्द्रिये॥ 4:65॥

शिववद्यो गुरुम्मन्येद्भक्तिप्रह्वेण चेतसा।
तस्य देयमिदं शास्त्रमन्यथा न कदाचनः॥ 4:66॥

देव्युवाच।
शिवश⟨⌊क्तिसमुद्भूतं जगत्सर्वं चराचरम्।
स चैकाद⌋श⟩{पर्य}[3]न्तं श्रुतं विस्तरशो मया॥ 4:67॥

अक्षरा तत्त्वलक्षाश्च दीक्षाप्रक्रियभेदनम्।
ध्यानं चैव पृथक्त्वेन समरसञ्चैव वर्ण्णितम्॥ 4:68॥

एकत्वे सर्वतत्त्वानि उपास्यन्ते यथा हर।
एकत्वे दर्शनञ्चैव प्रसादात्प्रब्रवीहि मे॥ 4:69॥

ईश्वर उवाच।
नाभिवच्च शिवो ज्ञेयः श⟨⌊क्तिर्मध्ये प्रतिष्ठिता।
अरध+ः+ सर्वतत्त्वानि प्रत्यर⌋ः⟩ --- [4] कानि च॥ 4:70॥

शिवचक्रन्तदा ध्यानात्सर्वतत्त्वसमन्वितम्।
दर्शनञ्च यथा तस्य निमिषार्द्धेन मे शृणु॥ 4:71॥

खगस्याभिमुखो भूत्वा †प्रेक्षकान्तन्निरीक्षयेत्†।
पश्यते बिन्दुमालान्तु नानारेखाविचित्रितम्॥ 4:72॥

अव्यक्ता कृष्णरेखा तु जन्तुरेखा सिता भवेत्।
⌊पीता नियतिरेखा तु धूम्रा कालात्मिका स्मृता⌋॥ 4:73॥

{ग्र}[5]न्थिरेखा भवेन्नीला विद्या वै रक्तरेखिणी।

4:66 °प्रह्वेण] *em.*; °प्रह्वेन NW; °युक्तेन KT **4:66** कदाचनः] NWT; कदाचन K **4:67** स चैकादशपर्यन्तं] *conj.*; ---न्तं N; सा चाइकाद ⊔ K; सा चाइकादश ⊔ न्तं W **4:67** श्रुतं विस्तरशो] NW; ⊔श्रुतं विस्तरतो K; श्रुतं विस्तरसो T **4:68** अक्षरा] NWT; अक्षरास् K **4:68** पृथक्त्वेन] N; पृथक् तेन KW; पृथक् -एन T **4:69** हर] *conj.*; हरः NKWT **4:70** उवाच] K; उ NWT **4:70** नाभिवच्च] NWT; नाभिबद्धः K **4:74** °न्थिरेखा] N?; °स्थिरेखा KT; °स्थिरेखो W **4:74** रक्तरेखिणी] *em.*; रक्तरेखिनी NKWT

ऐश्वरी चित्ररेखा तु बिन्दुरेखा तु स्फाटिकी॥ 4:74॥

चतुष्कला बिन्दुमाला सुषुम्णापदिके स्थिता।
नादः प्रत्यरवज्ज्ञेयः शक्ति पद्मे विराजते॥ 4:75॥

जलबुद्बुदवद्देवं शक्तिमध्ये प्रतिष्ठितम्।
तन्दृष्ट्वा मुच्यते ⟨⌊जन्तुः संसारभयबन्धनात्॥ 4:76॥

दृष्ट्वा चक्रं भवेत्त⌋त्वी स⟩ {गु}[6]रुर्ब्रह्मवेदिनः।
स चानुग्रहकर्त्ता च शिवतुल्यश्च जायते॥ 4:77॥

चक्षुषा वाचया स्पर्शा कर्म्मणा मनसा जपा।
धारणाध्यानयोगेन करोत्यनुग्रहेच्छया॥ 4:78॥

तस्य पादरजन्देवि ब्रह्महा यदि धा⌊⟨रयेत्।
तत्क्षणादेव⟩⌋ {मुच्येत}[f. 39^r] {सर्प}⟨स्य कवचं यथा॥ 4:79॥

⌊ध्यायते य⌋⟩स्तु युक्तात्मा मासमेकं सुयन्त्रितः।
प्राकृता जायते सिद्धिर्द्विमासेन तु पौरुषी॥ 4:80॥

नियतिकालसिद्धिश्च मायजा विद्यजा तथा।
ऐश्वरी बिन्दुसिद्धिश्च कलजा शक्तिजा तथा॥ 4:81॥

प्रतिमा⟨⌊सेन सिद्ध्यन्ते⌋ अष्टा⟩ --- ।
⟨सर्वज्ञः⟩ [2] सर्वगः शुद्धः स्वतन्त्रः कामरूपवान्।
न चेच्छा हन्यते तस्य शिवस्वच्छन्दताम्व्रजेत्॥ 4:82॥

स्थूलात्स्थूलतरो भूत्वा सूक्ष्मात्सूक्ष्मतरः परः।
सतनुर्वितनुश्चैव इच्छया कुरुते तनुम्॥ 4:83॥

एष ते ज्ञानसद्भावमतिगुह्यम्प्रकीर्त्तितम्।

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79 Cf. *Tantrasadbhāva* 9:352c–353b: तस्य पादरजो देवि शिरसा धारयेद् यदि। तत्क्षणादेव मुच्येत सर्पस्य कवचं यथा।

4:75 °ज्ज्ञेयः] K; ज्ञेय NWT 4:76 मुच्यते] KWT; मच्य ⏑̆ N 4:78 स्पर्शा] NW; स्पर्शात् K 4:78 जपा] NW; जपात् K 4:78 करोत्य°] K; करोत्या° NWT 4:79 धारयेत्] WK; धा --- N; ⊔ T 4:84 एष ते] NW; एतत्ते K

त्व⟨⌊या गुप्ततरं कार्य⌋ममृतं न प्रकाशयेत्⟩॥ 4:84॥

{सुपरीक्षितशिष्याय देयं}[3] ⟨द्वाद⟩शभिस्समैः।
अन्यथा दुष्टमर्त्यानां न देयममृतामृतम्॥ 4:85॥

हव्यकव्यप्रदा मर्त्या देवानान्तु कुटुम्बिनः।
तत्त्ववेत्ता शिवं याति देवानां हीयते हविः॥ 4:86॥

दशादूर्द्धं यदि ब्रूयाल्लोभाद्दर्प्पेण वा पुनः।
शिरच्छेदन्तु वज्रेण क्रुद्धः कुर्याच्छतक्रतुः॥ 4:87॥

एतस्मात्कारणा⟨⌊द्देवि⌋ नाख्यातव्यं हि⟩{तैषिणा}। [4]
{शि}⟨व⟩शक्तिसमाकृष्टे दातव्यं सुपरीक्षिते॥ 4:88॥

देव्युवाच।
वेदादौ सर्वशास्त्रे च प्रणवं किल मोक्षदम्।
स कथम्मोक्षदो देव प्रसादाद्वक्तुमर्हसि॥ 4:89॥

ईश्वर उ।
अर्द्धषोडशमात्रस्तु देवाष्टकसमन्वितः।
द्वात्रिंशत्तत्त्वसंयुक्तं ध्यातो निष्कल मोक्षदः॥ 4:90॥

देव्युवाच।
अर्द्धषोडशमात्र⌊⟨स्तु देवाष्टकसमन्वितः।
द्वा⟩⌋[5]त्रिंशत्तत्त्वसंयुक्तः कथं ध्येयो हि निष्कलः॥ 4:91॥

ईश्वर उ।
आदिपञ्चस्वरादौ तु पञ्चविंशस्तु योनिजः।
बिन्दुषण्नादशक्तिश्च पञ्चवर्ण्णत्रिभिन्नकाः॥ 4:92॥

ब्रह्मा विष्णुश्च रुद्रश्च अर्धचन्द्रीश नाद च।

4:84 कार्यममृतं] W; --- N; का(र्यम्) ⊔ K; ⊔ म्स्थ् 4:87 शिरच्छेदन्तु वज्रेण] conj.; शिरच्छेदन्तु वक्रेण N; शिरच्छेदस्तु चक्रेण K; शिरःछेदन्तु वज्रेण W; शिरच्छेदन्तु चक्रेणः T 4:90 °षोडश°] K; °षोडष° NW 4:91 निष्कलः] NW; मोक्षदः K 4:92 उ] NWT; उवाच K 4:92 योनिजः] *conj.*; योनजः NW; योनजाः K; स योनजा T 4:93 ब्रह्मा] K; ब्रह्म NWT 4:93 °श नाद च] N; °सनादवत् K; स नादच W; शनादव T

शक्तिश्च सप्तमी ज्ञेया शिवश्चैव तथाष्टमः॥ 4:93॥

भूतानि आदिबीजस्तु दीर्घमक्षेषु कीर्ति⌊ताः⌋।
⟨त्रिमात्रं स म⟩{नः} [6]⌊प्रो⌋क्तं तन्मात्रेषु च उ स्मृतः॥ 4:94॥

अहंकारे च बुद्धौ च अव्यक्तादितृकेषु च।
दीर्घश्चैव समाख्यातः प्लुतः पुरुष उच्यते॥ 4:95॥

नियति पञ्चविंशस्तु दीर्घं कालश्च पठ्यते।
त्रिमात्रस्तु भवेन्माया संसारपरिवर्त्तिनी॥ 4:96॥

बिन्दु सदाशिवं देवमस्य नाद महेश्वरम्।
[f. 39^v] ⟨दे⟩वी च रश्मयः प्रोक्ता विद्या चैव निगद्यते॥ 4:97॥

द्वातृंशकः शिवो ज्ञेयो निष्कलः परमेश्वरः।
यं ध्यात्वा मोक्षमायान्ति शिवतुल्या भवन्ति च॥ 4:98॥

देव्⌊⟨युवाच।
योगस्तु बहुधा ख्यातो लक्षालक्षं महेश्वर।
योगस⟩⌋द्भावमाख्याहि अत्र मे संशयो महान्॥ 4:99॥

[2] नाडीसंशोधनञ्चैव वायूनाञ्च जयं कथम्।
स्थानं रूपञ्च कर्म्मञ्च शब्दं प्रब्रूहि शंकर॥ 4:100॥

ईश्वर उवाच।
परमं योगसद्भावङ्गुह्या गुह्यतरम्परम्।

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100 This passage, from 4:100–144b, has been adapted to create *Svacchandatantra* 7:285c–330, for which see Appendix III.

4:94 दीर्घमक्षेषु] *conj.*; दीर्घामोक्षेषु NKW; दीर्घा मोक्षसु T **4:94** प्रोक्तं] K; --क्तं NT; त्युक्तं W **4:94** उ] NK^{ac}WT; उ+:+ K **4:96** नियति] NW; नियतिः K **4:97** बिन्दु] NWT; बिन्दुं K **4:97** नाद] NWT; नादं K **4:97** प्रोक्ता] NWT; प्रोक्तो K **4:98** द्वातृंशकः] N; द्वात्रिंशकः KW; ॱतृशंक T **4:99** महेश्वर] *conj.*; महेश्वरः KW **4:99** अत्र मे संशयो महान्] NW; ⊔ KT **4:100** नाडीसंशोधन°] NW; नाडीसंरोधन° K; नाभीसंशोधन° T **4:100** जयं] K; जय--- N; जय W; जाय T **4:101** उवाच] K; उ NWT **4:101** गुह्या गुह्य°] NWT; गुह्याद्गुह्य° K

यन्न कस्यचिदाख्यातन्तद्योगं शृणु तत्त्वतः॥ 4:101॥

सुप्रशस्ते भूप्रदेशे नाग्न्युदकसमीपतः।
वालुकाशर्क्कराहीने शुष्कवृक्षविवर्जिते॥ 4:102॥

नि⟨स्सर्प्प⟩{कीट}[3]वल्मीके ईतिभिः परिवर्जिते।
पुण्यधर्म्मिष्ठसंवासे तत्र योगं समभ्यसेत्॥ 4:103॥

देवदेवं समभ्यर्च्य विघ्नेशञ्च पुनः पुनः।
पूर्वाचार्यान्नमस्कृत्वा युक्तो ध्यानपरायणः॥ 4:104॥

आसनम्पद्मकं बद्ध्वा स्वस्तिकम्भद्रचन्द्रकम्।
सापाश्रयं योगपट्टमासीनञ्च यथासुखम्॥ 4:105॥

तालुजिह्वो दन्तास्पर्शी ⟨समको⟩ [4] नासदृष्टिगः।
सत्यवाग(?)न(?)हिसश्च नित्ययुक्तश्च सिध्यति॥ 4:106॥

शिखाङ्कुरैस्तु निर्दग्धन्देहङ्कृत्वा शिवात्मकम्।
दशधा योगमार्गेण अभ्यसेत्परमेश्वरम्॥ 4:107॥

मन्त्र बिन्दु अतीतञ्च नादात्मा ज्योति विग्रहम्।
कल्पनालक्षमकलं ध्यात्वाद्वैतेन सर्वगम्॥ 4:108॥

प्रकृत्यादौ शिवान्तञ्च योग⌊ः ⟨ख्यातो महांस्त⟩⌋{व}।
[5] ⟨द⌊श⌋⟩धा च पुनः ख्यातो ध्यायेत्प्राणस्य संयमात्॥ 4:109॥

अवसव्येन पूरेत सव्येनैव तु रेचयेत्।
नाडीसंशोधनं ह्येतन्मोक्षमार्गपथस्य तु॥ 4:110॥

4:102 सुप्रशस्ते भू॰] *conj.*; सुप्रशस्तभू॰ NKW (unmetrical); सुप्रशस्तान्ना॰ T **4:102** शुष्कवृक्षविवर्जिते] NW; ⊔ K **4:103** निस्सर्प्पकीट॰] *conj.*; नि--- N; नि ⊔ K; निसर्प्पक ⊔ W **4:104** पूर्वाचार्यान्नमस्कृत्वा] NW; पूर्वाचार्य्यं नमस्कृत्य K **4:105** सापाश्रयं] NW; मायाश्रयं K; मायोश्रयं T **4:106** ॰जिह्वो दन्तास्पर्शी] *conj.*; ॰जिह्वा दन्तास्पर्शी N; ⊔ K; ॰जिह्वादन्तास्पर्सी W; जिह्वादन्तास्प ⊔ T **4:106** समको] *conj. Kafle*; --- NKT; समका W **4:106** सत्यवाग(?)न(?)हिसश्च] N; सत्यवाक् ⊔ श्च K; सत्ववा ⊔ हि ⊔ श्च W; सत्ववाममहिमश्च T **4:107** शिखाङ्कुरैस्तु] *conj. Sanderson*; शिखाङ्कारस्तु NWT; शिखाकारस्तु K **4:110** अवसव्येन] NWT; अपसव्येन K **4:110** पूरेत] NWT; पूर्येत K

रेचनात्पूरणाद्रोधात्प्राणायामस्त्रयः स्मृतः।
सामान्याद्बहिरेतानि पुनश्चाभ्यन्तराणि च॥ 4:111॥

अभ्यन्तरेण रेचेत पूरेच्चाभ्य⌊⟨न्तरेण तु⟩⌋।
⟨नि{ष्कम्पं कुम्भकं}[6] कुर्यात्त्रयश्चा⟩भ्यन्तराणि तु॥ 4:112॥

नाभ्यां हृदयसंचारान्मनश्चेन्द्रियगोचरात्।
प्राणायामश्चतुर्थस्तु सुप्रशान्तस्तु विश्रुतः॥ 4:113॥

प्राणरोधे तु सम्पूर्ण्णे नाभिन्नीत्वा समुच्छ्वसेत्।
शनैर्विमुञ्चयेद्वायुं वामनासिकया पुटे॥ 4:114॥

वायवीन्धार⟨ये {ऽङ्गु}ष्ठे आग्नेयीं नाभिमध्यतः⟩।
{माहेन्द्रीं कण्ठदेशे तु वारुणीं [f. 40^{r}] घ}ण्टिकेषु च॥ 4:115॥

आकाशधारणा मूर्ध्नि सर्वसिद्धिकरी स्मृता।
एकद्वितृश्चतुःपञ्च उद्घातैश्च प्रसिद्ध्यति॥ 4:116॥

संरुद्धे चैव प्राणे तु मूर्ध्निङ्गत्वा निवर्त्तते।
तदुद्घातमिति प्रोक्तञ्ज्ञातव्यं योगिभिस्सदा॥ 4:117॥

राग{द्वेषौ} प्रक्षीयेते प्राणायामैश्च धा⟨रितैः⟩।
धारणैस्सर्वपापानि ⟨प्रत्याहारे ऽक्षसंयमः⟩॥ 4:118॥

{हृद्गुदे ना[2]भि}कण्ठौ च सर्वसन्धौ तथैव च।

4:111 °मस्त्रयः स्मृतः NWT; °मस्तु यः स्मृतःK **4:113** हृदय°] KWT; हृदयं N **4:114** पुटे] NW; पुटा K; पुटो T **4:115** वायवीन्धार°] W; वायवींन्धा ⏓ N; वायवीं द्वार K; वायुं नीत्वा ⊔ T **4:115** आग्नेयीं] *conj.*; आग्नेयी NKW **4:115** °ण्टिकेषु] N; °ण्डिकेयु K; °ण्डकेप्र W; ⊔ केषु T **4:116** °धारणा] NWT; °धारणान् K **4:116** सर्वसिद्धि°] K; सर्वसद्धि° N; सर्वसच्चिकरी W; सर्वसत्वी° T **4:116** एकद्वितृश्चतुःपञ्च] N; एकद्वित्रिचतुर्थं च K; एकद्वित्रिस्त्वतुःपंच W; एकद्वितृचतुर्थ्यं च T **4:116** °द्घातैश्च] N; °घातैश्च K; °त्यातैश्च W; °त्द्यातै T (unmetrical) **4:117** मूर्ध्निङ्गत्वा] NW; मूर्ध्नि गत्वा K; मुद्धर्निं गत्वा T **4:118** प्रक्षीयेते प्राणायामैश्च धारितैः] W; प्रक्षीय ⏓ प्राणाया --- च धा ि--- N; ⊔ KT **4:118** धारणैस्सर्वपापानि] W; धारणेस्सव ⏓ ⏓ N; ⊔ KT **4:119** हृद्गुदे नाभिकण्ठौ] *conj.*; ---कण्ठौ N; ⊔ कण्ठौ K; कृ ⊔ कण्ठौ W; ⊔ कण्ठे T **4:119** °सन्धौ] NW; °सतौ K; °सत्वो T

प्राणाद्यास्संस्थिता ह्येते रूपं शब्दञ्च मे शृणु॥ 4:119॥

दुततारनिभः पीत इन्द्रगोपकसन्निभः।
क्षीराभ स्फटिकाभश्च पञ्चानां रूपलक्षणम्॥ 4:120॥

घण्टा कांसश्च मधुरो गजनादो बहुध्वनिः।
प्राणादीनान्तु पञ्चानां शब्दमेतदुदाहृतम्॥ 4:121॥

जल्पितं हसितं ⟨⌊गीतं नृत्यं⌋ युद्धगतिः⟩ [3] {कलाः}।
शिल्पञ्च सर्वकर्म्माणि प्राणस्यैव हि चेष्टितम्॥ 4:122॥

प्रवेशये ऽन्नपानानि नृमलं स्रावयेदधः।
अन्धत्वं श्रोत्ररोगं च अपानस्तु करिष्यति॥ 4:123॥

अशितं लीढपीतञ्च समानस्समतान्नयेत्।
क्षुतहिक्काच्छर्द्दिकास उदानस्य विचेष्टितम्॥ 4:124॥

रोमहर्षञ्च स्वेदञ्च शूलदो ह्यङ्गभञ्जकः।
व्यानस्यै⟨⌊तानि⌋ कर्माणि⟩ {स्पर्श}[4]त्वञ्चैव विन्दति॥ 4:125॥

अङ्गुष्ठजानुहृदये लोचने मूर्ध्नि संस्थिताः।
नागाद्या बहुरूपाश्च कर्म तेषान्निबोध मे॥ 4:126॥

आह्लादनोद्वेजनश्च शोषणस्त्रासकस्तथा।

4:120 °भः पीत इन्द्रगोपकसन्निभः] NW; °भं इन्द्रगोपकसन्निभम् K; °भं वीत इन्द्रगोपकसन्निभः T **4:120** क्षीराभ स्फटिकाभश्च] NW; क्षीराभं स्फटिकाभं च K; क्षीरानस्फटिकानश्च T **4:122** युद्धगतिः कला] *conj.*; --- N; य ⊔ K; युद्धतिं ⊔ W; ⊔ T **4:122** प्राणस्यैव] W; ⌣णस्यैव N; ⊔स्यैव K; ¯णासौ व T **4:123** नृमलं] K; नृमल NW; निर्मल T **4:123** अन्धत्वं श्रोत्ररोगं च अपानस्तु] *conj.*; अन्धत्वश्रोत्ररोगश्च अपान्नस्तु N; अत्यर्थश्रोत्ररोतं च अपात्रं च K; अत्वत्वश्रोत्ररोगश्च अपान्नस्तु W; अन्वत्व श्रोतरोगं च अपानंस्तु T **4:124** अशितं लीटपीतञ्] N; असितं लीढपीतं KW **4:124** क्षुतहिक्काच्छर्द्दिकास] N; क्षुतं हिक्काच्छर्दिकासं K; क्षुतदिक्काच्छर्दिकास W; क्षतहिक्काछर्दिकाकाश T **4:125** ह्यङ्गभञ्जकः] K; ह्यङ्गंजकः N (unmetrical); ह्यङ्भंजकः W (unmetrical); ह्यंगजक T (unmetrical) **4:125** °त्वञ्] N; ⊔ KWT **4:126** अङ्गुष्ठ°] NWT; अङ्गुष्ठे K **4:126** संस्थिताः] *conj. Sanderson*; संस्थितः NKWT **4:126** कर्म] KT; कम्म NW **4:127** आह्लादनोद्वेजनश्च शोषणस्त्रा°] K; आह्लानोद्वेजनश्च शोषणत्रा° N; आह्लानोद्वेजेनश्च शोषणत्रा W; आल्हानोद्वेज्ञानश्च शोषणत्रा° T

निद्रातन्द्रीकरश्चान्यो योजको हि धनञ्जयः॥ 4:127॥

श्वाससङ्कोचच्छेदे च घुरुघुरुस्योत्क्रमेति च (?)।
नागादीनान्तु पञ्चानाम्मृत्युकाले ⌊⟨विचेष्टितम्⟩⌋॥ 4:128॥

⟨न⟩ {चैव याति}[5] चोत्क्रान्त्या कूर्मश्चैकस्⌊तु⌋ तिष्ठति।
आकुञ्चयति वै कूर्मः शोषये च कलेवरम्॥ 4:129॥

प्राणमेव जयेत्पूर्वञ्जिते प्राणे जितम्मनः।
जिते मनसि शान्तात्मा परन्तत्त्वम्प्रकाशते॥ 4:130॥

प्राणापानौ गुदे ध्याये प्राणसमानौ च नाभितः।
प्राणोदानञ्च कण्ठे च प्राण⌊व्यानञ्च स⌋र्वे{गम्}॥ 4:131॥

{नागाद्यां प्राणसंयुक्तां स्वस्था[6]नेषु}निरुद्धयेत्।
निरुद्धस्य च यत्कालं प्रवक्ष्यामि निबोधत॥ 4:132॥

तालात्प्रभृति धार्येत यावत्पञ्चशतङ्गतः।
जितो ऽनिलो भवत्येवं सङ्क्रान्त्युत्क्रान्तिकर्म्मकृत्॥ 4:133॥

दिव्यकान्ति शुभो गन्धो प्रज्ञा चास्य विवर्द्धते।
दिव्यदृष्टिश्च श्रोत्रं च दिव्या वाचा प्रवर्⌊तते⌋॥ 4:134॥

⟨वायुवद्⟩ [f. 40ᵛ] विचरेल्लोकां सिद्धान्देवांश्च पश्यति।
मनेच्छाचिन्तितप्राप्तिः प्रवर्त्तेत गुणाष्टकम्॥ 4:135॥

सर्वकामसुसम्पूर्ण्णस्सर्वद्वन्द्वविवर्जितः।

4:128 °स्योत्क्रमेति] NWT; °श्चोत्क्रमेति K **4:128** मृत्युकाले] NW; मृत्युकाल KT **4:129** चोत्क्रान्त्या] W; ो त्क्रान्त्या N; ⊔ K; ⊔ न्त्याश्च T **4:129** कूर्मः शोषये च कलेवरम्] *conj. Sanderson*; कूर्म्मस्साधये च कलेवरम् N; कूर्मं वाधयेच्च कलेवरम् K; कुर्म्मश्चाधये च कलवरम् W; कुर्म्मस्वापये च कलेवरम् T **4:131** गुदे ध्याये] *conj.*; तु देव्यायै NWT; तु देव्याये K **4:131** °व्यानञ्च सर्वगम्] *conj.*; °व्यानश्च सर्व ⊔ K; ---र्वे--- N; ⊔ WT **4:132** स्वस्थानेषु] *conj.*; -- N; ⊔ KT; ⊔ तेषु W **4:133** धार्येत] NW; धामेत K; धायेते T **4:134** शुभो गन्धो] NW; भोगं चा K; स्तुभोगत्वा T **4:134** श्रोत्रं च] *em.*; श्रोतञ्च NW; स्रोतश्च KT **4:135** विचरेल्लोकां] W; विचरेल्लोका N (but an anusvāra might have been cut off in the upper margin); विरचेल्लोका+न्+ K; विचरेल्लोका T

संसारबन्धान्निर्म्मुक्तः शिवतुल्यश्च जायते॥ 4:136॥

प्राणापाने तु संयोज्य ह्रस्वकोटिसमन्वितम्।
नाभ्यान्धारेत योगी{न्द्रः स्वेदकम्पश्च जायते}॥ 4:137॥

{पुनरेव हृदिस्थौ हि प्राणापानौ}[2] ⟨नि⟩रुद्धयेत्।
दीर्घकोटिसमायोगात्क्षणात्पतति मूर्च्छितः॥ 4:138॥

कण्ठस्थं हि तथैवेह प्राणमेकन्निरुन्धयेत्।
प्लुतकोटिसमायोगात्स्वप्नप्रवृत्तिस्ततो भवेत्॥ 4:139॥

भ्रूमध्ये बिन्दुयुक्तेन प्राणरोधन्तु कारयेत्।
सुषुप्तं जायते तत्र क्षणाच्चैव प्रबुध्यति॥ 4:140॥

मूर्ध्नि द्वारं समालम्ब्य निष्कलं ध्यानमारभेत्।
{एवमभ्यस}[3]⌊⟨त⟩⌋स्तस्य प्रत्ययस्तु तदा भवेत्॥ 4:141॥

पिपीलकण्टकावेधो मूर्ध्नि द्वारं विभिद्यते।
जायते तन्मयत्वं हि देहेनानेन साधके॥ 4:142॥

सङ्क्रमेत्परदेहेषु क्षुत्तृष्णाभ्यान्न बाध्यते।
अतीतानागतञ्चैव त्रैलोक्ये यत्प्रवर्त्तते॥ 4:143॥

प्रत्यक्षम्भवते तस्य सर्वज्ञत्वञ्च जायते।
देव्युवाच।

4:138 °योगात्क्षणात्पतति] N; °योगा ⊔ त्पतति K; °योगा ⊔ तति W; °योगा कल्पये -तति T 4:138 मूर्च्छितः] NT; मूर्त्तितः W; (मूर्च्छितः) K 4:139 निरुन्धयेत्] N; निरुद्धयेत् KWT 4:139 स्वप्न°] WT; स्वप्ने NK 4:141 मूर्ध्नि द्वारं समालम्ब्य निष्कलं ध्यानमारभेत्] *conj.*; मूध्नि द्वार ⏑̲ ---ष्कल ध्यानमारभेत् N (tops missing); मूध्नि द्वारं समालंभ्य निष्कलं ध्यानमारभेत् K; मूध्नि द्वा ⊔ निष्कल ध्यानमाचरेत् W; मूर्ध्नि ⊔ पुष्कलध्यानमारभेत् T 4:142 पिपीलकण्टकावेधो] N; पिपीलकंजकावेधो K; पिपीलकण्ठकावेधौ W; पिपीलकर्णकावेधौ T 4:142 मूर्ध्नि] NWT; मूध्नि K 4:142 हि] NWT; च K 4:142 साधके] *conj.*; साधकः NKW; साधक T 4:143 क्षुत्तृष्णाभ्यान्] NWT; क्षुड्तृष्णाभ्यां K 4:143 बाध्यते] *conj.*; बोधते NKW; वाधते T

सूत्रन्नाम महादेव आलोक्यपद⌊〈वाचकम्〉⌋॥ 4:144॥

[4] ⌊त⌋दहं श्रोतुमिच्छामि भगवन्वक्तुमर्हसि।
ईश्वर उवाच।
सूचनात्सूत्रमित्याह सूत्रन्नाम पदम्परम्॥ 4:145॥

तेन सर्वमिदं व्याप्तं सूत्रे मणिगणा इव।
अखण्डितन्तु तत्सूत्रं खम्व्यापि-म्-अजरं परम्॥ 4:146॥

तडिद्वलयसन्तानं खटिकेन प्रकाशयेत्।
हृत्पौण्डरीकमध्यस्थं सोमसूर्याग्निमध्यगम्॥ 4:147॥

यः प〈⌊श्ये(त्पर)⌋〉[5]मं सूक्ष्मं स लेख्यं कर्तुमर्हसि।
देव्युवाच।
तत्त्वा देवगणाः सर्वे सर्वन्यासे व्यवस्थिताः॥ 4:148॥

तेषां मन्त्रविभागो ऽयं कथयस्व प्रसादतः।
ईश्वर उ।
सर्वे मन्त्रात्मका देवास्सर्वे मन्त्राः शिवात्मकाः॥ 4:149॥

शिवात्मकैश्च मन्त्रैश्च शिवयागे तु पूजयेत्।
अप्राप्य शिवसद्भावम्पठतो 〈⌊पि⌋ हि〉 {संहि[6]ताम्}॥ 4:150॥

अज्ञात्वा कुरुते दीक्षां शिष्याचार्यौ व्रजेत्यधः।
तस्मान्न समानपशोः शिष्यत्वेनोपतिष्ठते॥ 4:151॥

उभयतो ऽपि न शिवाशिवमेकपशोः परः।

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144 The parallel with the *Svacchandatantra* ends with 4:144b; the following passage (4:144c–158) has been incorporated into the *Jñānakāṇḍa* of the *Niśvāsakārikā* (37:10–24 in T.17), for which see Appendix IV.

4:145 उवाच] K; उ NWT **4:145** सूचनात्] NWT; सूचना K **4:146** व्यापि] NW; व्यापी K **4:149** मन्त्राः] K; मन्त्रा NWT **4:150** शिवयागे] N; शिवयोगे KTW **4:150** पठतो] NKT; पधतो W **4:151** व्रजेत्यधः] NW; व्रजत्यधः K; व्रजोत्यधः T **4:151** शिष्यत्वेनोपतिष्ठते] NK; शिष्यस्त्व नोपतिष्ठते W; शिष्यद्व रोपयतिषुते T (unmetrical)

अविदित्वामयं सम्यक्क्रियां यः कुरुते भिषक्॥ 4:152॥

नातुरस्सुखमाप्नोति वैद्यो ऽपि न फ[f. 41^r]⌊(लं ल)भेत्⌋।
ज्ञानविज्ञानकुशलस्सर्वावस्थागतो ऽपि यः॥ 4:153॥

स मोचयति पाशेभ्यो ज्ञाननिर्धूतकिल्बिषः।
सर्वलक्षणहीनो ऽपि ज्ञानवान् गुरुरुच्यते॥ 4:154॥

दीक्षाविधिविधानज्ञो पाशजालविमोचकः।
शिवः शत्त्या महाशक्तिः शक्तिभावेन देशिकः॥ 4:155॥

उभयोरन्त⌊रं⌋ नास्ति देशिकस्य शि⌊⟨वस्य च⟩⌋।
{स चैवोङ्कार}[2] ⌊⟨बिन्दु⟩⌋श्च स नादो लय निष्कलः॥ 4:156॥

तस्मिं सर्वाणि विद्यन्ते स चैव परमश्शिवः।
सर्वविद्यासुसम्पूर्णस्सर्वविद्यार्थकोविदः॥ 4:157॥

आचार्यस्य च मन्त्रस्य शिवज्ञानशिवस्य च।
नानात्वं नैव कुर्वन्ति अनन्तेशादयश्शिवाः॥ 4:158॥

जन्मान्तरैः कल्पसहस्रकोटिभिः
    कथञ्चि लभ्येच्छिवतत्त्वमुत्त⌊⟨मम्⟩⌋।
{उदी}[3]⌊⟨र⟩⌋ते चात्मविमोक्षहेतोर्
    ददाति लोभाय कथम्परस्य तु॥ 4:159॥

4:152 °मयं] $NK^{ac}W$; °श्रयं K^{pc} **4:152** भिषक्] *conj.* (cf. *Niśvāsakārikā* 37:18); भृशम् NKWT **4:153** फलं लभेत्] K; फ --- NT; फ न लभेत् W **4:153** °कुशलस्सर्वावस्था°] *conj.*; °कुशलस्सर्वावस्थ° NK; °कुशलेस्सर्वावस्था° W; °कुशलं सर्वविश्व° T **4:154** पाशेभ्यो] N; (पाशे)भ्यो K; मासेभ्यो W; -शेभ्यो T **4:154** °निर्धूत°] $N^{pc}K$; °विर्द्धूत° $N^{ac}WT$ **4:154** °हीनो] *conj.*; °क्षीनो NW; °क्षी(ही)नो K; °णीनो T **4:154** ज्ञानवान् गुरुरुच्यते] KW; ज्ञानवान्तुरुरुच्यते N; ज्ञानवान् कुरुरुच्यते T **4:155** °ज्ञो] NT; °ज्ञः K; °ज्ञ W **4:155** शिवः] *conj.*; शिवे NKWT **4:155** देशिकः] N; दैशिकः K; देसिकः W; ⊔ T **4:156** देशिकस्य] NT; दैशिकस्य K; देसिकस्य W **4:158** शिवज्ञान°] NWT; शिवज्ञाने K **4:158** कुर्वन्ति] NW; कुर्वीत K; कूर्वन्ति T **4:159** कथञ्चि] *conj.*; कथञ्चिल् NKWT (unmetrical) **4:159** ददाति लोभाय] W; दादाति लोभाय N (unmetrical); ददाति लाभाय K; दाति लोभाय T (unmetrical)

नूनं हि सो नेच्छति मोक्षमात्मनो मोहेन लोभेन च यो हि वक्ष्यते।
अपायमुक्तो हि मया गुरूणान्न देय तत्त्वामृत यस्य कस्यचित्॥ 4:160॥

चत्वारि चैतानि शतान्यधीत्य
सषष्टियुक्तानि षडाधिकानि।
उद्धृत्य पञ्चाश कुला⌊⟨नि यो⟩ (वै)⌋ [4]
शिवत्वमायाति स्वरूपतेजसा॥ 4:161॥

॥ ⊗॥ इति निश्वा{स}तत्त्वसंहितायां नयसूत्रे परमामृतसद्भावविचारश्चतुर्थः पटलः॥

श्लो 466 (?) ॥ ⊗॥ स्रोत्रे सूत्रत्रयं समाप्तम्॥

4:160 च] N? K; - W; र T   4:160 देय तत्त्वामृत] NWT; देयं तत्त्वामृतं K (unmetrical)   4:161 शतान्यधीत्य] NK; त्यधीत्य W (unmetrical); सतात्यधीत्य T   4:161 षडाधिकानि] NK; षताधिकानि WT   4:161 निश्वास°] W; निश्वा° N; निःश्वास° K   4:161 466] N? K; 465 W   4:161 स्रोत्रे] N; श्रौत° K; श्रोत्रे W

TRANSLATION OF THE MŪLASŪTRA

1:1 ‘The Ṛṣis spoke:

How did the self-born [Lord] teach the supreme, secret Śiva-knowledge? In what place did the goddess hear it? Out of [your] grace [you should tell us].’

This translation reflects the restitution *prasādād vaktum arhasi*, but the last part of the verse might be conjecturally restored in other ways, for instance: *prasādāc chivabhāṣitam*.

1:2–3 ‘Nandi spoke:

All the gods, [headed by] Brahmā and Viṣṇu, [and] the Gaṇas, headed by Skanda, the sages, celestial nymphs, Yakṣas, snakes, Gandharvas and Kinnaras, Daityas, spell-bearers, Siddhas, as well as other inhabitants of the citadel [of Śiva] (*puravāsinaḥ*) [having seen] the God of gods, the teacher of the universe, seated upon a peak of Mount Kailāsa,...’

The restitution *nandir uvāca* is a bold guess, for Nandi otherwise features only in the frame-story of the *Niśvāsamukha*. But we do need to assume some speaker indication here, and Nandi would not be inappropriate. Furthermore, it is not inconceivable that the brief, perfunctory frame-story of the *Mūlasūtra* should have been added at the time of the *Niśvāsamukha*.

brahmaviṣṇusurāḥ sarve, which we have taken as compound in which one has to understand a missing *ādi*, might be a corruption of *brahmāviṣṇū surāḥ sarve*: “Brahmā and Viṣṇu, [and] all the gods...”. The Gaṇas, when listed in *Nayasūtra* 1:100–108, are Vidyeśa, Ṣaṇmukha, Gaṇapati, Nandi, Caṇḍīśa, Devī and Hāṭhakūṣmāṇḍa. But such a precise list is perhaps not intended here. A verbal form such as *dṛṣṭvā* or *paśyanti* is missing here.

Parts of this opening recall a passage in *Guhyasūtra* 12, in which, once again, the scene appears to be a place upon earth into which the denizens of Śivapura have descended:

brahmaviṣṇusurāḥ sarve gaṇā skandapurogamāḥ
ṛṣayopsarasā yakṣā nāgagandharvvakinnarāḥ 12:19
daityā vidyādharāḥ sarvā ye cānye puravāsinaḥ
sthāpya pañcatanun devam arccayanti sadāśivam 12:20
na tatra mṛtyur na jarā na vyādhir na ca duḥkhitāḥ

19a °surāḥ] K; °surā NW • 19b skandapurogamāḥ] *em.*; skandhapurogamāḥ NW; skandapurogaṇāḥ K • 19c ṛṣayopsarasā] NW; ṛṣayopsaraso K • 20a °dharāḥ] K; °dharā NW • 20c pañcatanun] *conj.*; pañcatanur NW; pañcatamtur K

All the gods, [beginning] with Brahmā and Viṣṇu, the Gaṇas, with Skanda at their head, sages, Apsaras, Yakṣas, Nāgas, Gandharvas, Kinnaras, Daityas, Vidyādharas, and all other inhabitants of [Śiva's] city, having established the God with five-bodies, worship [there] Sadāśiva. There there is no death, no ageing, no disease and [they do] not suffer.

For a discussion of this Śaiva paradise, see BISSCHOP 2007. The absence of death and disease appears below in 1:7 of our passage.

1:4–5 '...some praise the Lord of gods and some dance in front [of Him]; some sing in pleasure; some bow with their heads (*kecit praṇata mūrdhani*); some sing verses of the *Sāmaveda*; and some throw flowers; some meditate with intense focus, and others play musical instrument[s].'

We have therefore taken *praṇata* as a *prātipadika* used with the sense of *praṇatāḥ* (nominative plural, which would be metrically impossible) and construed it with W's *mūrdhani*. We have preferred *sāmāni* and *mūrdhani* over the proposals of K, namely *ramanti* and *mūrddhabhiḥ*, on the strength of a parallel in the *Tvaritāmūlasūtra*, whose first chapter borrows two verses from our first chapter. Verses 6–8 in Michael SLOUBER's forthcoming edition of the first chapter read as follows:

kecit stunvanti deveśaṃ kecin nṛtyanti cāgrataḥ
kecit sāmāni gāyanti kecit praṇatamūrdhabhiḥ
stotraiḥ stunvanti tatrānye kecit puṣpaṃ kṣipanti ca
hasanti kilikilāyanti garjanti cotpatanti ca
na tatra mṛtyur na jarā na vyādhir na ca duḥkhitā
evaṃ pramuditaṃ dṛṣṭvā śivaṃ suravarārcitam

The manuscripts, it seems, in fact read *mūrdhani*, which Michael SLOUBER has not unnaturally corrected to *°mūrdhabhiḥ*, just as we had done in our passage. We could also have understood *kecid... hṛṣṭāḥ* and *kecit praṇatamūrdhani* as two parallel phrases qualifying *gāyanti*: "Some sing happily, some with bowed heads." We have of course taken *puṣpāṃ* (corrupted, we suspect, to *puṣpaṃ* in the transmission of the *Tvaritāmūlasūtra*) in the sense of *puṣpāṇi*.

1:6–7 'They let out lion-roars, they thunder and they leap about, they laugh, they ululate [with joy], their senses in a state of permanent exhiliration. There is no death there, no ageing, no disease, no being unhappy. Seeing him to be thus pleased, the goddess spoke these words.'

hasante kilakilāyante is hypermetrical, but, as Judit Törzsök has pointed out (Törzsök, forthcoming), it is nevertheless a stock cliché, usually in descriptions of the deity, e.g. in *Siddhayogeśvarīmata* 20:33c–34b:

hasantaṃ kilikilāyantaṃ mahābhīmāṭṭahāsinam
evaṃ vicintya deveśaṃ karṇikāyāṃ niveśayet

and in *Timirodghāṭana* 1:15c–16b:

hasantaṃ kilakilāyantaṃ mahābhīmo[']ṭṭahāsitam
bhairavaṃ rūpam āsthāya mahāyogibhir āvṛtaḥ

and in the *Brahmayāmala*, e.g., in chapter 62 (labelled 60), verse 60:

hasantaṃ kilikilāyantaṃ yoginīvīravanditaṃ
mudrābharaṇasaṃyuktaṃ mudrāyuktaṃ prapūjayet.

We at first conjectured *evam pramuditān dṛṣṭvā*, "seeing them to be thus pleased", since there has been no mention of Śiva's being pleased up to now; but the usual topos requires the goddess to see Śiva to be pleased before putting her question. Furthermore there is support (if rather weak) for *pramuditaṃ*, in *Tvaritāmūlasūtra* 1:8, quoted in the previous note.

1:8 'In this terrible ocean of *saṃsāra*, which entails the terrors of birth and death, you alone are the boat; nobody else, o Lord of the gods, can protect [us].'

1:9 'We have come to know the [teachings of the school devoted to the interpretation of the] Vedānta, o God, [and] indeed Sāṅkhya with its twenty-five principles, and [yet] we will not reach satisfaction without the grace of Śiva (*śaivād anugrahāt*).'

The expression *śaivād anugrahāt* may refer to Śaiva initiation.

1:10–11 'The *ācārya*, and the pupil, the ground, the [appropriate] time, and the powder (*rajaḥ*), the incubation (*adhivāsam*), the caru, the *maṇḍala* and the process of worship—teach [these] o God of gods, [and] initiation that leads to liberation, and the supreme Śiva-tattva [viz. the mantra], knowing which one becomes free of death.'

In this list of topics, most elements can be recognised and their treatment later in the text identified, but the element *rajaḥ* is uncertain. We considered interpreting it to mean "[purification of] impurities" and taking it to refer to *śauca*, which was probably mentioned in passing below in 1:20b, but we decided this to be implausible. We now believe that it might mean "[the details of the colours for the] powder [used for the *maṇḍala*]". It is true that there appears to be no detailed treatment below of coloured powders, but the different colours required for the mantra are indeed referred to, first in *Mūlasūtra* 2:2 and then in 4:3–4 below. As for the others, we find the treatment of the *ācārya* in 1:14; of the *śiṣya* in 1:15–16; of the ground (*bhū* is presumably intended as a *prātipadika* here, but we could consider emending to *bhūḥ*) in 1:17–19; of the appropriate time for worship in 1:20a; of the incubation of the *śiṣya* in 3:14; of the *caru* in 3:10–12b; of the *maṇḍala* in 4:1–5 ; of *pūjā* in 2:1–10; of *nirvāṇadīkṣā* in 5:1–26 and of the root mantra, or TATTVA in 6:5–15. The last of these could of course be taken to mean "true knowledge", for that too is presumably essential for the performance of initiation, but cf. *Sārdhatriśatikālottara* 1:5–6.

1:12–13 'Sending away those who do not know the rules of the cult, the lord spoke these words: "Listen, o goddess, to the supreme secret, which I have been questioned about by you. If men perform initiation without knowing the [root-mantra of this system, namely the] Śiva-tattva, then those initiated are not liberated and the teacher [who performed the initiation] goes to hell." '

1:12a contains a *sa-vipulā* and is thus not metrical by the standards of common practice. But, as the tables of TOKUNAGA's 1995 article devoted to a metrical analysis of the *Mahābhārata* show, there are occasional instances of this *vipulā* (referred to by TOKUNAGA on p. 5 as the "minor Ionic") to be found in the great epic. YOKOCHI (2013:72), citing TOKUNAGA's survey, draws attention to an instance in 68:7c of the old *Skandapurāṇa*. Furthermore, as Roland STEINER mentions in footnote 36 of his article on the *anuṣṭubh* (1996:239), the metrician Svayambhū appears to record that Piṅgala regarded this *vipulā* as a theoretical possibility; the transmitted text of Piṅgala's work does not, however, confirm this. As Vincent TOURNIER has pointed out to me, a few occurrences are to be found in Buddhist works, notably the *Udānavarga*, and in Cambodian inscriptions, e.g. K. 92, 6c (CŒDÈS 1953:230) and K. 904, 2c (CŒDÈS 1952:58). Finally, Roland STEINER has kindly sent me a small unpublished dossier that he compiled in 2008 on the *sa-vipulā*, in which he makes reference to, among other works, Michael BALK's 1988 thesis (published in 2011) on the *Udānavarga*, in which BALK found no fewer than twenty-seven instances, leading him to conclude that the *sa-vipulā* was a "reguläre Struktur". To cite all the material in the dossier would take us too far from our subject, but it is worth summing up STEINER's preliminary conclusion, namely that the *sa-vipulā* is regular in Vedic and early Buddhist works, but suspicious, at the least, in later texts, especially when not preceded by a caesura after the fourth syllable and when, as here, there is just one isolated case.[206] We could therefore perhaps treat the *pāda* here as a *na-vipulā* by considering the syllable before *-jñān* as *laghu* (assuming, in other words, that the author did not regard the conjunct *jñ* as necessarily rendering the preceding syllable heavy).

It is noteworthy that the text refers to *samayajñas*, an expression that often refers to *samayins*, a category that appears nowhere else in the *sūtras* of the *Niśvāsa*. We may assume that it is not yet a technical term with the restricted meaning of *samayin*; but it is also not inconceivable that this short frame-story (*Mūlasūtra* 1:1–12) is a later addition. The second of these verses is anacoluthic, for the *te* cannot refer to the same people as the *ye*, unless we were to assume that *kurvanti* could mean *undergo*, and this seems less likely to us than that there should be a sentence with a mismatched relative clause, for this is a common stylistic peculiarity in this text.

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[206] Roland STEINER's preliminary conclusion to his unpublished dossier begins

> Mein vorläufiges Fazit: Die *sa-vipulā* ist in vedischen und frühbuddhistischen Texten metrisch regulär (vor allem mit Zäsur nach der 4. Silbe); in „späteren" Texten prinzipiell zumindest verdächtig (wenn auch nicht von vornherein unmöglich), vor allem, wenn sie in dem jeweiligen Text singulär oder (in einem längeren Text) nur selten und/oder ohne Zäsur nach der 4. Silbe vorkommt.

1:14 'One who knows [how to perform] initiation, who knows the Tattva [viz. the mantra], who is compassionate, who [regularly] worships Śiva, even if he should lack all the [normally required characteristics], is [nonetheless truly] a guru who has attained the state of being the same as Śiva.'

We have treated *śivatulyagaḥ* as an abbreviated way of saying *śivatulyatāṃ gataḥ* or *śivatulyatāṃ gacchati* or, and this is perhaps more likely still, as a way of saying *śivatulyaḥ* that fits the metrical cadence.

1:15 'One who has faith, who is not [by nature] mean-spirited, who venerates his guru, the God and the fire, even if he be of lowest birth, o goddess, is a [worthy] student who may receive liberation.'

We are assuming that *anusūya* is an authorial corruption of the word *anasūya*, resulting from an unconscious assimilation of the vowel of the second syllable to that of the following syllable (see p. 128 and cf. *Mūlasūtra* 8:15). We take *deveśe* as a feminine vocative (either from *deveśī* or from *deveśā*).

1:16 'And one who is initiated and has knowledge, if he (*yaḥ*) is devoid of devotion to Śiva, or criticises the guru, may not receive liberation even though he be a brahmin.'

As elsewhere, the scribe of K has made efforts to purge the text of non-standard usage: *jñāninaś*, intended as a nominative singular, is converted in K to *jñānavāṃś* and, above *guravaṃ*, intended as an accusative, the scribe of K appears to have written *ca guruṃ*.

1:17 '[The appropriate place for initiation is:] in a Śiva-temple, on the bank of a river, on a mountain, in a front yard (*catvare*), in a cremation-ground, or in one's house, or wherever it pleases one's mind.'

For the translation "front yard", see our note on *Uttarasūtra* 2:3–5.

1:18 'The earth should be white, red, black, [or] yellow [according to caste-class], inclined to the North-East. [It is] pure [if it is] devoid of thorns/splinters and is of four types [according to taste, namely] sweet, or [astringent, bitter, sour].'

One could no doubt interpret "The earth should be white, red, black or yellow, inclined to the North-East, pure, devoid of thorns/splinters, etc.'; but we have assumed that *śuddhā* is parallel with *aśuddhā* in the following verse.

For the four tastes, see *Guhyasūtra* 2:13cd, where they are correlated with Brahmins, Kṣatriyas, etc.: *madhurā kaṣāyatiktā āmlā varṇṇakrameṇa tu*. Only the four colours are mentioned in *Uttarasūtra* 2:6ab.

The case-ending of *madhurādau* may seem surprising, but compounds ending in *-ādi* are frequently put in the locative regardless of the case apparently required (see p. 124 for comments on this *aiśa* usage).

1:19 '[Earth that is] the opposite [in respect of the above-mentioned qualities] is impure. But (*ca*) earth that will be sprinkled by water over which the TATTVA has been recited becomes fitting (*śobhanā*)'.

1:20 'When the time of the [first] juncture of the day has been reached, the competent man, having performed the necessary [matutinal ablutions] (*kṛtakṛtyaḥ*), well-armoured with the *mūlamantra* and the body-part mantras (*tattvāṅgaiḥ*), should then (*paścāt*) begin his [daily obligatory] ritual.'

This interpretation reflects a conjecture. Two possible restitutions have been suggested here: either *kṛtanityo vicakṣaṇaḥ* (cf. *Jñānaratnāvalī*, Madras MS, p. 200; *Uttara-Kāmika* 20:1; *Īśānaśivagurudevapaddhati mantrapāda* 43:56) or *kṛtakṛtyo vicakṣaṇaḥ*, which has been preferred because of the parallel in *Svacchanda* 3:1. If we do understand *kṛtya* to refer to obligatory daily rituals (rather than to ablutions), then we could take *paścāt karma samārabhet* to mean "he should then begin [this special] rite [of initiation]". In other words, we could take *kṛtakṛtyaḥ* to mean *kṛtanityaḥ* and take what follows to be *naimittika*. This is possible, for initiation is going to be taught, but the reference to "armouring" oneself with the principal mantras is presumably a reference to a process that subsequently came to be called *sakalīkaraṇa* (the expression *sakalīkṛtvā* in *Mūlasūtra* 3:9 appears to refer to something else), and that later has the form of a ritualised process of identifying oneself with the deity worshipped, and this is something that we would expect to precede regular daily worship. (Furthermore, if this is not a preliminary to an account of *nityapūjā*, then regular daily worship would nowhere be taught in the *Mūlasūtra*.) Here what is emphasised is not self-identification with the deity, but protection by being girt with the mantras of the deity:

the body is not said to be transformed and identified with Śiva, but only "armoured" and protected thereby. In the *Uttarasūtra*, however, we find that the practitioner is described as *śivībhūtaḥ* (in 2:8c), ready for worship of Śiva (2:8d), immediately after what may be a description of a *nyāsa* of consonants and vowels (2:8ab): *dakṣiṇe yojayed bījāṃ vāme yonin tu kalpayet*. Judit TÖRZSÖK has suggested in conversation that there may have been a similar development from protection to identification with the divinity in the *Siddhayogeśvarīmata*, for cf. 3:6cd (*vidyāṅgaiś ca susaṃnaddho rudraśaktiṃ samālikhet 3:6cd*) with 20:83ab (*bhairavīkṛtam ātmānaṃ dhyātvā piṇḍaṃ yathāvidhiḥ*). She has also observed that it is not necessary to understand *tattvāṅgaiḥ* as a *dvandva*: we could instead interpret "with the body-part-mantras that belong to the TATTVA".

Note that the five *brahmamantras* are not included here, which is perhaps a further indication that they have not yet come to be thought of as forming the faces of the deity (see p. 36 above).

1:21 '[He should do so] after having first (*ādau*) smeared the worship-area (*yāgabhūmim*) with pure cow-dung and after having sprinkled it with the five products of the cow and then optionally with fragrant water.'

Cf. *Svacchanda* 3:64 and 3:91, where the fragrant water is to be applied above the five products of the cow. The qualification *śubhena* perhaps means, among other things, that the cow-dung should not have fallen on the ground. We take the absolutives as subordinate to the verb *samārabhet* in the previous verse.

2:1–2 'Next, I shall teach you the sequence for accomplishing the worship of Śiva: ⌊one should set down⌋ the [*yoga*-]*pīṭha*, [which] has [four legs] that are white, red, yellow and black. [It is] circular, [bright] like fire; above it is a while lotus, together with nine Śaktis [on the eight petals and pericarpel].'

This interpretation is based on a conjecturally reconstructed text inspired by the letters retained in W. We have considered also that *yogapīṭha* is once used of the throne of worship in *Guhyasūtra* 9:165 and that the word used for the legs of the throne in *Guhyasūtra* 1:104 is *caraṇa*.

The colours white, red, yellow and black are almost certainly intended to describe the legs of the throne (*pīṭha*) on which the white lotus rests, each of whose eight petals is occupied by a Śakti. It is nowhere explicit in the text that these Śaktis are those whose names derive from the VĀMADEVA mantra, beginning with Vāmā and ending with Manonmanī on the pericarpel. There are of course many other such sets of nine (see TAK2 s.v. *jyeṣṭhā* and TAK3 s.v. *pīṭhaśakti*, *prahvī*), but that beginning with Vāmā and ending with Manonmanī may be the earliest attested.

2:3 'After accomplishing the veneration of [the throne/part of the throne called] Ananta, [he should venerate] NAVĀTMAN on top of that, together with the five *brahma-mantras* and the auxiliary/body-part-mantras and with the GĀYATRĪ.'

These seed-mantras will be raised below (*Mūlasūtra* 6). In some cases, such as that of the GĀYATRĪ, we have not only a seed-mantra, but also a long form, which is given in *Guhyasūtra* 15:225 (f. 109v). The name NAVĀTMAN does not occur in *Mūlasūtra* 6, but we think it reasonable to assume that it is the KAṆṬHAUṢṬHYA, which is raised in 6:14–15. The number of *aṅgamantras* is uncertain here: there is no NETRA taught in this text (for the probable lateness of NETRA, see TAK3 *ad loc.*), so we would expect there to be five (those taught in *Mūlasūtra* 6:19–20: HṚDAYA, ŚIRAS, ŚIKHĀ, KAVACA and ASTRA), rather than six. But *Mūlasūtra* 3:9 appears to speak of six. It is unlikely that GĀYATRĪ is intended to be included, since she is mentioned separately here. Perhaps RETAḤ, the mantra of which (given in *Mūlasūtra* 6:16d) resembles the typical ASTRA, and which does not figure in other works known to us, was part of the group? For further discussion of the problem, see the note on *Mūlasūtra* 3:9 below.

2:4 'Thus the [deity] becomes *sakala*; one should perform his worship. Having venerated him in this way, according to rule, [one should worship] also the formless (*niṣkalam*) above him.'

One could also render the first *pāda* thus: "Thus is the [deity when] with form (*sakalam*);..." If this label *sakala* applies to the grouping of mantras in the previous verse, then it is arguably implicit that the *brahmamantras* do in some way form part of the divine body: contrast this with 1:20 above and with our remarks on p. 36 above. As for the worship of *niṣkala* prescribed here, we may imagine it to refer to visualising the transcendent and formless aspect of the divinity being somehow enthroned above the *sakala* form, or we may imagine it to refer to mental installation and worship of the NIṢKALA mantra, which is taught as an inflection of the TATTVA in *Mūlasūtra* 6:8.

2:5ab 'Welcome greeting (*svāgatam*), guest-water-offering (*argha*), foot-water[-offering], bathing[-water-offering], and water for sipping—[all the above are to be offered] using the five products of the cow, [that is to say] using water with curds, milk, ghee and so on.'

We have conjecturally supplied *pādya* and *argha* (cf. *Svacchanda* 2:167ab: *svāgataṃ cārghyapādaṃ ca saṃnidhānaṃ tathaiva ca*), but there are other possible candidates. We ruled out *āvāhana*, the summoning of the deity (mention of which is curiously absent throughout), and *āsana* on the grounds that the deity seems already to have been summoned and seated. But one might instead assume that a verb (such as *dattvā* or *dadet*) is missing.

Cf. *Brahmayāmala* 12:120ab: *arghapādyādikaṃ dattvā svāgatāni purassaram* and 12:226ab: *svāgatādi tataḥ kṛtvā arghādikavidhikramāt*. For other combinations involving *svāgata*, *argha* and *pādya*, cf., e.g., *Svacchanda* 2:101, 2:167, 2:261. Cf. also the following verse, quoted without attribution in Jñānaśambhu's *Jñānaratnāvalī* (pp. 101–2):

> *pādyam ācamanaṃ cārghyaṃ dūrvāpuṣpākṣatādikam*
> *svausvāgatakriyāpūrvaṃ vikalpena kalpayet*

In later Saiddhāntika works, *svāgata* is not invariably included as a rite on a par with the offering of *pādya*, etc. Jñānaśambhu envisages its performance thus (p. 101): *atha susvāgatan te bhagavann iti vijñāpya tataḥ susvāgataṃ* (em.; *susvātaṃ* MS) *vatsa iti śivenoktaṃ vicintayet*.

As for the form *argha* (preferred over *arghya*), it is, as has been remarked before (TAK 1, s.v. *arghya* and GOODALL 2007:147), more typical of Northern manuscripts (whereas *arghya* is typically used in Southern sources). We do not consider here whether one form is more "correct" than the other.

The manner in which *argha* is offered varies from text to text and depending on the person or divinity who is to be honoured (sprinkling from one's own clasped hands, pouring over the recipient's hands, placing an *arghapātra* in the hands of the recipient, etc.). In other Saiddhāntika works, *argha* that is offered to Sadāśiva is commonly supposed to be poured or sprinkled on each of his five heads. Among the earliest *Siddhāntatantras* to describe this may be the *Sarvajñānottara* (5:54c–59, collated here from N, f. 8r; T, f. 40r; L, p. 40; D, pp. 29–30):

> *padbhyāṃ pādyaṃ purā dadyād āgatasya śivasya tu* 5:54

• 54d tu] NL; ca TD

mukheṣv ācamanīyaṃ ca śirasy ārghaṃ pradāpayet
pratham'āvāhane hy arghaṃ pūjānte ca tathāparam 5:55

• 55b śirasy ārghaṃ pradāpayet] N; śirasv arghyan niyojayet T; śirassv arghyaṃ nidhoyajet L; śirasy arghyaṃ niyojayet D • 55c hy arghaṃ] N; tv arghyam T; hy arghyaṃ LD • 55d ca tathāparam] T; * tathopasam N; ca tathā puram LD

visarjanānte cārghaṃ syāt tṛtīyaṃ parikalpayet
pūrvamūrdhni samārabhya dakṣiṇottarapaścimam 5:56

• 56ab visarjanānte cārghaṃ syāt tṛtīyaṃ parikalpayet] *conj.*; visarjanānte cārghaṃ syā tṛtīyāṃ parikalpayet N; visarjjane tṛtīyan tu devasyārghyaṃ prakalpayet TLD • 56c °mūrdhni samārabhya] N; °mūrddhasvamārabhya T; °mūrdha samārabhya L; °mūrdhnas samārabhya D • 56d °paścimam] N; °paścime TLD

madhye caiva tu mantrajñaḥ pañcasv arghaṃ niyojayet
savyaṃ caivāpasavyaṃ ca arghaṃ datvā punaḥ punaḥ 5:57

• 57b pañcasvarghaṃ] N; pañcasarghyan T; pañcasvarghyaṃ LD • 57cd ca arghaṃ datvā punaḥ] N; ca arghyandadyāt puḥ T (*unmetrical*); cārghyaṃ dadyāt punaḥ LD (*unmetrical*)

ūrdhvavaktre tu dātavyaṃ sammukhaṃ ca parāṅmukham
saṃsthitasya tu devasya sammukhaṃ parikalpayet 5:58

• 58b sammukhaṃ ca parāṅmukham] *conj.*; sanmukhaṃ ca parānmukham N; asmanmukhañca parāṅmukham T (*unmetrical*); samukhaṃ ca parāṅmukham LD • 58c tu] N; *om.* T (*unmetrical*); ca LD • 58d sammukhaṃ] T; sanmukhaṃ N; samukhaṃ LD

visarjane tu gāṅgeya deyam arghaṃ parāṅmukham
evam arghavidhānena tato dadyān nivedanam 5:59

• 59ab gāṅgeya deyam arghaṃ] N; gāṃgeya devam arghyaṃ T; gāṅgoyaṃ deyam arghyaṃ L; gāṅgeyaṃ deyam arghyaṃ D • 59b parāṅmukham] TLD; parānmukham N • 59cd arghavidhānena tato dadyān nivedanam] *em.*; arghavidhānena dadyā nivedanam N; arghyavidhānan tu tato dravyan nivedanam T; arghyavidhānaṃ tu tato dravyaṃ nibodha me LD

> To Śiva, once he has arrived, one should first offer foot-water to his feet, and one should give sipping water to his mouths and *argha*[207] to his head. The first *argha* is offered upon invitation [of the deity]; another is at the end of worship; at the end of the invitation to depart there should be an *argha*. He should offer [that as] the third. Beginning on the Eastern head, [then] the Southern, Northern and Western, the mantrin should use the *argha* in the middle on [each of] the five [heads], giving the *argha* also at the left and right [of each head], one after the other (*punaḥ punaḥ*). To the upper face one should give [*arghas* characterised by the deity being] 'facing' and 'turned away': when the god is present, one should present the 'facing' [*argha*]; at the invitation to depart, o Skanda, one should give the 'turned away' *argha*. After thus performing the [offering of an] *argha*, one should give the food-offering (*nivedanam*).

But our text, if it indeed made reference to an *argha* here, contains no clues about whether the *argha* was to be made to Sadāśiva's heads.

2:6–7 'Scented sacred thread[s], incense, and fragrant flowers, a crown, ear-ring[s], upper-arm bands, and a thread for the waist, jewels that are various and valuable, and diverse cloths, flags, a mirror, banners, yak-tail fly-whisk[s], and a canopy.'

We assume that *gandhopavītaṃ* is not a *dvandva*, but a scented thread, perhaps the same as what is elsewhere commonly referred to as a *gandhapavitra* (for which see TAK2 and TAK3 s.v. *pavitraka*). The only other occurrence of the collocation *gandhopavīta* of which we are aware is that in *Śivadharmaśāstra* 5:133cd: *gandhopavītaṃ rudrāya datvā vedāntago bhavet.*

2:8 'He should [then] offer six-fold bali [and] a jewel-filled pot. The expert should perform worship [using for all the above offerings] the five *brahmamantras*.'

We had earlier interpreted this differently: "He should [then] offer six-fold bali. The expert should worship (*pūjyeta*) [Śiva in] a pot filled with jewels in this same [above-taught] way, using the five *brahmamantras*." For we had supposed that this verse specified either the default locus in which Śiva is to be worshipped, or an alternative locus. But in *Guhyasūtra* 16:61 jewel-filled pots are clearly among the offerings.

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[207] We have assumed that the anomalous vowel-lengthening in the sandhi here (*śirasi* + *argham* = *śirasy ārghaṃ*) might be authorial: cf. the vowel-lengthening at the seams of compounds described on p. 130 above.

vastraiś ca vividhaiś citraiḥ kalaśai ratnapūritaiḥ
dhvajādarśapatākaiś ca vitānair ghaṇṭacāmaraiḥ

Furthermore, it is clear from the beginning of the chapter that the locus of worship of Śiva here is rather the *maṇḍala* and not, as one might have expected, the *liṅga*, or a pot filled with jewels and water.

We have assumed that *pūjyeta* is intended to mean *pūjayet* and is perhaps a contraction of *pūjayeta*. One could understand *pañcabhir brahmabhiḥ* to mean "along with the five *brahmamantras*, and so include them as objects of worship along with Śiva. As for the six-fold *bali*, it is not known to us from other scriptures. We find a poorly transmitted account of a six-fold *bali* in the *Niśvāsakārikā* (chapter 47:65–6, T. 17, pp. 514–15, and T. 150, p. 258, T. 127, p. 377):

maṇḍale tarpaṇaṃ kṛtvā daśadikṣu baliṃ haret 62
navātmakena devena baliṃ sarvatra dāpayet:
tena te tṛptim āyānti bhūtagrāmam aśeṣataḥ. 63
prabhūṇām utsave devi ko na tuṣyati suvrate?
tato bhūtāni tuṣyanti śivena balinā sadā. 64
baliś ca dvividho deyo deśikena mahātmanā
pāyasaṃ kṛsarañ caiva haridraṃ ca guḍodanam 65
hāridrañ ca tathā kuryāt kṛṣṇañ ca palalānvitam
†ṣaḍvidhe ṣaḍbalir† devi mayā te parikīrtitaḥ 66

• 63a navātmakena devena] 17, 150; na cātmakena dehena 127 • 64a prabhūṇām] 17; ⊔ṇām 127, 150 • 64b ko na] 17; kena 127, 150 • 64c tato bhūtāni] 17; tadabhetāni 127; tadā bhūtāni 150 • 65ab] baliśca dvi ⊔ 127 • 65a deyo] 17; jñeyo 150 • 65cd] *om.* 127 • 65d haridraṃ] 150; hāridrañ 17 • 66a] *om.* 127 • 66b kṛṣṇañ ca palalānvitam] 17; kṛṣṇaṃ pala ⊔ 127; kṛṣṇāṃ ca palalānvitam 150 • 66c ṣaḍvidhe ṣaḍbalir] 150; ṣaḍvidheṣa balir 17; ⊔ yeṣaḍbalir 127 • 66d parikīrtitaḥ] 17; parikīrtitam 127; parikīrtitā 150

This appears to suggest that six substances make up the six *bali* offerings.

2:9 'Then he should worship the [eight] Vidyeśvara[s], then he should worship the [eight(?)] Lords of the directions, then he should worship the weapons [of the Lords of the directions]; at the end of the rite he should cast *bali*-offerings in [all] directions.'

It seems natural to suppose that *vidyeśvaraṃ* and *digīśvaram* refer respectively to the eight Vidyeśvaras and the eight Lokapālas arranged in circuits around the central deity and that *astrāṇi* refers to the outermost circuit, that of the anthropomorphised weapons of the protectors of the directions. There is no circuit of Gaṇeśvaras here (who seem in any case not to be eight in our text, for see *Nayasūtra* 1.100–8). It is commonly thought that five circuits of divinities (*pañcāvaraṇa*) make up the *yāga*, but there is much variation in both early and later literature: see, for instance, GOODALL et al. 2005:23–26.

What is not clear is whether there is an inner circuit of mantras. One could perhaps read the second half of 2:8 to be a reference to the five *brahmamantras* forming an inner circuit, but we have hesitated to do so because they appear in the instrumental, which suggests that they were mantras the utterance of which was to accompany the act of worship. This does not mean, however, that the *brahmamantras* were not in some unspecified way arranged in the *maṇḍala* of worship, for see 2:3 above and see our note on 4:4c–5 below.

2:10 'Once the rite [of worship] is finished, he should circumambulate [the substrate of worship], then he should perform instrumental music and singing, and then he should invite [the deity] to depart, to the accompaniment [of the recitation] of the *brahmamantras*.'

Once again, it is perhaps just conceivable that *brahmabhiḥ* means not "while reciting the *brahmamantras*", as our translation supposes, but "along with the *brahmamantras*". It is conceivable, in other words, that the *brahmamantras* should be invited to depart along with the principal deity. In later prescriptions, *visarjana* would follow the performance of the fire-rites (see BRUNNER 1963:228, fn. 2), which are about to be described in the next chapter.

3:1–2 'I shall teach the fire-rites: listen to me as I tell [you about] them: having marked out [the area of the pit] and raised out [the earth from the pit] and thrown it aside (*uddhatya*), the expert should sprinkle [the pit]; he should make a cross-roads [with two pieces of *kuśa* grass], install the fire and then sweep it together; he should install [the deity] Brahmā in the South [of the fire-place] then strew the *kuśa* [around the fire].'

We should note that the expressions *kuṇḍa* and *agnikuṇḍa* are not used in the *Mūlasūtra* (they do appear later in the corpus, e.g. *Uttarasūtra* 2:21), and that these terms are not used in the *Śrautasūtras*, where "[i]n order to set up fires on these sites they are prepared simply by an act denoted by the verb *ud-han-* and by sprinkling with water" (EINOO 2005a:20). (We have, on the strength of this observation, and the use of *uddhared* earlier in the line, emended *uddhṛtya* to *uddhatya*; but the emendation is tentative, since *uddhṛtya* is paralleled in *Uttarasūtra* 2:24 and *Guhyasūtra* 2:82, and an optative of *uddhṛ* appears in the same context in *Guhyasūtra* 16:35.) The expression *agnikuṇḍa* may occur for the first time in the *Vaikhānasagṛhyasūtra* (1.8, 4.1 and 6.14) and *Atharvapariśiṣṭa* 25, according to EINOO (2005a:21), quoting GONDA.

For the use of two blades of *darbha*-grass to make a cross-roads in the centre of the fire-pit, cf. *Svacchanda* 2:191cd: *catuṣpathaṃ kuṇḍamadhye darbhābhyāṃ praṇavena tu.* (Cf. TAK2 s.v. *catuṣpatha.*)

As for the installation of Brahmā, we have taken this to refer not to seating the Ṛtvij to the South of the fire-pit (though this idea may be deliberately echoed), but to the mental installation of the deity Brahmā inside the fire-pit, in its Southern part. Cf. the immediately preceding verses of the *Svacchanda* (2:189–190):

> *kuṇḍasya dakṣiṇe bhāge śuṣkagomayam āsanam*
> *darbheṇa viṣṭaraṃ puṣpaṃ praṇavena prakalpayet*
> *svanāmapadasaṃyuktaṃ svadhyānena namontagam*
> *āmantraṇapadenaiva brahmāṇaṃ sthāpya pūjayet*

Kṣemarāja's commentary ad loc. explains: *kuṇḍāntardakṣiṇe gomayāsanopari dārbhaṃ viṣṭaraṃ tadupari puṣpaṃ oṃ brahmāsanāya namaḥ iti dadyāt.* "Inside the fire-pit to the South he should place a seat of *darbha*-grass on top of cow-dung, and on top of that a flower, with the mantra OṂ BRAHMĀSANĀYA NAMAḤ." Usually the officiant in a Śaiva rite would himself sit to the South of the fire and facing North (see, e.g. *Somaśambhupaddhati* I.4:2), not facing West as in a Smārta rite, and he would thus occupy the place that a Ṛtvij might have occupied, but this detail is not made explicit here.

3:3ab 'He should spread the *kuśa*-grass with the tips pointing Eastwards; there he should perform worship [of Brahmā].'

We suppose that this is parallel to a still earlier instruction in the *Svacchanda* (2:188):

> *asinaivāgnikuṇḍaṃ tad darbhaiḥ pūrvāgrasaṃstaraiḥ*
> *sabāhyābhyantaraṃ chādyaṃ gṛhahetvartham īśvari*

> Inside and out that fire-pit is to be covered, using the ASTRA, by bunches of *darbha*-grass whose tips point East, for the sake of the [protection of the] household, o goddess.

3:3cd 'Having offered pieces of kindling (*idhmāṃ*) to the fire, he should lay out the [sticks that make up the] *paridhi* and place the [water-vessel called the] *praṇītā* to the North [of the fire-pit].'

On the offering of *samidh*s into the fire (rather than their being used to build up the fire before the offering of other substances), see EINOO 2005a:41ff. But here perhaps the verb *hu* is simply loosely used in the sense of "burn" rather than "offer as oblation in the fire". In *śrauta* and *smārta* contexts, we would expect the *paridhi* to be a fence round the fire consisting of the three sticks called the *madhyama*, *dakṣiṇa* and *uttara*. But in other Śaiva works (e.g. *Sarvajñānottara* 6:19–20; *Kiraṇa* 16:18–20; *Somaśambhupaddhati* volume 1, 4:22–4), there are four, one for each of the cardinal directions, and they are the seats of four deities, Brahmā, Śaṅkara, Viṣṇu and Ananta, going clockwise from East to North, or, according to *Svacchanda* 2:219–21, Brahmā, Rudra, Viṣṇu, Sadāśiva.

We assume *idhmāṃ* to be intended to be a masculine accusative plural (see p. 133). We might similarly have assumed *praṇītāṃ* to be intended to be a feminine accusative plural, since, as Professor EINOO has pointed out to us (letter of 25.viii.2013), the word refers in this context commonly to the water (*āpaḥ*), which is why it comes to be feminine plural. MONIER-WILLIAMS (s.v. *praṇīta*) records also *praṇītā* 'f. a partic. vessel used at sacrifices, a sort of cup', but mentions as attestation only 'L.' (scil. 'Lexicographers'). (In fact, numerous attestations could be pointed to, but in somewhat later literature.) The word, applied either to water or to the vessel that contains it, is not common in pre-tenth-century Saiddhāntika literature: other than here and in *Uttarasūtra* 2:25, we find it used in the sense of 'water' as a feminine noun at the beginning of a compound in *Mṛgendra kriyāpāda* 6:56b, and we find it again in compound as a feminine noun, but referring to a vessel, in the *Puṣkara-Pārameśvara* as quoted in Trilocanaśiva's *Prāyaścittasamuccaya* 684ab (*praṇītādarvipūrvāṇi śuddhim āyānti bhāṇḍavat*, 'The *praṇītā*, the *darvi*-ladle and such like [vessels] become pure in the same way as storage-vessels.') and as quoted in Hṛdayaśiva's *Prāyaścittasamuccaya* 7:60cd (with variants). Professor EINOO has nonetheless pointed out to us one passage in late *Gṛhyasūtra* material in which *praṇītā* is plainly used in the sense of a water-vessel, namely *Bodhāyanagṛhyaśeṣasūtra* 2.5.1 (*...praṇītām adbhiḥ pūrṇām...*). It is therefore not impossible that *praṇītā* should have been used here as a singular feminine noun referring to the vessel, or indeed as a singular feminine noun referring to the water (as we find in Nārāyaṇakaṇṭha's commentary on *Mṛgendra kriyāpāda* 6:56: *praṇītāyāḥ pātram*). The same ambiguity might perhaps arguably be present in another passage pointed out to us by Professor EINOO, namely *Gṛhyasaṃgrahapariśiṣṭa* 1:96 (commenting on *Gobhilagṛhyasūtra* 1.7.16–17): *vihitapratiṣiddhāṃ ca praṇītāṃ nopakalpayet*; but there BLOOMFIELD has understood *praṇītā* to refer to the vessel rather than to the water (1881:565): 'Das (in gewissen Fällen) verordnete und (in andern Fällen) verbotene praṇîtâ-Gefäss (zum Sprengwasser etc.) soll man nicht verwenden'.

3:4 'And he should sprinkle the vessels and heat the *sruva* and the *sruk* (*srucīm*). Having heated the ghee, he should then remove it from the fire (*udvāsya*), set it down and skim off the top [with *kuśa* grass] (*utplavet*).'

The notion of *utplavana* is in origin a misunderstanding of the term *utpavana*, from *utpu*, from which one would expect the optative form *utpunīyāt*. That *utpavana* is primary is clear from passages in the *Gṛhyasūtras* which, instead of using *utpavana*, a form that can easily be confused in transmission with *utplavana*, use verbal forms such as *utpunāti*, e.g. *Khādiragṛhyasūtra* 2:14: *udagagre aṅguṣṭhābhyām anāmikābhyāṃ ca saṅgṛhya trir ājyam utpunāti*, "...taking up the [two *darbha*-blades with] tips pointing North between his thumbs and ring-fingers he purifies the ghee [by swiping them across it] three times..."

But *utplavana* and other forms derived from *utplu* are widely found elsewhere, both in tantric and non-tantric literature: *Manusmṛti* 5:114ab, where Medhātithi (among others) reads *dravāṇāṃ caiva sarveṣāṃ śuddhir utpavanaṃ smṛtam*, is reproduced in other works (e.g. *Viṣṇudharmottara* 231:6ab) with *utplavanāt* or *utplavanaṃ*. The use in our text of the form *utplavet* is perhaps confirmation that the ligature *tpl* is authorial (and not the secondary result of textual corruption), since the author is probably less likely to have thought that *utpavet* would be a possible optative of *utpu*.

For the unusual form *srucī*, repeated in *Uttarasūtra* 4:39c, cf. *Sarvajñānottara* 17:2, quoted below ad *Uttarasūtra* 4:39.

3:5–6 'Sprinklings [of the ghee are to be made] (*āghārau*) to the South and North; he should offer portion[s] of clarified butter into the fire. Then he should make a full oblation: he should visualise the Fire as having his upper face white and upturned, as being three-eyed and four-armed. Imagining the formless deity/mantra (*niṣkalaṃ*) in the heart of this [fire], he should give the full oblation.'

In order to interpret this passage, it would be useful to know whether the ritual scheme followed here is closer to the *śrauta* and *smārta* models that predate our text or to the other known tantric models that post-date it. In both, we find the notion of *āghāra* and *ājyabhāga* (for a brief characterisation of what these labels refer to in *śrauta* and *smārta* contexts, see, e.g., GONDA 1980:313–314), but apparently rather differently understood. In the *darśapūrṇamāsau*, which furnish the model *śrauta* rite, we find, as Professor EINOO has pointed out to us (letter of 27.viii.2013), several elements of the *Niśvāsa*'s ritual sequence: the bringing of grass (*barhirāharaṇa*, described in *Āpastambaśrautasūtra* I.3.1–I.5.5), and of *idhma* (*Āpastambaśrautasūtra* I.5.6–I.6.3), the bringing forward of the *praṇītā*-water (*praṇītāpraṇayana*, *Āpastambaśrautasūtra* I.16.1–11), and two *āghāras* (a *srauva āghāra* to Prajāpati in the South-West part of the *āhavanīya* fire is described in *Āpastambaśrautasūtra* II.12.7–9 and a *srauca āghāra* to Indra poured into the North-East part of the fire in II.13.2–II.14.13) and two *ājyabhāgas*, to Agni and Soma, in *Āpastambaśrautasūtra* II.18.1–8. (We have used here CALAND's analysis of the ritual structure, 1921:7–9.)

Turning to later tantric sources, the two *āghāras* here may correspond to the two sprinklings of ghee prescribed, for instance, in the *Svacchanda* (3:108–110), the *Kiraṇa* (18:31–32)[208] and the *Mṛgendra* (7:41–2), the first said to be "hot" (*taptāghāra*/*taptābhighāra*) and devoted to Agni and the second "cool" (*śītābhighāra*) and devoted to Soma. In the *Svacchanda*, *Kiraṇa*, and *Mṛgendra*, however, there is no mention of directions, and these two offerings are made after cooking the *caru* and after taking it down off the fire respectively, whereas in our text the cooking of the *caru* is yet to be mentioned.

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[208] The sense is obscured by corruptions in E_D, but the early Nepalese manuscript of the *Kiraṇa* enables us to see that hot and cold *āghāras* are enjoined.

Another sort of *āghāra* occurs at an earlier stage of the fire-rites described in the *Mataṅga* (*kriyāpāda* 4:33–34), the purpose of which appears to be "create" the five faces of the Śiva-fire, but grouped in pairs (ĪŚĀNA being paired with the *mūlamantra*):

> *āghāraś cātra kartavyaḥ śleṣayitvā dvayaṃ dvayam*
> *sadyojātena vāmena ghoreṇa puruṣeṇa ca*
> *īśānaśivamantrābhyāṃ vaktrasampādanāya tu*
> *prabhor astreṇa dīptena vaktrodghāṭanam īpsitam*

> And into it [viz. the fire] the sprinkling is to be performed, having first fused together pair by pair SADYOJĀTA with VĀMADEVA and AGHORA with TATPURUṢA, [and] ĪŚĀNA with the ŚIVA-mantra. Now in order to accomplish the [re-]creation of the faces of the Lord, a rite of splitting the faces (*vaktrodghāṭanam*) is required, [accomplished] by means of the illuminated [i.e. prefixed with OṂ?] ASTRA.

There appears to be no suggestion in our text, however, that faces are being either joined together or separated, and it remains in fact quite unclear how many faces the fire is thought to have in our passage. Moreover, as BRUNNER points out (1985:105), Nārāyaṇakaṇṭha quotes this portion of the *Mataṅga* with the lines arranged in a different order (and with *vaktrāghāraś ca* for *āghāraś cātra*) ad *Mṛgendra kriyāpāda* 6:18c–19, as though not satisfied with the logic of the passage. And yet the same process of grouping the *brahmamantras* in pairs is introduced in the *Kiraṇa* with the label of *vaktraikīkaraṇa* (16:23), "the blending of the faces into one", and it follows the process with what it calls *āghāra* (16:25):

> *sadyaṃ vāmena ghoreṇa vaktreṇaiva kramād dvayam*
> *śiveneśānamantreṇa madhyāghāraṃ dadet khaga*

• śiveneśānamantreṇa] E$_D$; śivenaiśānamantreṇa N • madhyāghāraṃ dadet khaga] *em.*; madhyāghāran dadet khagaḥ N; madhvākāraṃ dadet punaḥ E$_D$

The text of the *Sarvajñānottara* is uncertain, but it prescribes some sort of *abhighāra* followed by a "splitting" of the faces (6:26d–27b):

> *tato 'bhighārayed vaktraṃ brahmābhis tv anupūrvaśaḥ*
> *punar udghāṭanaṃ kuryād astrabījena ṣaṇmukha*

°bhighārayed vaktraṃ] N; °bhighārayed vaktrān GOML R 16829; °bhidhārayed vaktrān T. 334 • brahmābhis] N; brahmabhis GOML R 16829, T. 334 • udghāṭanaṃ] N, GOML R 16829; adghāṭanaṃ T. 334 • ṣaṇmukha] GOML R 16829, T. 334; ṣaṇmukhaḥ N

Then he should cause [ghee] to trickle down over [each] face in due order while reciting the *brahmamantras*; after that, he should perform the splitting [of the faces], o Skanda, using the seed-syllable [form of the] ASTRA.

Another parallel for the performance of two *āghāras* outside the context of the preparation of the *caru* occurs in *Rauravakriyāpāda* 15:24, but without explanatory details.

As for the sequence of *āghāras* being followed immediately by a rite called *ājyabhāga*, aside from a parallel in our own corpus (*Guhyasūtra* 2:84cd), we find it in the *Sūkṣmāgama* in 6:54–57, just before a series of *saṃskāras* beginning with *annaprāśana*, but there the *āghāra* rite appears to consist of oblations in the fire in the four intermediate directions, and *ājyabhāga* to consist of oblations in it in the four cardinal directions. We also find an *āghāra* followed by an *ājyabhāga* in four directions in *Pūrva-Kāraṇa* 22:53–6.

But not uncommonly we find a preliminary rite that is called *ājyabhāga* preceding something called *āghāra*. Thus in the *Somaśambhupaddhati* *ājyabhāga* consists in visualising the ghee in the vessel as divided into three parts, that on the left corresponding to *iḍā* (and therefore also fire), that on the right to *piṅgalā* (and therefore also the moon), and that in the centre to *suṣumṇā*, then with the *sruva* oblating some ghee from each part in turn to the intention of Agni, of Soma, and of Agni and Soma together (*Somaśambhupaddhati* SP1 4:37); this is afterwards followed by *vaktrābhighāra*, among other rites (SP 1, IV:41ff), the order of which is transmitted variously in different sources (BRUNNER 1963:254, n. 1).

The same is true of *Dīkṣottara* 14:80ff (following the numbering of T. 17), where the ghee is again divided into three (T. 17, pp. 1030–1 and T. 150, pp. 143–4):

> *saṃskāraiḥ śodhite ājye ājyabhāgan tu homayet* 80

dakṣiṇenottareṇaiva madhyadeśe tathaiva ca
oṃ agnaye namaḥ, oṃ somāya namaḥ, om agnīṣomābhyāṃ
namaḥ, om agnaye sviṣṭakṛte namaḥ
ājyabhāgavibhāgan tu kathitaṃ tava śobhane 81
śuddhe ājye tato mantrī binduṃ bindun tu prakṣipet
ājyaśuddhividhir hy eṣaḥ kathitan tu yathākramam 82
ājye śuddhe tato devi kuryād vaktrābhighāraṇam
sadyādīśānaparyantam ekaikāhutikaṃ hunet 83
vaktrābhighāraṇaṃ hy eṣa kathitaṃ vai śivena tu

Principal variants: 80c ājye] 17; hy ājye 150 • 82b mantrī] 150; mantraṃ 17 • 83b vaktrābhighāraṇam] *em.*; vaktrābhidhāraṇam 17, 150 • 83cd sadyādīśānaparyantam ekaikāhutikaṃ] 150; sadyādi īśaparyantam ekaikāhutayo 17 • 84a vaktrābhighāraṇam] *em.*; vaktrābhidhāraṇaṃ 17; vajrābhidhāraṇaṃ 150

But in some early Saiddhāntika works we do indeed find the *ājyabhāga* following a rite of *āghāra/abhighāra*, e.g. *Mataṅga kriyāpāda* 4:40 and in *Kiraṇa* 16:29cd, where there appear to be only two divisions of the ghee:

ājyabhāgaṃ hunet paścād agnisomadvayena tu

ājyabhāgaṃ hunet paścād] *conj.*; agnibhāga hunet paścād N; ājyabhāgaṃ ca juhuyād E_D • agnisomadvayena tu N; agniṣomaprayogataḥ E_D

What can be made of all this confusing data? It seems that Śaiva sources have adapted the terms *āghāra* and *ājyabhāga* from *vaidika* ritual practice in rather various ways. In most of them, the "sprinkling" or "moistening" (*āghāra*) of the "mouth" of fire has become in some way connected with the separation and fusing of the five mouths of the fire as Śiva, whereas the *ājyabhāga* to Agni and Soma has on the one hand become conflated with hot and cold *āghāras* during the preparation of the *caru*, and on the other, when still retained as a preparatory rite before the principal oblations, it has been split into three, presumably because of the association of Agni and Soma with the tubes *iḍā* and *piṅgalā*, to which it was natural to add the third and central tube *suṣumṇā*.

The tantric parallels do not by themselves reveal what is intended in the *Niśvāsa*, which has used these terms differently and which, given the sequence of ritual elements, and notably the inclusion of *praṇītāpraṇayana*, omitted in other tantric sources,[209] appears here to be closer to earlier *śrauta* or *smārta* models. We have alluded above to the pair of *āghāras* and the pair of *ājyabhāgas* in the *śrauta darśapūrṇamāsau*, and these are maintained in *smārta* ritual: a pair of *āghāras*, one offered to Prajāpati and the second to Indra, followed immediately by a pair of *ājyabhāgas*, one offered to Agni and the second to Soma, are extremely commonly prescribed in the *Gṛhyasūtras* as a preliminary to the principal oblations. Thus we find in 1.3 of the *Jaiminīyagṛhyasūtra*: *prajāpataye svāhety uttaraṃ paridhisandhim anvavahṛtya sruvam, indrāya svāheti dakṣiṇaṃ paridhisandhim anvavahṛtya, aghārau hutvājyabhāgau juhoty agnaye svāhety uttarataḥ somāya svāheti dakṣiṇataḥ*, and in *praśna* 1, *khaṇḍa* 15, sentences 1 and 2 of the *Vaikhānasagṛhyasūtra* (p. 146): *sruveṇājyaṃ srāvayan paridhī spṛṣṭvā vāyavyādyāgneyāntaṃ prajāpataye svāheti nairṛtyādīśānāntam indrāya svāhety āghārau juhuyāc cakṣuṣī buddhvāgnaye svāhā somāya svāhetyājyabhāgāv uttaradakṣiṇayor juhoti.* (Cf. also *Vārāhagṛhyasūtra* 1.21; *Kauṣītakagṛhyasūtra* 1.5.19–24 (p. 22); *Mānavagṛhyasūtra* 2.2.13–14 (p. 129); and *Bodhāyanagṛhyasūtra* 1.3.26–31.)

In *Atharvavedapariśiṣṭa* 40 too, a text that gives instructions for following a *pāśupatavrata*, we find the pair of *āghāras* followed by the pair of *ājyabhāgas* (3.5), but apparently offered to Vāyu, Śarva, Paśupati and Śāntyadhipati (Bisschop and Griffiths 2003:333). No divinities are specified here in the *Mūlasūtra*.

Although in this detail the *Niśvāsa* is closer to the *Gṛhyasūtras* than to other early *Siddhāntatantras*, the next verse refers to the visualisation of the fire as Śiva, and one might suppose that this would mark the *Niśvāsa* off firmly from Vedic precedents. But in fact even in this respect matters are not so clear, for the visualisation of a divinity in the fire seems to be referred to in the *Aitareyabrāhmaṇa*, *pañcikā* 3, adhyāya 1, paragraph 8 (p. 58 in Haug's edition):

> *yasyai devatāyai havir gṛhītaṃ syāt, tāṃ dhyāyed vaṣaṭkariṣyan. sākṣād eva tad devatāṃ prīṇāti, pratyakṣād devatāṃ yajati*

and in the *Vaikhānasagṛhyasūtra*, *praśna* 1, *khaṇḍa* 14, sentence 4 (p. 143 in the edition with Śrīnivāsamakhi):

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[209] The *praṇītā* is, as we have seen in the note on 3:3cd above, mentioned in two other tantric sources, but not in the ritual context in which it occurs.

> *yasyai devatāyai havir nirupyate tāṃ devatāṃ manasā ha vai dhyāyan nirvapet*

Furthermore we should note that the visualisation in the *Niśvāsa* is not preceded by the stages known to us from other Śaiva sources, such as carving out the faces (*vaktrodghāṭana*), or moistening them by besprinkling them (*vaktrābhighāra*), or of choosing one of the faces to inflect the fire rites for *śānti*, *abhicāra* or the like (though this is perhaps implied by 3:7cd) and fusing the other faces into it so that the chosen face alone receives the subsequent oblations (*vaktraikīkaraṇa*). Moreover the visualisation, though unclear in most details, is not one of a ten-armed and five-faced Sadāśiva, for it is stated to have four arms. We do not learn how many faces there are in total, and although we have interpreted *sitottāna-m-ūrddhavaktraṃ* as having the sense of a single *bahuvrīhi* interrupted by *m* as a vocalic glide, "having his upper face white and upturned", we could have interpreted it to mean "with his face upwards, white and upturned". We have not done so because the next verse appears to refer to a Western face, which suggests after all that there may have been five. But even this is uncertain, because the use of the Western face for oblations actually implies that the Western face should be the face that is upturned, and so there may in fact only have been four faces. (Cf. our notes on the visualisation of Īśvara in *Nayasūtra* 3:42ff.)

An oddity in the account of the visualisation of the faces of the Śiva-fire in *Sarvajñānottara* 4:59 and in *Mṛgendrakriyāpāda* 3:7 suggests that a four-faced form may have been the early default (cf. the observations of TÖRZSÖK 2013). Both texts explain the use of the thirty-eight divisions (*kalā*) of the five *brahmamantras* to create the body of the deity, and both texts refer to the creation of four faces (*vaktracatuṣṭayam*) using TATPURUṢA. Both then do add the creation of a fifth face, that of ĪŚĀNA, but for that neither TATPURUṢA (the mantra also known as VAKTRA), nor ĪŚĀNA (the mantra of the face in question) is used. *Sarvajñānottara* 4:59 reads as follows in the early Nepalese manuscript:

> *īśānaṃ pañcadhā mūrdhniṃ vaktraṃ vaktracatuṣṭaye*
> *dīptatejo sitottānaṃ pañcamaṃ praṇavena tu*

> The mantra ĪŚĀNA, which is fivefold [because divided into five *kalās*], [makes] the head; the mantra TATPURUṢA [is used] for the four faces; the fifth [face], of flaming radiance, white, upturned, [is produced] by OṂ.

One other possibility is perhaps worth mentioning: is it conceivable that one is supposed to begin with a visualisation of Agni (similar to Īśāna, perhaps) and that the fire is only completely transformed into Śivāgni by the *pūrṇāhuti*, which is prescribed in the next verse?

3:7 'Once the full oblation has been offered, [the fire] is established as "Śivāgni". The Lord of gods receives oblations with his Western face in daily obligatory rituals (*nityaśaḥ*).'

We would not normally expect the adverbial form *nityaśaḥ* to be capable of this sense, but the interpretation of this last word is suggested by parallels. Thus *Svacchanda* 2:246–7 read:

> *śāntikaṃ pauṣṭikaṃ caiva saubhāgyākarṣaṇāni ca*
> *saubhāgyārohasiddhiṃ tu uttare homayet sadā 246*
> *paścime nityakarmāṇi viniyogaḥ prakīrtitaḥ*
> *ājyabhāgo hi hotavya ūrdhvavaktre tu paścime 247*

Cf. also *Somaśambhupaddhati* SP3, *samayadīkṣāvidhi* 52cd:

> *paścime śiṣyasaṃskāraṃ nityahomaṃ samācaret.*

And cf. this passage of the *Tattvaratnāvalī* (top of verso of unnumbered folio now 8th in sequence):

> *ūrdhvāsye homato muktiḥ pūrvāsye sarvasiddhayaḥ*
> *dakṣāsye māradāhādyāḥ śāntiḥ saubhāgyam uttare*
> *paścime nityakarmādi svarucer juhuyād budhaḥ*

It is conceivable, however, that Śiva in the fire takes offerings from the West only in the sense that the worshipper, because he is facing East, oblates into the side of the fire that is nearest to him, namely the Western side.

3:8ab 'All these fire rites one should perform with the seed-syllable of fire.'

The seed-syllable for fire is *ra*, at the end of which we should probably supply an *anusvāra* to make it into the mantra required for fire-rites: RAṂ. But should the syllable RAṂ be used by itself, or should the fire syllable be integrated into some form of the root-mantra?

3:8cd 'After that, the *siddhi*-seeker may do the *homa* according to his particular desire.'

This may be another general statement about fire rites and not one specifically about fire-rites in the context of initiation. But it could be interpreted to apply to an initiation for an initiand who is seeking the *dīkṣā* for a particular purpose, e.g. conquest of enemies. Our interpretation of *tataḥ* as a temporal "then", assumes that the *nitya* rite should always be performed, and that it may then be followed by fire-rites inflected to achieve the *sādhaka*'s goals.

3:9 'Using the root-mantra (*tattvena*), the six auxiliary mantras and with the five *brahmamantras*, he should install the entire path [of worlds that are to be purged of rebirths] (*adhvānaṃ sakalīkṛtvā*) [on the threads that embody the bonds] and bind [the threads that embody] the bonds [to a lock of the initiand's hair at one end and to the initiand's big toe at the other] using the root-mantra.'

There are a number of uncertainties here. To begin with, the damaged part could have been restored *tattvena tu ca sāṅgena*, but it looks as though the second of the damaged syllables in N might have been a retroflex *ḍa*, and in that case the only restitution that seems possible is *tattvena tu ṣaḍaṅgena*. This is problematic, since, as we shall see below (6:19–20), the text seems really not to have the six *aṅgas* typical of later tantras (the missing sixth being NETRA). If, therefore, N read *ṣaḍaṅgena*, this might have been a corruption, *ṣaḍaṅgena* being a cliché in later literature. Another possibility, as we suggest in our annotation on *Mūlasūtra* 2:3 above, is that RETAḤ (raised in 6:16) was treated as the sixth *aṅga*. A third possibility is that the GĀYATRĪ is here included as an *aṅgamantra* (cf. 6:20 below), even though it is excluded from the group of *aṅgamantras* in 2:3. In the *Dviśatikālottara* too we find the same oddity of referring to the body-part-mantras as a group of six even though there seem only to be five explained, and there the number six is attained by the expedient of including the ŚIVAMANTRA (a solution which does not seem to work for our passage):

> *prathamaṃ hṛdayaṃ vidyād dvitīyaṃ tu śiraḥ smṛtam*
> *tṛtīyā tu śikhādevī caturthaṃ kavacaṃ bhavet 1:10*
> *pañcamaṃ tu śivaṃ vidyāt ṣaṣṭham astraṃ visargajam*
> *ṣaḍaṅgam etat kathitaṃ śivena paramātmanā 1:11*

And there is even a fifth possibility: the NETRA might be considered to be present within all the others in the form of the *anusvāra*, an idea expressed in *Sārdhatriśatikālottara* 1:10ab:

anusvāro bhaven netraṃ sarveṣāṃ copari sthitaḥ

But the principal problem here is to identify what rite is being performed. In later literature *sakalīkaraṇa* is used of a practice of identifying with the deity to be worshipped, a practice that involves installing the deity's *mantras* upon one's own body, and it would normally be enjoined **before** worship rather than after it. And indeed something approximating to *sakalīkaraṇa*, though not so labelled, was enjoined in 1:20 above (see our notes), just before the account of worship. Nonetheless, it is conceivable that *adhvānaṃ* is here a corruption of *ātmānaṃ*, and that this is after all an injunction to transform the worshipper's body into that of the deity by the application of the deity's mantras. We could therefore instead translate as follows: "Using the root-mantra, together with the six *aṅgamantras* and with the five *brahmamantras*, he should transform himself into the Sakala deity, and he should block the bonds [of bodily existence] by means of the root-mantra." But if this were a standard *sakalīkaraṇa*, why would it be included here after *pūjā* and *agnikārya* and just before the cooking of the *caru*? One possible justification might be that it thus precedes the consumption of the *caru*, a gruel-like concoction which, in pre-tantric ritual, would normally only be consumed by deities and manes (see note on 3:11–12 below). But the allusion to the *pāśa*s here would seem odd, and we have therefore rejected this interpretation.

We have assumed instead that the *pāśa*s refer to what is commonly called the *pāśasūtra* (cf. *Svacchanda* 3:163ff), a thread that functions in the ritual as the substitute for the body of the soul whose bonds are to be purged: the purification of *karman* in the worlds of the cosmos is performed on the threads. We expect only one thread, but it is probably triple-stranded, like many other ritual threads, and it is also possible that the plural is used because there are many bonds. The explanation offered in the *Svacchanda*, however, namely that these are the three bonds of *mala*, *karman* and of what evolves from *māyā* (*Svacchanda* 3:175ab: *pāśās tu trividhā bhāvyā māyīyāṇavakarmajāḥ*), is not possible, since our text does not appear to assume the existence of *mala* and makes no explicit mention of a matter called *māyā*.

As well as bearing the initiand's soul, the *pāśasūtra* also has the cosmos mentally installed along it (*Somaśambhupaddhati* SP3, 3:10), the main divisions of which are marked out with knots; it is to be tied from the topknot to the big toe of the initiand, and it is to be taken off and stored overnight (see, e.g., *Mṛgendrakriyāpāda* 7:91) when the initiand sleeps at the ritual ground where the initiation is to take place (*adhivāsa*). In the course of the initiation, sections of the thread are cut off and oblated, thus cutting the bonds (*Mṛgendrakriyāpāda* 7:88) and destroying the births at different levels of the universe to which that soul would have been bound.

There are various problems with assuming that it is the *pāśasūtra* that is referred to in our text. To begin with, we would expect a *pāśasūtra* to be prepared for a salvific initiation, in which the soul's *karman* in all levels of the cosmos must be destroyed, and yet the following chapter gives a *vidyādīkṣā*, which is clearly distinguished from the *muktidīkṣā* given in chapter 5. This objection might be answered either by pointing out that the *vidyādīkṣā* too appears to raise the soul to a higher level in the universe (see 4:16), and so one might expect it to contain a purging of lower levels of the cosmos, or by interpreting the *adhivāsa* explained below in this chapter to be intended to be something that should precede both a *vidyādīkṣā* and a *muktidīkṣā*. A more serious problem is that the *pāśasūtra* is not a feature of *dīkṣā* in some other early tantric accounts, and that it is not certain whether or not it is alluded to again in the *Mūlasūtra*. It is possible, however, that it is alluded to in 4:14–15, in the account of *vidyādīkṣā*, where some bonds are cut, or that, although it is not explicitly mentioned in the account of *muktidīkṣā*, the *homa*s that are to be performed as part of the purification of each level of the cosmos (5:3) involve the oblation in the fire of sections of the *pāśasūtra*.

In favour of our interpretation is that it appears to be what is spelled out in the beginning of *Dīkṣottara* 9, with the difference that *tattvena bandhayet* appears to have been interpreted there to refer to binding the thread with the *mūlamantra* after it has been detached from the initiand's topknot and big toe prior to *adhivāsa* (9:1–16): see Appendix V.

3:10 'He should afterwards cook the *caru* using unhusked grains of [either] *śāli* or the rice that ripens in sixty days, together with handfuls of …'

It is possible that the compound *śāliṣaṣṭika* is intended to refer to just one variety of rice. For a passage that might or might not distinguish between *śāli* and *ṣaṣṭika*, see, e.g., *Tantrasadbhāva* 9:53–4:

caruṃ vai śrapayen mantrī kṣīreṇāmṛtavatsayā

> *śyāmākataṇḍulair devi nīvārair vā priyaṅgubhiḥ*
> *ṣaṣṭyā śālyātha vā devi yavagodhūmavrīhibhiḥ*
> *tāmrasauvarṇarājatyā athavā mṛṇmayena vā*

> The mantrin should cook the *caru* with milk from a cow of whom no calf has died (*amṛtavatsayā* [= *amṛtavatsāyāḥ*]) using little millet-grains (*śyāmākataṇḍulaiḥ*), o goddess, or wild rice (*nīvāraiḥ*), or fox-tail millet (*priyaṅgubhiḥ*), or *ṣaṣṭi* or *śāli*,[210] o goddess, or with barley, wheat and rice, using [a vessel of] copper, gold, silver or clay.

Because of damage, we cannot be sure of what was intended, but one possibility is that we are missing an indication of quantity (a certain number of handfuls for the fire and for the *ācārya*, and then for the variable number of *sādhakas*): cf. *Somaśambhupaddhati* SP3, 1:85. One might therefore consider emending the second half-line of the verse to: *yavagodhūmanīvāraiḥ pañcaprasṛtisaṃmitaiḥ*. Also possible is that we are simply missing further ingredients, for cf. the account of the beginning of the preparation of the *caru* in *Dīkṣottara* 14 (T.17, p.1028; T.127, pp.108–9; T.150, p.142):

> *caruṃ śrapeta mantrajño vidhidṛṣṭena karmaṇā*
> *sāṅgena devadevena pañcabrahmayutena ca 68*
> *sakalīkṛtya tāṃ sthālīṃ śivaṃ tatraiva vinyaset*
> *tritattvaṃ vinyaset pūrvaṃ śivaṃ tattvāt tu vinyaset 69*
> *ghṛtadigdhān tu tāṃ kṛtvā kṣīrapūrṇāñ ca kārayet*
> *yavagodhūmanīvāraiś śāliṣaṣṭikataṇḍulaiḥ 70*
> *kaṅgunā vātha kurvīta carukaṃ susamāhitaḥ*

68a caruṃ śrapeta mantrajño] *conj.*; caruṃ śrupeta mantrajñā T17; caruṃ śrapeta mantra ⊔ T127; cāraṃ śrupeta mantrajñaḥ T150 • 68b vidhidṛṣṭena karmaṇā] T17; ⊔ māṇā T127; varmaṇā ⊔ T150 • 68d °yutena] T17; °vratena T127, T150 • 69d tattvāt tu] T17, T127; tatvaṃ tu T150 • 70a °digdhān] T17; °dugdhān T127, T150 • 70c yava°] T17, T150; ⊔ T127 • 70d °ṣaṣṭikataṇḍulaiḥ] *em.*; °ṣaṣṭikataṇḍalaiḥ T17; °piṣṭakataṇḍulaiḥ T127, T150 • 71a kaṅgunā] T17, T127; priyaṅgunā T150 (unmetrical)

One who knows the mantras should cook the *caru* according to the enjoined rite. Having transformed the vessel into the *sakala* deity using the [mantra of the] god of gods, together with the *aṅgamantras* and the five *brahmamantras*, he should install Śiva in it. He should first place the three *tattvas* [namely *ātmatattva*, *vidyātattva* and *śivatattva*] and then place Śiva after the *tattva*[s]. Having smeared it with ghee he should fill it with milk. Concentrated, he should make the *caru* with barley, wheat and wild rice, with sixty-day rice (?) or with millet (*kaṅgunā*).

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[210] But perhaps *ṣaṣṭyā śālyātha vā* should rather be understood to mean 'or with rice [that matures] with sixty [days]'.

3:11–12b 'He should make the *caru* [using the above ingredients] together with ghee and milk while uttering the *brahmamantras*; having made it, he should oblate one [part],[211] offer [the second part] to the god, and the third to [all the] *sādhakas*, after [they have sipped] the five products of the cow.'

The *caru* in non-tantric contexts is for gods and manes, but in tantric contexts, of which this may be the first known example, the *caru* is often offered to Śiva in the main support of worship, then to Śiva in the fire, and then to [Śiva in] the disciples and *ācārya* (cf., e.g. *Mṛgendrakriyāpāda* 7:47–50, *Kiraṇa* 18:34, and *Vīṇāśikhatantra* 19–20, all in the context of preparation for *adhivāsa*). Here in the *Niśvāsa*, the third part of the *caru* is given simply "to *sādhakas*" (not separately to the *śiṣyas* and the *ācārya*), but that is probably simply an indication that the term *sādhaka* had not yet acquired its later sense of someone belonging to a class of initiates who, alone, were *bubhukṣu* (in contradistinction to the liberation-seeking *putrakas* and *samayins*, who are absent from the *Niśvāsa*).

It is possible that a half-line is missing here, for we might have expected the text to express more clearly that the *caru* is to be divided into three parts, one for the fire, one for the god and one part for the *sādhakas*, as we find, e.g., in the *Svacchanda* (3:114–115b):

tribhāgaṃ kalpayitvā taṃ caruṃ sthālyāṃ tu saṃsthitam
śivāgnisādhakebhyaś ca śivāyāgraṃ nivedayet
dvitīyaṃ homayed agnau sādhakebhyas tṛtīyakam

The adverb *pañcagavyapuraḥsaram* refers to the initiand being required to sip the five products of the cow before eating the *caru*. In some later sources, e.g. the *Mṛgendra* (*kriyāpāda* 7:92c–93b) and the *Svacchanda* (see following quotation), the close association of the consumption of *pañcagavya*, the consumption of the *caru* and the chewing and casting of the tooth-cleaning stick is reinforced by the device of having three rings of cow-dung marked out on the ground, one for each of these three acts. Thus in *Svacchanda* 3:192–194b we read:

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[211] *Ex conj.*

> *gomayena śucau deśe kāryaṃ maṇḍalakatrayam*
> *ekasmin maṇḍale viṣṭaḥ pañcagavyaṃ śiśuḥ pibet 192*
> *upaviśya dvitīye tu carukaṃ prāśayed budhaḥ*
> *ācamya dantakāṣṭhaṃ tu tṛtīye maṇḍale sthitaḥ 193*
> *bhakṣayitvā ca deveśi tataś caiva vinikṣipet*

3:12c–13 'Having caused the initiands to chew the tooth-stick, which should be [of a wood] with milk[y sap], they should be made to throw it and the *ācārya* should examine it. If [it falls pointing] East, West, North-East, upwards, North, [then it is] auspicious; and [if it falls pointing] in another direction, then it is inauspicious: one hundred [repetitions of] an oblation should take place for [remedying] it.'

We assume that *dantadhāvana* is a *prātipadika* form used, for metrical reasons, with the sense of the accusative. As Diwakar ACHARYA has pointed out, verse 13 can be reconstructed with some confidence, for it has been rewritten (presumably in order to avoid the awkward combination of *prātipadikas* and locatives in the sequence *pūrvapaścima īśorddha uttarasyāṃ*) as *Svacchanda* 3:194c–195b:

> *pūrvaṃ paścāt tathaiśordhvaṃ cottarasyāṃ ca śobhanam*
> *anyasyām aśubhaṃ viddhi tasya homaḥ śataṃ bhavet*

3:14 'In the same way, [viz. just as in the case of the tooth-cleaning stick falling such that it points in an inauspicious direction,] so too in the case of [the initiand's] seeing inauspicious dreams [expiation should be effected] by oblations and [recitations of] the *brahmamantras*: the expert [viz. the initiand] should mount the bed of ash in the area of worship and sleep [there].'

One could emend to *evaṃ homaṃ pavitraiś ca* and interpret: "In the same way, in the case of bad dreams [too], there should be *homa* [performed] using the *brahmamantras*". Subsequent sources specify that certain classes of initiands should sleep on a bed of ash while others should sleep on *darbha*-grass. For Somaśambhu, it is the *gṛhastha* whom the *ācārya* should cause to sleep on *darbha*-grass and the *yati* who sleeps on ash (SP3, 3:52):

> *gṛhasthān darbhaśayyāyāṃ pūrvaśīrṣāṃs tu rakṣitān*

hṛdā sadbhasmaśayyāyāṃ yatīn dakṣiṇamastakān

For others, however, such as Bhoja in his *Siddhāntasārapaddhati* (B, f. 31r–31v) and Rāmanātha in his *Naṭarājapaddhati*, the *mumukṣu* sleeps on ash and the *bubhukṣu* on *kuśa*-grass (7:138cd, MS, p. 64):

śayīta bhasmaśayyāyāṃ mumukṣur itaraḥ kuśaiḥ.

3:15 'In the morning, having performed his recitation, he should tell his dreams to the guru. And I shall teach you about dreams, both inauspicious and auspicious.'

Given that he is not yet initiated, it is not clear what sort of recitation he should be performing: can it be of tantric mantras or texts? Perhaps the five *brahmamantras*, given that they are considered to be Vedic as well as tantric, might be recited?

3:16 'If he sees the/a god, the/a guru, brahmins, cows, a king [or] a person dressed in white at the end of his dream[ing sleep] (*svapnānte*), or if he sees [himself] mounting an elephant or mountain, then he will succeed.'

The expression *svapnānte* is perhaps used because dreams in the final part of the night are considered to be the most significant in Indian oneiromancy: see, e.g., *Mṛgendrakriyāpāda* 8:22c–23b:

eṣāṃ niśānte jyāyastvaṃ madhyamatvaṃ niśārdhake
pradoṣe laghutānyeṣu triyāmāṃśeṣu kalpanā

3:17 'And if he mounts a donkey or camel [or] enters into a nether world, or sees massage with oil [performed on himself], or [his own] marriage, then he will not succeed.'

We could have emended the first half of this verse to something like: *kharoṣṭrarohaṇaṃ kṛtvā pātālaṃ viśate yadā*. But this would make the half-line refer to just one negative omen where two may be intended, for mounting on an ass or camel or other animal appears usually to be an omen by itself: cf. *Kiraṇa* 18:43, *Mṛgendrakriyāpāda* 8:17, *Svāyambhuvasūtrasaṅgraha* 13:3, *Sarvajñānottara* 8:38, and *Svacchanda* 4:24c–25b. Cf. also *mahiṣoṣṭraprarohaṇam* in *Uttarasūtra* 2:39d. Entering a subterranean world, however, may be a separate bad dream, as in *Svacchanda* 4:19b, where the world in question is *rasātala*. We have therefore proposed instead *kharoṣṭrarohaṇaṃ caiva...* Oil-massage and marriage might be seen as negative on the eve of initiation because they suggest an interest in this-worldly enjoyment. But oil-massage in dreams seems long to have been considered an ill-omen in other contexts: among his other dreams that augur ill, Bharata sees his father covered in oil in *Rāmāyaṇa* 2.63:10:

> *tatas tilodanaṃ bhuktvā punaḥ punar adhaḥśirāḥ*
> *tailenābhyaktasarvāṅgas tailam evāvagāhata*

Aside from in the other *tantras* just mentioned, longer lists of good and bad dreams are to be found below in *Uttarasūtra* 2:36ff.

4:1–3b 'Next I shall teach the excellent liberation-*maṇḍala*, upon seeing which [any] creature is released from all the bonds that bind bound souls. [It may be] round or square; it bestows as fruit all that one may desire. One should draw it [in a size] according to one's wishes, starting from one cubit [across]. [When] square it should have four gateways and it should be adorned in the middle with a lotus.'

The first verse here is parallel with the first verse in the fourth chapter of the *Matasāra* (f. 26r–26v):

> *athātaḥ saṃpravakṣyāmi maṃḍalaṃ devapūjitam*
> *yaṃ dṛṣṭvā mucyate devi aśeṣapaśubandhanāt*

The half-verse 4:2cd recurs verbatim in the *Guhyasūtra*, but surrounded by prose, at the end of the unit 14:6.

It is odd that our *maṇḍala* should be described as a *muktimaṇḍala* when what is about to be described is the *vidyādīkṣā* and it is odder still given that no further mention is made of the *maṇḍala* in this description. We have tentatively assumed that the *maṇḍala* might be taught at this point because its use is implicit for the selection of the initiand's "chosen mantra" (*iṣṭamantra*), which is to be used for empowering the water for the concluding bath: see 4:17 and our note thereon.

Another conceivable possibility is that the procedure of selecting a post-initiatory name (*dīkṣānāman*) that is so well-known from later sources and that typically involved the blindfolded initiand casting a flower upon the *maṇḍala* (see prolegomena, pp. 51ff.) was already followed, even though it is not explicitly prescribed, and that the *muktimaṇḍala* just happens to be the only hint of it that the text gives us, perhaps because the procedure was considered to be already so well-known. But this does seem unlikely, for, although the *Mūlasūtra* account of every ritual action is indeed extremely compressed and omits so many details that it could not be followed by someone who did not already have an idea of what was intended and who was therefore ready to add in whatever elements were alluded to without being described, the later *sūtras* of the *Niśvāsa* too, which all reprise the pair of initiations taught in the *Mūlasūtra*, also make no allusion to this procedure of name-selection.

As for the element *mukti* in the name of the *maṇḍala*, perhaps this is used primarily or partly because the same *maṇḍala* is used in the *nirvāṇadīkṣā*.

Round *maṇḍalas* are not common, and, as we shall see, this option appears at once to be forgotten in what immediately follows. (It is taken up again, however, in *Uttarasūtra* 3:10, where it is clear that the round *maṇḍala* is based upon the square one.) The description of the drawing of the *maṇḍala* in this chapter is strikingly simple compared with later accounts, and this simplicity could perhaps be considered as a mark of its antiquity; but the fact that so many options are mentioned plainly suggests that, although the *Mūlasūtra* may give the earliest tantric account known to us of the drawing of a *maṇḍala*, it certainly was not the first.

4:3c–4b 'He should draw the *tattva-maṇḍala* with three or five [coloured] lines [enclosing the lotus]. The three-lined [*maṇḍala*] should be [drawn] with three colours; the five-coloured with five lines.'

Once again, the element *tattva* presumably designates the *mūlamantra*, or perhaps the most important of its eight forms, the NAVĀTMAN or KAṆṬHAUṢṬHYA (raised in 6:14–15). For the colours, cf. *Uttarasūtra* 3:15. Presumably the lines should go round the outer edge of the *maṇḍala*

4:4c–5 'According to the instructions taught earlier he should worship God in the centre. In the second [circuit (*āvaraṇe*)] he should worship the Vidyeśvaras, in the third the Lokapālas, in the fourth their weapons, in due order, using incense and flowers.'

The "instructions taught earlier" are presumably those of chapter 2. The circuits are the same as those of *Mūlasūtra* 2:9, except that here they are numbered, and here the use of *dvitīye* for the Vidyeśvaras suggests that the Brahmamantras and perhaps also the *aṅgamantras* might have been considered as forming a first inner circuit.

4:6 'After thus worshipping them according to the rules, he should close the door[s of the *maṇḍala*] (*dvāram*) with the weapon-mantra. He should [then] make (*kṛtvā*) the fire into Śiva (*śivātmakam*) according to the instructions given above.'

Instead of *dvāram*, the restitution of K, one could consider *puram*, i.e. the *maṇḍala*. In that case, this instruction could mean "he should seal the *maṇḍala* [but for the Western door]". Cf., e.g., *Uttarasūtra* 3:8 (and our note on 3:8c–9) and *Somaśambhupaddhati* SP4, 2:118cd: *praviśet paścimadvārāc cheṣadvārāṇi ghaṭṭayet*. But such an instruction would usually be given at the beginning of a sequence of worship and not after its conclusion. Here, perhaps, we have the instruction to "close" the whole *maṇḍala*, or the door to it, because worship in the *maṇḍala* has been completed. The expression "instructions given above" refers here to chapter 3.

4:7 'Supreme Śiva has two states: beyond mantra, and mantra. And the soul is held to be twofold: he whose nature/body is mantra (*mantrātmā*), and he who is [merely] sentient.'

This verse, which has the air of a parenthetical aside or interpolation, is difficult to interpret because it presents a categorisation of Śiva and of the soul that our text appears not to make use of elsewhere and that we have found little used in other tantras.

The first half of the verse is to be found in the middle of chapter 4 of the *Matasāra* (f. 31v), where, in the light of what precedes, one might expect accusatives, except that, as in our context, it has the air of an explicatory aside, as does the half-line that follows it:

dhyāyed devadeveśaṃ praṇatārtivināśanam
mantrātītaś ca mantraś ca dvidhāvasthaḥ paraḥ śivaḥ
bharaṇād bhairavaḥ prokto na punar bhīṣaṇākṛteḥ

• mantrātītaś ca] *conj.*; mantrātītaṃ sva° MS • paraḥ] *em.*; para MS • °kṛteḥ] *conj.* VASUDEVA; °kṛtiḥ MS

A chapter of the *Niśvāsakārikā* transmitted in both T. 17 and T. 127 as the 42nd *paṭala* of the *jñānakāṇḍa* offers an interpretation of both statements in this verse, and it is not impossible that that chapter conveys something of what was intended. There the two states of Śiva appear to be equated with *niṣkala* and *sakala* (42:10–11) and the *cetanātmā* refers to the ordinary powerless *paśu*, whereas the *mantrātmā* refers to the empowered soul who has armed himself with mantras (42:26c–32). (In 42:27c and 29a we should perhaps consider emending to *sannaddhadehasya*.) A rough edition of the chapter based on the two surviving sources is reproduced in Appendix III.

Instead of the above interpretation of the second half of the verse, one might instead see here an adumbration or unfamiliar formulation of the classical doctrine that the seven crore *mantras* are individual souls who are close to full liberation (see, e.g., *Parākhya* 3:57ff). According to this reading, *mantrātmā* would refer to individual souls who have been liberated up to the level of becoming mantras and *cetanātmā* would refer to embodied souls in need of liberation, such as ourselves.

The *Sarvajñānottara* too gives an analysis of the term *mantrātman*, but as part of a sixfold classification of the soul (30:2 [=E_T 2:4]):

> *bhūtātmā hy antarātmā ca tattvātmā jīvasaṃjñitaḥ*
> *mantrātmā paramātmā ca tasmāt parataraṃ na hi*

(The classification is repeated in 31:28 [=E_T 2:112; E_D 7:5c–6b].) In explanation, the text teaches a modified *praṇava* that is inflected for each *tattva* (31:5–5 [=E_T 2:98–99, E_D 6:5–6):

> *yasya yasya hi tattvasya ādimaṃ tu yad akṣaram*
> *ṣaṣṭhaṃ trayodaśāntaṃ ca tasmiṃs tasmin niyojayet* 5
> *taṃ tu mantraṃ vijānīyāt sarvatattvātmakaṃ param*
> *bindunālaṅkṛtaṃ mūrdhni sarvakāmaphalapradam* 6

> Taking the first letter of [the name of] each tattva he should join to it the sixth [vowel, viz. Ū] and the one following the thirteenth[, namely AU]. One should know that this is the supreme mantra that is the nature of all the tattvas. It should be adorned with the dot [of the *anusvāra*] on its head. It bestows the fruits of all desires.

The *Sarvajñānottara* further explains that one is to perform all rites with this mantra, and then makes this unclear statement that is intended to define the soul who is *mantrātman* (31:14 [=E_T 2:107, E_D 6:14]):

> *yo yasyaiva bhaven mantro vācyavācakabhedataḥ*
> *sthūlasūkṣmaparaḥ so hi mantrātmā puruṣaḥ smṛtaḥ* 14

This is perhaps intended to mean that the *mantrātman* is one who truly possesses the modified *praṇava* that, as we learnt in 31:6b, is held to be the nature of all *tattvas*. Such a soul would in other words be a practitioner who identifies with his mantra (31:18ab [=E$_T$ 2:111]: *yam eva sādhayen mantraṃ tam ātmānaṃ prakalpayet*) in such a way as to become one with it (31:29cd [=E$_T$ 2:122cd, E$_D$ 7:6ab]):

> *mantrātmā mantramayo hy antarātmā girānvitaḥ 29*

• mantramayo hy antarā°] *conj.*; mantramayo jñeyo hy antarā° E$_T$ (unmetrical); mantraṃ yo jñeyo hy antarā° T. 334 (unmetrical); mantrayogena antarā° E$_D$

Such an interpretation might then after all not be far from what we find in *Niśvāsakārikā* 42.

4:8 'For him [viz. the merely "sentient" soul] the rite of initiation must be [performed]: after one has installed the womb in the middle of the fire, one should cast Śiva's [seminal] emission there, while visualising (*dhyātvā*) the *sādhaka* [i.e. the initiand] to be in [Śiva's] penis.'

Unless 4:7 was an early interpolation, the *tasya* must always have been intended to refer back to one or other of the two types of soul and we have assumed that it refers to the *cetanātman*. As the first step in initiation, the neophyte must be born anew in the fire. Hence the womb, which presumably refers to VĀGĪŚĪ (whose mantra is raised in *Mūlasūtra* 6:17ab), is here placed in the fire, then the semen (the mantra of which we know, from 6:16d, to be HAḤ).

The parallelism with Vedic *upanayana* is no doubt deliberate: in *upanayana* there is rebirth through the Veda; here the rebirth is in Vāgīśī, a Śaiva ectype of Sarasvatī, and thus symbolic of Śaiva scripture.

For the expression *śivotsarga* we know of only one parallel, in the fifth chapter of the *Matasāra*, which describes eight pots to be used for a consecration as requiring to be "filled with Śiva's emission and decorated with banana-leaves": *śivotsargasahitāṃ kadalīdalaśobhitāṃ* (f. 42r). Nothing in the immediate context makes clear what exactly is meant.

If we retain the reading *liṅge*, then it seems that he should visualise the semen as being first inside the penis; but one could instead emend to *dhyātvā liṅgaṃ tu sādhakaḥ*, "the *sādhaka* should [at the same time(?)] meditate upon the *liṅga*".

4:9 '[The rite to be performed at] conception (*garbhādhānam*), [the rite ensuring] the conception of a male, [the rite of] parting [the mother's] hair, the rite [performed immediately] upon birth, [the rite of] taking [the child] out [to see sun and moon], and [the rites of] naming, eating [solid food], and [making] the topknot.'

Here follow the life-cycle rites that are to be in some symbolic way performed, presumably by oblations into the fire, for the initiand who has now been caused to be "reborn" in the fire. A verb with the sense "he should perform" must be supplied.

Taking the child out to see the sun and moon (*niṣkrāmaṇa*), which unusually appears here before "naming", is sometimes dropped from the list of brahminical *saṃskāras* (in Śaiva works it is not normally included, for instance, among the *saṃskāras* performed for the fire before it receives offerings, an exception being in *Netratantra* 3:53, where it again precedes "naming"), but it is included in a handful of Śaiva works among *saṃskāras* that are to be performed for the initiand in the course of initiation (see TAK 3, s.v. *niṣkrāma*), and in one of those passages it appears in the same surprising sequence, namely before the naming ceremony (*Sarvajñānottara* 10:42[212]):

> *garbhādhānaṃ puṃsavanaṃ sīmantonnayanaṃ tathā*
> *upaniṣkramaṇaṃ nāma annaprāśanam eva ca*

4:10 'Girdle, black-buck-skin, garments, the purifying [*yajñopavīta*], the bearing of a stick, [the manner of performing] *sandhyā*-worship and recitation, and oblations, as well as the triple body-mark [of ash to be worn on various parts of the body, beginning with the forehead], the formal greeting (*abhivādanam*).'

This verse records the things to be given on the occasion of the *upanayana* and the *vrata* of *brahmacaryā*. The mention of garments is presumably made because brahmin boys may be naked until they receive *upanayana*, but must always be clothed after it. We have assumed that *pavitra* refers here to the *yajñasūtra*, but it is perhaps also conceivable that *pavitra* might have been intended to refer to the ring of *darbha* looped round a finger, which would then be something given to the *brahmacārin* for the ritual occasion of *upanayana*, for example for the sake of expiating errors in mantra-repetition, rather than something with which he would be invested for the period of his *brahmacaryā*. One could take *sandhyājāpañ* as two words, the second referring to instructions about the repetition of the GĀYATRĪ, but this is a part of *sandhyāvandana*, so one compound is no less logical. As for *abhivādana*, it presumably refers to the salutation that is given in the next verse.

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[212] Since the appearance of TAK 3, the verse numeration has been adjusted in line with Manjunath BHAT's edition in progress of Aghoraśiva's commentary on this chapter.

4:11 'Vyomavyāpin is my father; Vāgeśī is my mother; I am the child Sadyojāta. [In this way] he should formally greet the one who is in the fire [viz. Śiva?].'

The use of the name *vyomavyāpī* here is odd, for *vyomavyāpin* is not typically used as a name for Śiva, and the *Mūlasūtra* nowhere else mentions *vyomavyāpin*, since its mantra-system is a *bīja*-type one. As for *sadyojātaḥ*, it may also not be intended as a name here, but simply as a description of the initiand as 'newly born'. We have the same interpretative problem when this part of the ritual is briefly recalled in *Mūlasūtra* 6:17cd below. A parallel is to be found in Vairocana's *Pratiṣṭhālakṣaṇasārasamuccaya* 2:43, and this arguably suggests that *sadyojātaḥ* should not be treated as a name:

> *vāgīśī jananī yasya vyomavyāpī pitā śivaḥvāgīśī*
> *mantraiḥ śivādhvare jātaḥ sa śūdraḥ syāt kathaṃ punaḥ*[213]

> How can he again become a Śūdra, he whose mother is Vāgīśī, whose father is Vyomavyāpin, [and] who has been [re-]born, by means of mantras, in a Śiva-sacrifice?

It is possible that we should take the final *m* of *agnistham* as a meaningless glide-consonant that has been introduced to obviate a hiatus. This would enable us to understand *agnistha* as a nominative, which could then agree with the initiand, who has just been born in the fire: "situated in the fire, he [viz. the initiand] should greet [thus]". (This could be imagined by the initiating priest; otherwise, the initiand might really speak, but while imagining himself to be in the fire.)

4:12ab 'He should greet his guru in this way and, once he has abandoned his observance [of *brahmacaryā*], [the guru] should cause him to bathe.'

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[213] The passage is cited, with *tv iti* for *punaḥ*, in the *Śivāgamādimāhātmya* of Jñānaprakāśa (T. 1059, p. 35) with attribution to the *Jñānalakṣaṇasamuccaya*, apparently another name for Vairocana's work.

This is perhaps more likely to be restatement of 4:11d (which is further support for understanding *agnistha* there as a nominative), but if it is not, and if the greeting in 4:11d was directed at Śiva in the fire, then we could interpret 4:12a to mean: "He should greet his guru/father in the same way." One might expect the *abhivādana* to be addressed first to the parents (first mother, then father), but the salutation includes statements about who the parents are (rather than about *gotra*, *pravara*, etc.), so perhaps we should not understand *gurum* to mean "father".

Here we assume that the initial conjunct of *snāpayet* does not lengthen the preceding vowel. After this bath, he is a *snātaka*.

4:12cd 'After bathing [at the end of his *brahmacaryā*], he should marry Jñānasiddhikumārikā as his wife.'

After the formal salutation of the guru and the ritual bath, both of which mark the completion of the *vrata* (presumably of *brahmacaryā*), the reborn initiand marries Jñānasiddhikumārikā, whose mantra is raised in 6:18. This marriage is not widely found in subsequent Śaiva literature. One might assume it to have been edited out of the part of the *Svacchanda* in which we would expect to find it, for it survives only in this form in the KSTS edition (10:397ab): *snāta udvāhayed bhāryāṃ jñānasiddhaḥ kumārikām*. Kṣemarāja, furthermore, comments on *jñānasiddhaḥ* and passes over *kumārikām* without comment. The passage in question follows not far after the *śuddhi* of various life-cycle rites (10:386cff) in the middle of the purification of Bhūrloka. In the Nepalese text, however, the name has not been corrupted in this fashion, for we read there (NGMPP B 28/18, f. 98r):

> *snātako [']dvāhayed bhāryāṃ jñānasiddhikumārikāṃ*
> *kṛtvā darbhamayīṃ patnīn tayā saha yajet kratuṃ*

> [As one who has] bathed after completing Vedic studies, he should marry Jñānasiddhikumārikā as his wife: having made a wife of *darbha*-grass, he should perform sacrifice[s] with her.

The same verse is to be found as *Tantrasadbhāva* 10:432c–433b (with *jñānasiddhākumārikām* in DYCZKOWSKI's e-text).

We find this marriage mentioned also in the *Niśvāsakārikā*, and in the expected context, namely in a chapter headed with this question of the goddess (T. 17, p. 469 and T. 127, p. 365):[214]

> *bhagavañ chrotum icchāmi adhivāsanam uttamam*
> *carukañ ca mahādeva dantadhāvanam eva ca*
> *mantrabodhavidhānañ ca bhagavan kathayasva me*

The passage in question (T. 17, pp. 482 and T. 127, p. 371) reads:

> *evaṃ pūjya yathā nyāyaṃ tato dīkṣāṃ samācaret*
> *patnīsaṃyojanaṃ kuryāt jñānasiddhikumārikām* 62
> *tayā saha yajed yajñaṃ patnyā-m-āsasahasrakam*
> *vidyādīkṣāsamāptau tu sādhakaḥ sa vidhīyate* 63

62d ° kumārikām] *conj.*; ° kramāritam 17; ° kumāritam 127 63b patnyā-m-āsasahasrakam] 127; patyāmāsasahasrakam 17.

Having thus worshipped in accordance with the rules, he should then perform the initiation. He should join [the initiand] with a "wife", [namely] Jñānasiddhikumārikā. With her he [the initiand] should [symbolically] perform sacrifice[s] up to the "thousand-fold". At the conclusion of the *vidyādīkṣā*, [the initiand] is taught to be a *sādhaka*.

For the so-called "thousand-fold", see the next note.

4:13ab 'Together with her he should perform sacrifices, beginning with the [*smārta* ones called the] *pākayajñas* and ending with [the group of Vedic rites known here as] the Sahasrikā.'

In conjecturing *pākādyāṃ*, we assume that the final *anusvāra* may have replaced the final *n* of the masculine accusative plural even before a vowel. The initial *v* could perhaps have been retained, but as a euphonic glide, for *vā* seems not to make sense either as the conjunction or as part of a name of a sacrifice. Furthermore, the *Dīkṣottara*, in the slightly different context of causing the initiand to be reborn, first as a brahmin, in the course of *śodhana* in every level of the universe, gives a list of sacrifices beginning with various types of "minor"(or *pāka*-) *yajña* and ending with a group of ten sacrifices that are, it seems, referred to as the *āsahasra yajña*, the "up-to-a-thousand sacrifice" (18:172–188[215] in T. 17, pp. 1122–5, T. 127, pp. 165–6, and T. 150, pp. 189–91):

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[214] The chapter is numbered 45 in T. 17 and 47 in T. 127 (but this may simply be because text including intervening chapter-colophons is missing) and is not transmitted in T. 150.

brahmatve yojayitvā tu kuryāt saṃskārakarmaṇi
garbhādhānaṃ puṃsavanaṃ sīmantaṃ jātakarmaṇi 172
nāma niṣkramaṇañ caiva annaprāśanam eva ca
cūḍopanayanañ caiva vratabandhaṃ tathaiva ca 173
mekhalā dantakāṣṭhañ ca ajinañ ca triyāyuṣam
sandhyāyāgner upāsāṃ ca vratāni punar eva tu 174
bhūteśaṃ pāśupatyañ ca gaṇaṃ caiva tṛtīyakam
gaṇeśvaraṃ caturthan tu unmattaṃ cāsidhārakam 175
saptamaṃ tu ghṛteśaṃ tu apūrveṇa prakīrtitāḥ
aiṣṭikaṃ pārvikaṃ caiva bhautikaṃ saumikaṃ tathā 176
vedavratāḥ samākhyātāś catvāro hy anupūrvaśaḥ
godānan tu tataḥ kṛtvā pāṇisaṃyojanaṃ tathā 177
aṣṭakāḥ pārvaṇī śrāddhaṃ śrāvaṇy āgrāyaṇī tathā
caitrī cāśvayujī caiva pākayajñāḥ prakīrtitāḥ 178
ādheyañ cāgnihotrañ ca darśañ caiva tataḥ punaḥ
paurṇamāsīti vijñeyā sautrāmaṇī tataḥ param 179
haviryajñā smṛtā hy ete jñātavyās tu yathākramam
agniṣṭomo 'tyagniṣṭomam ukthyo yajñas tṛtīyakaḥ 180
caturthī ṣoḍaśī jñeyā vājapeyo 'tha pañcamaḥ
trirātraṃ ṣaṣṭham ity uktam āptoryāmaś ca saptamaḥ 181
somasaṃsthāḥ samākhyātāḥ sapta caiva krameṇa tu
hiraṇyapādaḥ prathamo hiraṇyaguhyam ataḥ param 182
hiraṇyameḍhraṃ tṛtīyan tu hiraṇyapāṇiś caturthakam
hiraṇyagarbhas tathā proktaḥ pañcamaḥ parameśvari 183
hiraṇyaśrotraṃ tathā devi ṣaṣṭham etat prakīrtitam
hiraṇyatvak samākhyātaṃ hiraṇyākṣaṃ tathāṣṭamam 184
hiraṇyajihvo navamo daśamo 'tha hiraṇyadhṛk
†āsahasrasya yajñasya daśa yajñāḥ paraḥ smṛtāḥ 185
ekaikaparivārās tu śatena parivāritāḥ†
daśayajñopariṣṭāt tu aśvamedhan tu homayet 186
evaṃ gṛhastho bhavati vānaprasthas tathā punaḥ
pārivrājyaṃ tato yojya antyeṣṭin tu tato hunet 187
antyeṣṭin tu tato hutvā ūrdhvaṃ kṛtvā tu yojayet
puryaṣṭakasamāyuktaṃ paścāt tattveṣu yojayet 188

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[215] The numbering is that of T. 17; in T. 150 the passage is also in *Dīkṣottara* 18, but in T. 127 it appears before a colophon to the 11th *paṭala* of the *Niśvāsakārikā*.

172cd] 17; *om.* 125, 150 **173ab** caiva anna°] *em.*; caivānna° Σ **173cd**] 17, 150; cū ⊔ 127 **173d** vrata°] 150; vṛta° 17 **174a** mekhalā dantakāṣṭhaṃ ca] 17, 150; ⊔ 127 **174b** triyāyuṣam] 17, 127; tridhāyuṣaṃ 150 **174c** sandhyāyāgnerupāsāṃ ca] *conj.* (cf. *Svacchanda* 10:390a); ⊔ magnirūpāsañca 17; sandhyāyaṃ nirupāsaṃ ca 127; sandhyāyāṃ nirupāsyaṃ ca 150 **175b** gaṇaṃ caiva tṛtīyakam] 150; gaṇaś caiva tṛtīyakam 17; gaṇa ⊔ 127 **175d** unmattaṃ cāsidhārakam] *conj.* (cf. *Svacchanda* 10:391); uttamañ cādhisāsakam 17; uttamaṃ cādhivāsakam 127, 150 **176a** saptamamaṃ tu ghṛteśaṃ tu] *conj.*; saptaṃ ⊔ 17; saptamamaṃ tu ghṛteśastu 127, 150 **176c** aiṣṭikaṃ pārvikaṃ] *conj.* (cf. *Svacchanda* 10:395a); aiṣṭikaṃ dārthakañ 17; aiṣṭikāndārthikaṃ 127; aiṣṭikāṃ dārthikāñ 150 **177a** veda°] *conj.*; deva° Σ **177b** catvāro] 17, 127; catvārā 150 **177c** godānan] 17, 150; ⊔ dānaṃ 127 **177d** pāṇi°] 127, 150; patnī° 17 **178ab** aṣṭakāḥ pārvaṇī śrāddhaṃ śrāvaṇy āgrāyaṇī tathā] *conj.*; aṣṭakāparvaṇiśrāddhaṃ śrāvaṇyāśrayaṇi tathā 17; aṣṭakāpa ⊔ 127; aṣṭakā parvaṇiśrāddhaṃ śrāvaṇyāṃ gṛhiṇī tathā 150 **178d** caitrī cāśvayujī caiva] 17; ⊔ 127; caitrī cāśvayugaś caiva 150 **179cd** vijñeyā sautrāmaṇī] 17; vi ⊔ ṇi 127; vikhyāta ⊔ gramaṇi 150 **180cd** agniṣṭomo 'tyagniṣṭomam ukthyo yajñas tṛtīyakaḥ] *conj.*; agniṣṭomotyagniṣṭomamuthya yajñastṛtīyakaḥ 17; agniṣṭo'tyagniṣṭomamarthyayajñas tṛtīyakam 127; agniṣṭomo tyagniṣṭomaṃ arthayajñastṛtīyakam 150 **181c** trirātraṃ ṣaṣṭham ity uktam] 17, 150; trirā ⊔ ty uktam 127 **181d** āptoryāmaś ca] *conj.*; aptoryāmañ ca 17; aptoryāmaś ca 127; aptoryāmas tu 150 **182a** somasaṃsthāḥ samākhyātāḥ] 17; somasaṃsthā samākhyātā 127; somasaṃsthā samākhyātāḥ 150 **182b**] 17, 150; ⊔ 127 **182cd** hiraṇyapādaḥ prathamo hiraṇyaguhyam ataḥ] 17, 150; ⊔ taḥ 127 **183a** hiraṇyameḍhraṃ] 17, 150; hiraṇyameḍhra 127 **183b** caturthakam] 17, 150; caturthakaḥ 127 **183cd** proktaḥ pañcamaḥ parameśvari] *em.*; proktā pañcamaḥ parameśvari 17; proktā pañca ⊔ 127; proktaḥ pañcamaḥ parameśvarī 150 **184a** °śrotraṃ] 17, 150; °srotaṃ 127 **184c** °tvak] 17, 150; °tvat 127 **184d** hiraṇyākṣaṃ tathāṣṭamam] 17; hiraṇyatvaṃ tathāṣṭakam 127; hiraṇyākṣaṃ tathāṣṭakam 150 **185ab** navamo daśamo 'tha hiraṇyadhṛk] 17; navamo ⊔ tha hiraṇyayuk 127; namo ⊔ tha hiraṇya yut 150 **185d** yajñāḥ paraḥ smṛtāḥ] 17; yajña ⊔ smṛtāḥ 127; yajñaparasmṛtāḥ 150 **186a** ekaikaparivārās tu] 150; ekais tu parivārās tu 17; ekaikaparivāras tu 127 **186b** śatena] 17, 150; śateta 127 **186cd**] 17, 150; ⊔ 127 **186c** daśa°] 17; dayā° 150 **187a** evaṃ gṛhastho bhavati] 17; ⊔ sthā bhavatī 127; evaṃ gṛhastho bhavatī 150 **187b** vānaprasthas] 150; vānaprasthan 17, 127 **188a** antyeṣṭin tu] 17; ⊔ 127; ⊔ n tu 150 **188cd**] 17, 127; *om.* 150

Unfortunately, the crucial part of this, 185c–186b, is not clear. Now the whole passage has been adapted to become *Svacchanda* 10:386ff, where the portion that corresponds to the cruxed lines in the KSTS edition reads (*Svacchanda* 10:406c–407b):

> *śatena tu ghṛtaṃ cātra ekaikaṃ tu vijāyate*
> *ete sarve sahasreṇa śuddhyante saptatriṃśakaḥ*

We may interpret this, with the help of Kṣemarāja's remarks, to mean that the just listed ten rites, beginning with *hiraṇyapāda*, form a unit and that each is to be accomplished now for the initiand by a hundred oblations of ghee, in other words by a total of a thousand oblations, whence the name Sahasrikā:

> Each of these [above ten] comes into being (?) by one hundred [oblations of(?)] ghee. [Thus] all of them are purified [for the initiand] by a thousand [oblations in total]. [This group of ten is the] thirty-seventh [in this list of rites].

The Nepalese text of the *Svacchanda*, however, suggests something closer to what we have seen above, for in place of *ghṛta* we find there *vṛta*, an echo of the *Dīkṣottara*'s *parivārita* (NGMPP B 28/18, f. 98v):

> *śatena tu vṛtā hy ete ekaikas tu vijānata*
> *etaiḥ sarvaiḥ sahasro pi śudhyate saptatriṃśati*

> Know [that] (*vijānata*?) these are each (*ekaikas* for *ekaikās*?) surrounded by a hundred [other sacrifices (?)]. With all of those [being accomplished], the "thousand" is also accomplished. [This forms the] thirty-seventh [in this list].

But the different versions are not irreconcilable: in each we have a list of ten sacrifices that can in some way be counted as just one group of a thousand called "thousand". Kṣemarāja tells us (*Svacchandatantroddyota* ad 10:404c–406b) that the ten are grouped together because they all involve the construction of pyres of special shapes and the placing of gold upon the body-parts that give them their names (*ete pakṣyādyākārā agnicityāviśeṣā yeṣāṃ pādādisthāneṣu hiraṇyaṃ dīyate*) and he gives them the collective name *cityayajña* (*Svacchandatantroddyota* ad 10:407ab: *sa eva sahasrahomasampādyo hiraṇyapādādiś cityayajñaḥ*). We have not been able to find this term or this list of ten sacrifices used elsewhere.

There is, however, a further parallel for a list of *vaidika* rites culminating in a sacrifice whose name involves the element *sahasra* in the initiation for a *samayin* that is described in *Svāyambhuvasūtrasaṅgraha* 13 (the colophon of which calls it the *samayasaṃskāra*). There, after the laying on of the *śivahasta* (13:11) various life-cycle rites are performed, apparently upon the initiand (though this detail is not made clear), followed by the *pākayajñas* and *somayajñas* (13:19–22):

pākayajñāṃ haviryajñāṃ somasaṃsthāṃ tataḥ śanaiḥ
ekadvitriguṇenaiva kārayed dhomakarmaṇā 19
tatas tv audumbare pātre mantrasampātasaṃskṛtam
pāyayet somam ācāryaḥ kṛtaṃ gandhodakena vā 20
āsahasrasamāptyarthaṃ homaṃ kṛtvā śivādibhiḥ
pūrṇāhutiṃ tato dadyān nayānayavikalpitām 21
tato 'nenaiva vidhinā kratuprastāvadakṣiṇām
nirhṛtya nirhared enaṃ vānaprasthāśramāntaram 22

• 19ab pākayajñāṃ haviryajñāṃ somasaṃsthāṃ] *conj.*; pākayajño haviryajñaḥ somasaṃsthā N; pākayajñaṃ haviryajñaṃ somasaṃsthāṃ E^M • 19c ekadvitri°] E^M; ekadvistri° N • 20b °pāta°] N; °pūta° E^M • 20cd °cāryaḥ kṛtaṃ] N; °cāryo ghṛta° E^M • 22c nirhṛtya nirhared enaṃ] E^M; nirhatya nirhared evaṃ N

Whereas the *Niśvāsakārikā* and the *Svacchanda* add the (seemingly irrelevant) *aśvamedha*, the *Svāyambhuvasūtrasaṅgraha* here, like our passage, has the sequence of *vaidika* sacrifices end with "the thousand". Cf. also *Uttarasūtra* 3:20.

4:13cd '[There should then follow] austerities [in the forest] (*tāpasyaṃ*), renunciation (*parivrājyaṃ*), purification and sprinkling.'

We have assumed that *tāpasya* refers to *vānaprastha* (cf. *Uttarasūtra* 3:20). With *śodhana* we move out of the *vaidika* domain into the preliminaries of Śaiva *dīkṣā*; but what is it that should be purified? Out of the five purifications often enumerated in later literature (*ātmaśuddhi*, *sthānaśuddhi*, *dravyaśuddhi*, *mantraśuddhi* and *liṅgaśuddhi*: see TAK 3 s.v. *dravyaśuddhi* and *pañcaśuddhi*) it is presumably the first (also called *bhūtaśuddhi* or *dehaśuddhi*) that seems the most relevant here. This might then be a yogic or mental process of purification of the initiand performed by the guru (or by the initiand himself?), or some external purificatory act such as touching the disciple with ash or *darbha*-grass. But perhaps other purifications might be intended.

Or should we rather understand " the purifying sprinkling [of the initiand]"?

4:14 "[Then follow] the superimposition [of mantras onto the hand of the *ācārya*?/onto the body of the initiand?], the laying hold of the disciple (*ālabhanaṃ*/ *ālaṃbhanaṃ*), the [laying of the guru's] Śiva-hand [upon the head of the initiand], and the cutting of the [thread embodying the] bonds. All these [acts] he should perform using the five *brahmamantras*.'

We have assumed that the hypermetry of 14b is authorial. As our translation reveals, we are not certain about what is intended by *nyāsam* and *ālabhanam*/ *ālambhanam*. (There is a dot floating above the line which, if interpreted as an *anusvāra*, would give us *ālaṃbhanañ*, but neither of the apographs follow this.) Cf. *Vīṇāśikhatantra* 76–77 for the combination of *nyāsa* and *ālabhana* in a different context:

> *dhāraṇāyogamārgeṇa nirdahet sādhakottamaḥ*
> *dehaṃ saṃśodhayen mantrī ghorapāpaṃ tu kalmaṣam*
> *nyāsam ālabhanaṃ kuryād bhaven mantrātmavigrahaḥ*
> *digbandhabhūmiṃ saṃśodhya cakraśuddhyartham eva ca*

GOUDRIAAN (1985:106–107) translates as follows:

> ...the excellent practiser should execute the combustion [of his body] by the method of yoga of sustained concentration. The possessor of mantras should cleanse his body [and remove] the stain of horrible evil. If he performs the assignment [of divine powers] by touching, he obtains a body the essence of which is mantra. Having purified the site which was [protected] by a *digbandha*, in order to realize purification of the *maṇḍala*, ...

It is possible that *ālambhanam* might refer to the striking of the disciple (*tāḍana*) with a mantra-empowered flower, but *tāḍana* occurs in the immediately following verse.

śivahastaṃ refers to the guru's laying of his hand, on which the principal mantras have been installed, on the initiand's head. This appears to have been the defining moment in Lākula initiation as described in the *Niśvāsamukha* (see SANDERSON 2006:188–190) and became in later Saiddhāntika texts the culminating moment in the first initiation, the *samayadīkṣā*, which introduces neophytes into the religion and obliges them to follows its rules (*samaya*) but does not confer liberation, for which another initiation, *nirvāṇadīkṣā*, is required. But the scheme followed here in the *Niśvāsa* is evidently not this standardised scheme that we find, for instance, in the *Somaśambhupaddhati*: here we have instead first a *vidyādīkṣā* and then, as we shall see in chapter 5, a *muktidīkṣā*. The same pair of initiations is taught for other mantra-systems later in the text: *Uttarasūtra* 3:22, *Guhyasūtra* 4:3, 9:202, 11:28 (quoted below in this note), 17:21–2. If the *vidyādīkṣā* corresponds to the *samayadīkṣā*, it does not end where we would expect it to end, namely with the *śivahasta*, but continues beyond it with the cutting of the thread, *pāśakṛntana*. In later accounts of salvific initiation, the thread is cut, segment by segment (each segment representing a tranche of the universe), and oblated; but such detail is not given here, and it is possible that it is cut off all at once and oblated in the fire (*chindayet pāśaṃ hutvā...*).

The term *vidyādīkṣā* is not much used outside the *sūtras* of the *Niśvāsa*, even in the texts closely influenced by them (*Niśvāsakārikā*, *Svacchanda*, *Tantrasadbhāva*). What is clear is that it is not a purely mental operation and that it is therefore not equivalent to what in later works may be called *jñānadīkṣā*. According to Kṣemarāja (*Svacchandatantroddyota* ad 4:483cd: *sādhakasyābhiṣeko'yaṃ vidyādīkṣāta uttaraḥ*), this initiation is preliminary to an *abhiṣeka* to become a *sādhaka* and is so-called because *vidyā* refers to the *sakalamantra* (*vidyā sakalamantras tatkṛtā vidyātmakasadāśivapadayojanātmā śivapadayojanād anantarabhāvinī yā dīkṣā, tata uttaraḥ sādhakasyāyam itīdānīm eva kathyamānaprakāro 'bhiṣekaḥ kāryaḥ*). We think that Kṣemarāja is right to associate the *vidyādīkṣā* with qualification for *sādhana*, but that his notions of the sequence of the rites involved for becoming a *sādhaka* may not be what the redactor of the *Svacchanda* intended, who may rather have had in mind the initiation-structure of the *Niśvāsa*.

In the *Niśvāsakārikā* the term *vidyādīkṣā* appears only to occur in the passage quoted above in our note on 4:12, where it appears to be stated to be the rite which makes one a *sādhaka*. Now it is true that we often see the term *sādhaka* used in the old *sūtras* of the *Niśvāsa* to refer to all those who have been initiated into the cult and that there is no evidence for a hierarchy of initiates that distinguishes between *samayins*, *putrakas* and *sādhakas*. But that is perhaps because all initiates at this period were indeed *sādhakas*, in the sense that even the entry-level initiation qualified initiates for *mantrasādhana.*

In other words, it now seems to us that *vidyādīkṣā* is indeed intended to be a preliminary initiation and so to correspond to the later *samayadīkṣā*, but it is clearly also at the same time a qualification for *sādhana*. As we shall see, this *vidyādīkṣā* is followed in 4:17c–18 with a list of things that one should know before beginning religious practice in the pursuit of *siddhi* (*Mūlasūtra* 18ef: *...buddhvā tu tataḥ sādhanam ārabhet*), and this enumeration of topics, arguably, corresponds with the teaching of the rules of the cult (*samaya*) that might normally follow a *samayadīkṣā*. And yet the list of topics that must be known appears not to be a list of *samayas*, whose existence is not mentioned until the prayer to Caṇḍīśa at the end of the *muktidīkṣā* (*Mūlasūtra* 5:24). It seems clear from that list, and from other evidence, that the *vidyādīkṣā* is therefore not simply an initiation for the neophyte *mumukṣu*, but a preliminary to the pursuit of *siddhis* for a *bubhukṣu*, comparable therefore, at least in that respect, to what in the later tradition is known as the *viśeṣadīkṣā*.

Now the cutting and burning of the thread might seem less logical if the initiation is a non-salvific rite for neophytes, assuming that this is indeed the rite by which the initiand's *karman* for each birth at each level of the cosmos is magically expended. Such thread-burning would fit well, however, in an initiation for a *bubhukṣu*, who would wish to have the way cleared for him to *mokṣa* but to delay the moment of reaching liberation in order to be able to experience other-worldly pleasures. This is consistent with the linking of the initiand's soul with the second highest level of the cosmos, that of the *sakala* deity, in 4:16 below. It is perhaps surprising, though, that the cutting of the thread has not been described in any detail: no explicit connection has been made with the destruction of the initiand's *karman* and the cosmos will not be mapped out until the *muktidīkṣā* of the next chapter.

On the basis of such evidence as we have been able to find, we are inclined to think that the *vidyādīkṣā* is both an initiation for neophytes and at the same time an initiation for *bubhukṣus*. We surmise that it gets its name, *vidyā-*, because it confers mastery over mantras, perhaps in particular those that are magic spells. The second of the *Niśvāsa*'s two initiations, the *muktidīkṣā*, is of course, as its name implies, an initiation for the *mumukṣu*. This idea seems to be spelled out in *Guhyasūtra* 11:28:

mantrasiddhipradā hy eṣā vidyādīkṣā prakīrtitā
muktidā viparītā ca śivā sāyojyadāyikā

What remains uncertain, as we shall discuss below (opening note on *Mūlasūtra* 5), is whether these two initiations are both separate and parallel or whether a liberatory *dīkṣā* always in fact follows a *vidyādīkṣā*.

4:15–17b 'He should cut the [thread embodying the] bonds using the Śivamantra, and after oblating it in the fire [again with the *mūlamantra*], he should offer a full oblation. The expert should perform the tapping and the cutting of the topknot [of the initiand] using the ŚIKHĀ. This, the *vidyādīkṣā*, bestows a linking with the *sakala* [level of the deity]. Once the *vidyādīkṣā* has been concluded, he should consecrate the *sādhaka* [by pouring water on him] from a pot that has been empowered by 108 repetitions of the chosen mantra.'

The act of *tāḍana*, usually the striking of the initiand by the *ācārya* with a flower empowered with the ASTRA, is elsewhere used just before the soul is extracted from the body and installed on the thread (see TAK3, s.v. *tāḍana*). It is said to concentrate the soul in one place in the initiand's body, thus enabling the *ācārya* to lift it out (see *Somaśambhupaddhati* SP3 2.3 and BRUNNER's notes ad loc.) Here the *pāśasūtra* has been burnt in the fire, and the purified soul is now without embodiment, so perhaps the *tāḍana* here is for reinserting the purified soul in the body. It is not clear, however, how the *ācārya* would catch hold of the soul to do this (by performing some sort of *saṃhāramudrā* over the fire perhaps?). It may instead be a subsidiary part (*aṅga*) of the rite of cutting the topknot, since it is apparently performed with the same mantra.

The cutting of the initiand's *śikhā* is elsewhere also a rite that belongs in a salvific liberation and, according to the *Somaśambhupaddhati* (*nirvāṇadīkṣāvidhi* 219) involves the ŚIVĀSTRA, but using scissors that have had the ŚIKHĀ uttered over them:

śikhāmantritakartaryā rodhaśaktisvarūpiṇīm
śikhāṃ chindyāc chivāstreṇa śiṣyasya caturaṅgulām

BRUNNER translates (SP3, p. 338):

> Avec les ciseaux sur lesquels il a récité ŚIKHĀ, [le *guru*] doit couper la Touffe du disciple, qui représente la Puissance de contrainte

> (Rodhaśakti), en utilisant [comme *mantra*] l'Arme (Astra) de Śiva. Il en coupera quatre pouces...

In *Svāyambhuvasūtrasaṅgraha* 13, however, the cutting of the topknot is the culmination of the neophyte's initiation, taking place after the laying on of the *śivahasta* (the hand of the initiating *ācārya* over which the *brahmamantras* have been laid) and the selection of the initiand's name by his casting a flower onto the *maṇḍala* (quoted on p. 51 above). There is no mention there of the *pāśasūtra*, the place of which is apparently occupied by the topknot (*Svāyambhuvasūtrasaṅgraha* 13:11):

> *homānte tu śikhāṃ chittvā dadyāt pūrṇāhutiṃ kramāt*
> *śivahastam anuprāptaḥ samayy evam ihocyate*

> At the end of the *homa*, he should cut off the [disciple's] topknot [and offer it to the fire and] then, in due order, he should offer a full oblation. One who [as above described] has received the hand of Śiva is called in this system a *samayin*.

In the rite described in the Pāśupata *Saṃskāravidhi*, the use of iron implements is explicitly ruled out in verse 87, and the topknot is rather to be "cut" (one wonders exactly how!) using the *śivahasta*:

> *tenaiva chindayed yatnāc cchikhāṃ sādhakamūrdhajām*
> *na lohair na nakhair vāpi cchindyān notpāṭayet tathā*

This ACHARYA translates as follows (2007:47):

> He should cut off the topknot on the disciple's head with the same [hand]. He should not cut it off with iron tools or nails, or pluck it off.

But the scissors, though not mentioned in our text, should perhaps nonetheless be assumed to be the instrument used, since scissors are among the things transmitted to the new *ācārya* on the occasion of his *abhiṣeka* according to *Mūlasūtra* 8:13.

One could assume that, given that cutting hair is impure, the disciple is afterwards washed (*nirvāṇadīkṣāvidhi* 221ab), and there then follows the culminating rite of fusion with Śiva known in the commentaries and in the *paddhati*-literature as the *yojanikā* (*Somaśambhupaddhati* SP3, *nirvāṇadīkṣāvidhi* 221ff), in which the guru enters the initiand's body through the flow of the breath, draws the soul out and into his person with the return of the breath, fuses it with his own soul, and then, as he exhales, raises them both up as one to be united with Śiva. But in fact the bathing is performed with the *sādhaka*'s chosen mantra, which shows that this is an *abhiṣeka* equipping the *sādhaka* for pursuing his *siddhi*.

This is therefore a statement about the level to which *vidyādīkṣā* raises the soul. As for the form of the word, *yojya* may therefore rather be a truncated form of *sāyojya* (itself a widespread Prakritism for *sāyujya*): cf. *Guhyasūtra* 11:28, quoted in the previous note.

The translation "chosen mantra" (*iṣṭamantra*) is deliberately ambiguous: who does the choosing? It is conceivable that the *sādhaka* might have expressed a preference for a particular mantra, but it is also possible that one might have been chosen by the *sādhaka* by casting a flower on to the *maṇḍala*, a device used in later tantras for selecting an initiatory name (see TAK3 s.v. *dīkṣānāman* and *puṣpakṣepa*). Perhaps we may infer therefore that the *muktimaṇḍala*, whose use in the *vidyādīkṣā* has not been otherwise explained or alluded to since its creation was enjoined at the beginning of the chapter, was taught there because it is required for selecting the *iṣṭamantra* for this concluding bath.

4:17c–18 'When he has correctly understood the places and times [suitable for *sādhana*], who may assist him, [the characteristics of] the *liṅga* and of its pedestal, [how to perform] recitation, reparatory acts (*prāyaścitta*), [the characteristics of] the telling beads, obstacles and affiliations (*vighnāṃśāḥ*), [how to perform] fire-sacrifice, what may and may not be eaten, [the rules of] purity, [portents of] success and failure, [and] strengths and weaknesses, [the various specific] observances [from among which one must choose], then he may begin his [mantra-]*sādhana*.'

We require a list of accusatives governed by *buddhvā* and it is possible that we should therefore emend, for instance, to *prāyaścittākṣamālāṃ ca vighnāṃśāṃ ca*. We should understand "After thoroughly understanding about [appropriate] places and times, about the ritual assistant, the *liṅga*, the altar, about recitation of mantras, about expiation, the rosary [...] he may begin the practice of seeking [powers]."

The ritual asssistant (*sahāya*) figures elsewhere in the corpus and is defined in *Guhyasūtra* 3:3–6 (see appendix to TAK 3, s.v. *uttarasādhaka*). With *vighnāṃśā* we see various possibilities, but we have chosen to take it as a *dvandva* referring to obstacles and to the personality-types or partialities of *sādhakas* that are described at length in *Guhyasūtra* 1:9ff (cf. also *Kiraṇa* 30 on *aṃśa*). As for *bhakṣābhakṣam*, it clearly refers to knowledge of what should and what should not be eaten, but should it be emended to *bhakṣyābhakṣyam*? The next item we may understand either by splitting *tathāśaucaṃ* or *tathā śaucaṃ*.

The term *vratāni* may refer both to the compulsory initial propitiation of the principal mantra known elsewhere (e.g. *Guhyasūtra* 3:30) as the *vidyāvrata*, as well as to numerous optional timed religious observances that may be undertaken after the completion of the *vidyāvrata*. This is the model that might be suggested by *Guhyasūtra* 3, in which 30ab tells us

> *siddhavidyāvratastho hi jape ca vratam ārabhet*
>
> Once he has completed the *vidyāvrata* he may proceed to the *japavrata* (?).

There then follow accounts of a *mithyāvrata* (3:30c–31), a *śmaśānavrata* (3:32ab), a *gaṇavrata* (3:32c–33b), a *loṣṭukavrata* (3:33c–34b), a *kāṣṭhavrata* (3:34c–35b), a *citravrata* (3:35c–36b), a *vīravrata* (3:36c–37b), a *mahāvrata* (3:37c–38b), and an *asidhāravrata* (3:38c–40), without any mention of criteria for choosing between them. It is possible, however, that what *Guhyasūtra* 3 instead means to teach is that any of those *vratas* might be chosen as one's *vidyāvrata*. Such a model is rather suggested by parallels elsewhere, such as chapter 10 of the *Siddhayogeśvarīmata*, which gives instructions for numerous options that all appear to satisfy the requirements for a *vidyāvrata*. Consider also, for example, this instruction from *Guhyasūtra* 10, a chapter devoted to magical rites to be accomplished with the VYOMAVYĀPIN (10:91):

> *devaṃ pūjyāgnau juhuyād audumbarasamidhānāṃ tryaktānāṃ sahasraṃ tṛsandhyaṃ. kṣīrāśī saptā dināni juhuyāt. cīrṇṇavidyāvrato bhavati.*
>
> Having worshipped the Lord, he should oblate a thousand pieces of Udumbara-wood smeared with the three [sweet substances]. Consuming [only] milk, he should make oblations [in this manner] for

> seven days. He will become one who has accomplished the *vidyāvrata*.

And there are other passages that suggest that particular *vratas* are appropriate as preliminary propitiations for particular mantras. Such a notion presumably explains why chapter 9 of the *Guhyasūtra* opens with Devī's questions about how to obtain *siddhi* from the alphabet-as-mantra (MĀTṚKĀ), which the Lord does indeed go on to explain, but not before recounting, without any explanation of why it might be relevant, a relatively detailed *ardhanārīśvaravrata*, in which the *sādhaka* must dress as Ardhanārīśa (9:3–12b). This seems only to make sense if the *ardhanārīśvaravrata* is the recommended *vidyāvrata* for rites involving the MĀTṚKĀ.

The *Svāyambhuvasūtrasaṅgraha* (chapter 21) appears to teach a *vrata* to be performed by the *ācārya* only (21:1–6), which it calls the *ācāryavrata* (*Svāyambhuvasūtrasaṅgraha* 21:1ab: *athācāryavrataṃ śreṣṭhaṃ cared ācārya eva hi*), and then a series of mantra-specific *vratas* that may be followed by the *ācārya* or the *sādhaka*

> *vratagrahaṇakāle ca deśikaḥ sādhakas tathā* 6
> *abhiṣicyātmanātmānam anantavijaye tataḥ*
> *caren mantravrataṃ mantrī sādhyamantroktavartmanā* 7
>
> Now (ca) at the time of adopting a timed religious observance, the *ācārya* or the *sādhaka*, having first himself consecrated himself in the Anantavijaya[-*maṇḍala*], may then, as mantrin, practise a mantra-specific observance, following the path taught for his chosen mantra.

Confusingly, when the same text refers to the completion of the *vidyāvrata*, it follows upon an account of a series of *vratas* specific to the *vidyāṅgamantras*, which makes the use of the term *vidyāvrata* ambiguous, since it could appear to refer just to the *vidyāṅga*-related observances, when it is more probably intended to refer whichever observance has been followed (*Svāyambhuvasūtrasaṅgraha* 21:35; N, f. 48v):

> *evaṃ vidyāvratasnātaḥ sarvato 'dhikṛto 'naghaḥ*
> *japen mantram anudvignaḥ svakalpavidhinā tataḥ* 35

• vidyāvrata°] N; vidyāvrataḥ Ed.

> Having bathed after thus completing his *vidyāvrata*, being fully authorised, pure, he should then calmly recite the mantra following the rules of his own ritual manual.

Other somewhat later Saiddhāntika texts tend not to expound detailed *vratas*, with the notable exception of the *Mataṅga* (*caryāpāda* 9, for which see SANDERSON 2006:202ff). Although the *Mataṅga* makes having performed one's *vidyāvrata* a prerequisite for being consecrated as an *ācārya* (*kriyāpāda* 10:3), it does not make absolutely explicit how this may be achieved, and Rāmakaṇṭha (ad loc.) identifies the *vidyāvrata* with the short series of instructions given in *kriyāpāda* 10:4–6 rather than with the Atimārga-derived practices described in *caryāpāda* 9 (on which no commentary survives). The *Sarvajñānottara* tells us that the officiating guru in a *pratiṣṭhā* must have performed his *vidyāvrata* (19:3ab: *cīrṇavidyāvrato yogī gurudevāgnipūjakaḥ*), and it is clear from context that this must refer to the *śivavrata* to which the preceding six-verse chapter is devoted. No *vratas* at all are detailed in the *Kiraṇa*, in which the old notion of *vratacaryā* has become supplanted by *caryā*, conceived of as a body of rules of dress and behaviour for initiates (*Kiraṇa* 41), that may occasionally be referred to with the label *vrata* (*Kiraṇa* 6:6).

No firm conclusion to this digression about the evolution of *vratas* is possible, but it seems likely that in the period of the *sūtras* of the *Niśvāsa* each of the various *vratas* taught could be adopted as the *vidyāvrata*, and that we should therefore not interpret *vratāni* to mean '[the *vidyāvrata* and other optional] timed religious observances', but rather just 'timed religious observances'.

It remains for us to comment on the unit *siddhyasiddhi balābalam*. A similar term occurs in *Guhyasūtra* 3:21cd: *svapnamāṇavako devaḥ kathet siddhibalābalam*. In this passage, dream, personified as the deity Svapnamāṇavaka, reveals to the sleeping initiand potential strengths and weaknesses in his mastery of supernatural powers. In *Tantrasadbhāva* 9:417ff, the *siddhyasiddhividhānajñaḥ* appears to be used to mean one who can judge the potential for *siddhi* of a fire, and this accords with *Svāyambhuvasūtrasaṅgraha* 19:57ff, where the colours, smells, flames and sounds of fires are used as signs to determine the same (19:57abc: *agner varṇāṃś ca gandhāṃś ca śikhāḥ śabdāṃś ca lakṣayet/ siddhyasiddhyor abhivyaktyai*...). As for *balābalam*, it appears elsewhere to be used to refer to hierarchies of strength and weakness of which one should be aware in quite a range of different things (e.g. *vastubalābala* in *Mataṅgacaryāpāda* 6:31; *dravyabalābala* in the Vāthula as quoted in Hṛdayaśiva's *Prāyaścittasamuccaya* [43:88 in SATHYANARAYANAN's edition]; and cf. *Dīkṣottara* 17:42cd on p. 1070 of T. 17: *evaṃ balābalaṃ jñātvā ātmanasya parasya vā*), and so it is perhaps more general than *siddhyasiddhi*-.

5:1–2 'Next I shall teach the initiation that bestows liberation; listen from me [as I tell it to you] in brief to that [liberation] by attaining which men are freed from birth, death, dangers and so forth. Uniting a person again [and again] (*punaḥ*) [with one world after another], the expert (*matimān*) should lift [that person] from one world (*tattvāt*) [to the next], beginning with [the world of] Kālāgnirudra, up to the reality (*tattvam*) that is free from all defect.'

The translation of *tattva* may seem surprising here, but it is impossible that *tattva* should here have been used in the narrow technical sense of *tattva* of the Sāṅkhyas and later Śaivas, for the layers of the cosmos here are principally, though not exclusively, *bhuvanas*. And we shall see that the Sāṅkhya *tattvasarga* (which is neither a *tattva* nor a *bhuvana*) is included as a stage on this cosmographic "path". For this wider or vaguer use of *tattva* in this sort of context, cf., e.g., *Niśvāsamukha* 4:99, where it is used of the eleven realities of the Lokātītavratas' path.

We should note, furthermore, that in the cosmography that begins here no attempt is made to correlate worlds with *tattvas*, a tendency that we see emerging in the *Guhyasūtra* and that is fully developed before the time of the classical Siddhānta of the exegetes: what we have here is rather a stratigraphy of worlds beginning with that of Kālāgnirudra at the bottom.

We have included below a comparative table of the four cosmographical accounts given here in the *Mūlasūtra*, in *Guhyasūtra* 1 (where the cosmos is mapped onto the *liṅga* as the body of Śiva), in *Guhyasūtra* chapters 4–7 (the source for much of *Svacchanda* 10), and in *Niśvāsamukha* 4 (an account of the Atimārga cosmography of those who follow the Lokātītavrata, the Lākulas). The last of these passages has been edited and annotated by SANDERSON (2006:166ff). Note that our verse-numeration for that passage, in the pages that follow, is that of Nirajan KAFLE's forthcoming edition and differs very slightly: 4:98ab in SANDERSON's numeration is 4:99cd in KAFLE's, and so on throughout the passage.

Of course what is really required for a clearer understanding of the evolving cosmography of the *Niśvāsa*-corpus is a careful edition of the thousand or so verses forming chapters 1, 4, 5, 6, 7 and 8 of the *Guhyasūtra*, but this will take some more time: the following comparative table is the best we can do for the time being.

We have established above (note on *Mūlasūtra* 4:14) that the corpus of the *Niśvāsa* appears to teach for each mantra-system an initiation for the *bubhukṣu*, namely the *vidyādīkṣā*, and one for the *mumukṣu*, namely the *muktidīkṣā*. We left unresolved, however, whether the two are conceived of as separate and parallel rituals for initiands with different goals, or whether *muktidīkṣā* is in fact always to be undertaken after an initial *vidyādīkṣā*. What suggests the latter hypothesis is that the *muktidīkṣā* is consistently described after an account of the *vidyādīkṣā* and that the structure of the *muktidīkṣā*, if it consists in more than the purification of each level of the cosmos (*prakriyā-śodhana*), is never described here or elsewhere in the *Niśvāsa*-corpus. The rites that we would expect a salvific initiation to contain (beginning with *adhivāsa*) are thus taught only as part of the *vidyādīkṣā* and no line of text indicates that they must be performed again in the salvific initiation. But of course they may have been.

In short, no certainty is possible here. Even if we knew whether or not the initiating priest was expected to weave the ritual elements of the *vidyādīkṣā* together with the cosmography of the *muktidīkṣā* to fashion a free-standing ritual of *muktidīkṣā*, this would not of course tell us whether or not the *vidyādīkṣā* and the *muktidīkṣā* were performed or intended to be performed in close succession. Having emphasised that any interpretation is necessarily largely guess-work, here is an interpretation that seems plausible to us: the *vidyādīkṣā* probably functioned as an initiation for neophytes, who thereby became eligible for *sādhana*; this initiation might have been followed immediately or at a later time by a salvific initiation, the *muktidīkṣā*; the *muktidīkṣā* was probably never intended to be offered to someone who had not already received a *vidyādīkṣā*.

Historically, as SANDERSON has shown (2006:188–193), the initiation-structure in the *Niśvāsa* must derive from that of the Lākulas described in *Niśvāsamukha* 4, and this too is difficult to reconstruct. Clearly it involved the laying of the *śivahasta* upon the disciple[216] and then

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[216] *Niśvāsamukha* 4:89ab *ālabdhaf pañcabhir guhyair ddīkṣitaś caiva so bhramet*, quot-

Table 3: Cosmography

Mūlasūtra 5	*Guhyasūtra* 1	*Guhyasūtra* 4,5,6,7	*Niśvāsamukha* 4
Kālāgni 3	Kālāgni 111	Kālāgni 4:24ff	
narakas 4	narakas	140 narakas 4:33ff	32+108 narakas 100ff
Ābhāsatāla 5	pātālas	Ābhāsatāla 5:2	Mahātala 108
Uttāla		Uttāla	Rasātala
Śrītāla		Śrītāla	Talātala 109
Gabhastika		Gabhastika	Nitala
Śiloccaya		Śiloccaya	Sutala 110
Śarkaroccaya		Śarkaroccaya	Vitala
Sauvarṇa 6		Sauvarṇa 5:3	Nitala/Sauvarṇa 111
Bhūrloka	Bhūloka	Bhūrloka 5:22	Bhūloka 113ff
Bhuva	Bhuvarloka 112	Bhuvarloka 6:119ff	Bhuvarloka 115
Svarloka		Svarloka 6:138ff	Svarloka 116
Maharloka	Mahaḥ	Maharloka 6:150ff	Maharloka
Jana	Jana	Jana 6:151	Jana
Tapaḥ 7	Tapaḥ	Tapaḥ 6:153	Tapaḥ
Satya	Satya	Satya 7:1ff	Satya
Brahma(pura)	Brahma(pura) 113		Brahmaloka
Viṣṇupura	Viṣṇupura	Viṣṇupurī 7:14	Viṣṇuniketa 117
Śivapura	Śivapura	Śivapura 7:69ff	Śivapura
Brahmāṇḍa 8	Kapālāvaraṇa	Aṇḍakapāla 7:81	Kapālāvaraṇa
Śatarudrāḥ 9	Śatarudrāḥ 114	Śatarudrāḥ 7:81ff	Śatarudrāḥ 118
		aṇḍas of water, fire, wind, Bhūtādi, *buddhi* and *tamas*	
pañcāṣṭa	pañcāṣṭa	Pratyātmikāṣṭaka 7:110	pañcāṣṭa
		Guhyāṣṭaka	
		Atiguhyāṣṭaka 7:111	
		Pavitrāṣṭaka	
		Sthānāṣṭaka	
Devayonyāṣṭaka	Devayonyāṣṭaka	Devayonyāṣṭaka 7:125ff	Devayonyaṣṭaka
Yogāṣṭaka 10	Yogāṣṭaka 115	Krodhāṣṭaka 7:128ff	Yogāṣṭaka
	Krodhāṣṭaka	Tejāṣṭaka 7:131ff	
	Tejīśāṣṭaka	Yogāṣṭaka 7:134ff	
Suśiva	Akṛtāṣṭaka 116		
	Suśiva	12 Suśivas 7:136ff	Suśiva
		Vīrabhadra 7:140	

Mūlasūtra 5	*Guhyasūtra* 1	*Guhyasūtra* 4,5,6,7	*Niśvāsamukha* 4
		Mahādevāṣṭaka 7:141ff	
Gurupaṅktitraya	Gurupaṅktitraya	Gurupaṅktitraya 7:143ff	Gurupaṅktitraya
Tattvasarga	Tattvasarga	Tattvasarga 7:160ff	Tattvasarga 119
		Bhāvasarga 7:190ff	
		Guruśiṣyapaṅktitraya 7:206ff	
Gahana	Gahana 117	Aṣṭadhā Prakṛti 7:219f (=Nāḍīvidyāṣṭaka of *Svacchanda* 10:1087f)	Gahana 122
Vigraha	Vigraheśa	Vigraha 7:120f	Vigraheśa
	Niyati, Kāla and Rāga	Niyati, Kāla and Rāga 7:222ff	
Śivaśaṅkara 11	Śivaśaṅkara	10 Śaṅkaras in Niyati 7:225f	Śivaśaṅkara
		10 Śivas 7:227ff	
Asādhya	Asādhya	Asādhya 7:231	Asādhya
Harirudra	Harirudra	Hariharau	Harirudra
Daśeśaka	Daśeśānāḥ 118	Daśeśānāḥ 7:231f	Daśeśaka
Pañcaśiṣya	5 Śiṣyas	5 Śiṣyas 7:234	5 Śiṣyas 123
Ācārya	5 Gurus	5 Gurus 7:235	5 Ācāryas
Mahādevatraya	Mahādevatraya	Mahādevatraya (Vāma, Jyeṣṭha, Raudra) 7:236	Mahādevatraya
		Other worlds named after elements in the VĀMADEVA 7:237f	
Gopati [in?] Mahāgranthi 12	Gopati in *granthi*	Gopati [in?] Hṛdayagranthi 7:239	*gopater granthiḥ*
Viśva	Abhibhava 119	Viśva 7:240	Abhibhavapañcaka 123
Tṛkala		Trikala	
Kṣemīśa		Kṣemīśa	
Brahmapati		Brahmaṇo 'dhipati 7:241	
Śiva		Śiva	
		Ananta	Ananta 124
madamoheṣu 13	Pāśas	Pāśas	Pāśas (*aśuddhādhvan* summarised 124f)
Ṛṣikula	Ṛṣikula	Ṛṣikula 7:242	Ṛṣikula 126

Mūlasūtra 5	*Guhyasūtra* 1	*Guhyasūtra* 4,5,6,7	*Niśvāsamukha* 4
			PURE UNIVERSE
yoniṣu (?) Vāgīśvarī	*yonir vāgeśvarī*	*yonir vāgeśvarī*	Rebirth in *yonyāṃ vāgeśyām* 127
Praṇava 14 Sādhyoṅkāra	Praṇava	Oṃkāra 7:243 Sādhya	Rebirth as Praṇava
Dhātāra	Dhātāra 120	Dhātāra	Dhātara
Damanīśa	Damaneśa	Damaneśa	Damaneśvara
		Dhyāna	Dhyāna
Bhasmadeha	Bhasmeśa	Bhasmeśa	Bhasmīśa 128
Pramāṇāṣṭaka 15	Pramāṇāṣṭaka	8 Pramāṇas 7:244f	Pramāṇāṣṭaka
Vidyāṣṭau	Vidyāṣṭau		Vidyāṣṭaka
8 Mūrtis		8 Mūrtis	
	Māyā	Māyā 7:246ff	
	māyī ca vidyayoḥ(?)	Mahāvidyā 7:249ff	
†15cd†		Īśvaraṃ tattvam 7:254ff	
Rūpa 16	4-fold Rūpa 121	Dharma, Jñāna, Vairāgya, Aiśvarya 7:259	
Śaktis	3 Śaktis	Vāmā, Jyeṣṭhā and Raudrī	
dve vidye	Jñānaśakti, Kriyāśakti	Jñānaśakti, Kriyāśakti (*dve vidye*) 7:260	
Tejas	Tejīśa	Tejīśa	Tejīśa
Dhruva	*nidhano dhruvam*	Dhruva	Dhruva
Rudra Pratoda Manava	Rudra 123 Pratoda Manava	Rudra 7:263 Pratoda Manava	
Ekākṣa 17 Piṅgala Haṃsa Saumya	Ekākṣa 124 Piṅgala Haṃsa Somya	Ekākṣa 7:264 Piṅgala Haṃsa	
Dhruva II	Dhruva II	Dhruva II 7:265	

Mūlasūtra 5	*Guhyasūtra* 1	*Guhyasūtra* 4,5,6,7	——
Brahmā, Darka, Diṇḍi, Muṇḍi, Saurabha, Pāvana, Janmahara, (18) Rudra, Praṇīta, Sukhaduḥkhada, Vijṛmbhita	Brahmā, Darka, Diṇḍi, Muṇḍi, Saurabha, Pāvana, Janmahāra, Rudra, Praṇīta, Sukhaduḥkha, (125) Vijṛmbha	11 Rudras	
Dhruva III 19	Dhruva III 127	Dhruva III 7:269	
Nirañjana	Nirañjana	Nirañjana 7:270	
Śakti Saṃskāra Modita Pralamba 20 Viṣṇu Mandara Gahana Pravitata	Śakti 128 Saṃskāra Pralamba Pramudita Viṣṇu Mandara Gahana Pravitata	Śakti 7:271 Saṃskāra Pramudita Pralamba 7:122 Viṣṇu Mandara Gahana Pravitata	
Prabhāta Samaya Kṣudra Vimala 21 Śiva	Prabhāva 129 Samaya Kṣudra Vimala Śiva	Prabhāva 7:273 Samaya Kṣudra Vimala Śiva	
Ghana Rudroṅkāra	Ghana 130ff Rudroṅkāra 132	Ghana 7:274ff Rudroṅkāra 7:277f	
Sadāśiva (*sakale tatve*)	*brahmā* *cāṣṭavidhaḥ* 133	*sadāśivo* *'ṣṭabhedena* 7:278	
	Nāda 133 *caturdhā śaktiḥ*	4 *kalās* 7:281ff (Nivṛtti, Pratiṣṭhā, Vidyā, Śānti) Nāda 7:291	
Niṣkala 22		Suṣumṇā 7:293ff Niṣkala	

meditation upon the Lākula cosmography, coupled with some action, no longer discernible because of damage to the manuscript, involving that cosmography (SANDERSON 2006:188):

> The officiant, we are told here, must meditate on the cosmic hierarchy (*prakriyā*), make that hierarchy the object of an action unfortunately lost in a lacuna caused by damage to the manuscript, and then initiate the candidate through what the text calls the descent of the word *atha* (*athaśabdanipātaḥ*).

SANDERSON further suggests (2006:190) that 'the gnosis of the *prakriyādhvā* completes by the time of death the task that initiation had almost but not completely accomplished', just as following the post-initiatory practices completes the process begun by Āgamic *dīkṣā* according to classical Saiddhāntika doctrine. (For a discussion of how *athaśabdanipātaḥ* may be understood, we refer the reader to SANDERSON 2006:191–192.)

In the *Mūlasūtra*, however, it is made clear how the cosmography is ritually involved: the initiand is lifted and placed in each of the levels of the cosmos in turn and this involved oblations in the fire (note the use of *homayitvā* in 5:8). SANDERSON therefore concludes his discussion of Lākula initiation with the following observation (2006:192–193):

> Lākula initiation, then, differs from Pāñcārthika by adding the purification of the cosmic hierarchy, so transforming it into a means of liberation; and in this most fundamental respect it is one with the Āgamic Dīkṣā. Details apart, about which we know almost nothing in the Lākula case, it differs from the Āgamic in only two respects. The terminus of its cosmic hierarchy is lower than that of the Āgamic systems, because those have extended their own beyond it in their bid for supremacy within the greater religion; and they appear not to have developed the *hautrī dīkṣā*, the Dīkṣā through the placing of offerings in a consecrated fire, that is the principal formal characteristic of the Āgamic rite. In this respect the Pāñcārthika and Lākula systems stand together against the Āgamic. Just as they are systems for ascetics outside society so

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ed by SANDERSON as 4:88ab (2006:188), and translated as follows: 'When he has been touched by the five Brahmamantras and received initiation he should wander [as a mendicant]'.

> they are without fire. And just as the Āgamic systems incorporate the householder so they have their initiates install fire in order that they may gratify their Mantra deities therein.

To conclude, one more trivial and obvious difference between the Lākula and early-Mantramārga initiation-process may be added: whereas the scant Lākula material available leaves us in doubt about whether initiation is essentially the bestowal of the *śivahasta*, the meditation upon the *prakriyā* or the 'descent of the word *atha*' and whether or not one of these moments is soteriologically the most significant, the *Mūlasūtra* has provided an answer by the use of the labels *vidyādīkṣā* and *muktidīkṣā*. And the very use of distinct labels further suggests the possibility that the two rites might have been intended to be performed on separate occasions.

5:3–4 'After uniting the *sādhaka* with [the world of] Kālāgnirudra using VĀMĀ, the expert should perform oblation[s] using the *mūlamantra* (*devadevena*), together with the auxiliary mantras and the five *brahmamantras*; the *ācārya* (*vidvān*) should [then] purify [all the *karman* that has accrued or might accrue to the soul for experience in that world] using JYEṢṬHĀ; raising [the soul] out [of that world] using RAUDRĪ, he should join him in the hells [using again VĀMĀ].'

The first three *śakti*s whose names are drawn from the VĀMADEVA mantra, Vāmā, Jyeṣṭhā and Raudrī, are here associated with *yojana*, *śodhana* and *uddharaṇa* respectively, an association that continues into the *paddhati*-literature and that is arguably the same as the triad *rodha*, *viśleṣa* and *haraṇa* with which Rāmakaṇṭha associates them in *Mokṣakārikā* 32c–33b: for further detail, see GOODALL 1998:329–30, fn. 491, and for other associations with these *śakti*s, see *Parākhya* 2:43ff and annotation ad loc. Cf. also *Niśvāsakārikā*, verse 6 of chapter 44 (the chapter that follows 42 in T.17, p. 378):

vāmayā yojayen mantrī jyeṣṭhayā ca viyojayet
raudryā cotkarṣṇaṃ proktaṃ punar anyatra yojayet

It is not clear what it means to say that one should "use" Vāmā or the others, since we have no explicit mantras taught for these Śaktis (except where they form part of the set of nine Śaktis placed on the lotus throne, in 6:4cd, and it seems not particularly likely that the first three mantras of that set would be used outside the context of the throne); but perhaps their names could be mantrified by the addition of a *mantra-jāti* or inserted into a mantra-like sentence.

5:5–6b 'He should take (*nītvā*) him to Ābhāsatāla, Uttāla, Śrītāla, Gabhastimat, Śiloccaya, Śarkaroccaya and cause him to enter (*prāpya*) into the Golden ones (*sauvarṇeṣu*), into Bhūrloka and Bhuva.'

The *m* after *ābhāsatāla* is presumably a meaningless euphonic glide (inserted after sandhi has been applied to the locative). Because we find it thus also in *Guhyasūtra* 8:25, it is not likely just to be transmissional. The use of the plural in *sauvarṇeṣu* is something that we cannot explain, but that too is parallelled in *Guhyasūtra* 8:26.

Even in this relatively well-known Puranic section of the universe, there are considerable discrepancies and the list of seven subterranean paradises (*pātāla*) given here (which is the same as that of the *Guhyasūtra*) is not shared with other sources: even the *Niśvāsamukha* (4:106ff) gives a different list (see our table on p. 290 above). Various lists are presented by GOODALL 2004:289–291, fn. 522.

Instead of the restitution in 5:6a, one could consider reproducing the first *pāda* of *Guhyasūtra* 8:26ab, which N transmits thus: *sauvarṇeṣu punar yāgo bhurloke tu bhuvas tathā*; but we did not do so because of the *prāpya* in *Mūlasūtra* 5:7a, where the *Guhyasūtra* (8:27a) has *yaṣṭā*, presumably an error for *yaṣṭvā*. As this quotation of *Guhyasūtra* 8:26ab reveals, the plural *sauvarṇesu* is not without parallel, but we do not know how to explain it, and it is conceivable that this should be considered as an *aiśa* use of plural for singular, comparable perhaps to the use of *-ehi* as a plural or singular case-ending for both locative and instrumental in Apabhraṃśa (for this see TAGARE 1948, §81, p. 120), for the singular is used for this particular underworld in *Guhyasūtra* 5:3ab: *sauvarṇaṃ saptaman teṣāṃ pātālās sapta kīrttitāḥ*. For another possible instance of such a usage, see 5:13a below.

5:6c–7 'Then having conducted him to Svarloka, Maharloka, Janaloka and Tapoloka, he should then lead him on to Satyaloka. Then having led him to the worlds of Brahmā and [then] Viṣṇu, he should conduct him to the world of Śiva.'

We expect the world of Śiva to be lodged in the shell of the egg of Brahmā, as the next verse suggests. The world of Brahmā has presumably been omitted from the account of the *Guhyasūtra* (see table on p. 290) because Brahmā is there presented at some length (7:1–10) as the regent of Satyaloka.

5:8 'Having made the fire offerings (*homayitvā*) in this way [i.e. to this effect] (*evam*), he should then break through the egg of Brahmā [so that the initiand's soul can pass through and beyond it]. This supreme act of breaking through [the egg] is held [to be accomplished] by means of the mantra ending in HUṂPHAṬ.'

The second half is hypermetrical and we could emend it to *huṃphaṭkārāntamantreṇa*. One may defend, however, retaining the hypermetry as possibly authorial, for at least the cadence is correct (suggestion of Shaman HATLEY). The mention of HUṂPHAṬ could be enough to lead the reader to understand that the ASTRA-mantra is intended. It is possible, however, that the *mūlamantra* is to be used.

5:9ab 'Having burst through that ...[he should bring him] among the one hundred Rudras, o goddess.'

After bursting through the shell of the egg of Brahmā, we expect to arrive among the Śatarudras, whose inclusion alludes to the *Śatarudrīya*, an important litany of lay Śaivism. *Guhyasūtra* 7:107–108, however, might lead us instead to expect to have found in the damaged line a reference to concentric rings around the egg (*āvaraṇa*), each ten times greater than the last, of water, fire, air, ether, *bhūtādi* (i.e. *ahaṅkāra* as the cause of the elements), *buddhi* and darkness. Our half-line might therefore have ended either with *āvaraṇeṣu suvrate* or with *śatarudreṣu suvrate*. We have preferred the latter, since there is no evidence at this stage that the *tattvas* beyond *pṛthivī* are ranged beyond the egg. There are still some syllables left unaccounted for, which we assume would have expressed the sense of *yojayet paścāt* or *yojayitvā tu* or similar. Also possible (cf. 5:4) would be *tu nayed vidvān* (suggestion of Diwakar ACHARYA).

5:9c–10 'He should then conduct him above those through the five ogdoads [of worlds] (*pañcāṣṭam*), then the [realms of the] eight classes of supernatural beings, then the yoga-ogdoad, the [twelve] Suśivas, and the three guru-lineages. Placing him in the *tattvasarga*, the Gahana and the Vigraha,...'

The 'five groups of eight' are forty pilgrimage sites on earth whose names also apply to worlds above us that can be reached by dying piously in those sites on earth: see TAK 2, s.v. *guhyāṣṭaka* and SANDER-

SON 2004, footnotes 199 and 200 on pp. 403–405. Each layer of worlds has eight presumably because they are arranged in the four intermediate and four princial directions. Above these are more ogdoads of worlds whose names may not have been those of sites on earth: the *devayonyaṣṭaka* and the *yogāṣṭaka*. Suśiva refers to a group of twelve worlds that are listed in *Guhyasūtra* 7:137ff (≈*Svacchanda* 10:1039ff). For the *gurupaṅktitraya*, three lists of 32, 30 and 21 teachers of the Atimārga who figure in the cosmography of the *Niśvāsa* and of the *Svacchanda* as Rudras and their worlds, see TAK II s.v. *gurupaṅkti*. What is meant by *tattvasarga* here is not explained, but the parallel in *Guhyasūtra* 7:163ff suggests that we are to insert here the ontology of the Sāṅkhyas. The inclusion of the *tattvasarga* as a step on the ladder of worlds (also in *Guhyasūtra* 1:117) appears to confirm that there the redactor did not intend a consistent correlation from bottom to top of a hierarchy of *tattvas* with a hierarchy of *bhuvanas*. We take Gahana to refer to the Rudra Gahaneśa/Gahanīśa (cf. *Niśvāsamukha* 4:122, *Guhyasūtra* 1:117, 7:56, and perhaps 7:149, where he is located among the gurus of the first *gurupaṅkti*) and that Vigraha refers either to Vigraheśa (cf. *Niśvāsamukha* 4:122, *Guhyasūtra*) or to the group of eight worlds (*vigrahāṣṭaka*) which he presumably governs (cf. *Guhyasūtra* 7:220–1).

5:11 '...in Śiva and Śaṅkara, in Asādhya, in Hari and Rudra, in the ten Īśas, in the group of five Śiṣyas and [the group of five] Ācāryas, and in the three Mahādevas.'

The terms *śiva* and *śaṅkara* refer here to two groups of ten tortoise-shaped worlds described in *Guhyasūtra* 7:225ff (≈*Svacchanda* 10:1106ff). It is at this place in the *Guhyasūtra*'s cosmography that we find *tattvas* mentioned as the loci of worlds for the first time, the *śaṅkaras* being in *niyati*. Asādhya is a single world (if this is how the compound is to be understood in *Guhyasūtra* 7:232ab *asādhyekapadam ūrdhvaṃ tato hariharau varau*, which is omitted at this point in the *Svacchanda*, between 10:1112 and 1113) and Hari and Rudra are two. There are then ten worlds called *īśa* or *īśāna*, which are listed in *Guhyasūtra* 7:233 (≈*Svacchanda* 10:1113–1114b). There follow five *śiṣyas* and five *gurus*, once again presumably teachers of a tradition now metamorphosed into Rudras whose names signify also the worlds they govern. They are listed in *Guhyasūtra* 7:235–6, where we have the second explicit mention in that text of worlds being placed in a *tattva*, in this case *vidyā*, whereas the *Svacchanda* (10:1114c–1116) places them in *rāga*. The group of three worlds called *mahādeva* is identified in *Guhyasūtra* 7:237ab: *vāmo jyeṣṭhaś ca rudraś ca mahādevatrayaṃ smṛtam*. The redactor of the *Svacchanda* appears to have garbled this by supplying a longer list of names derived from the VĀMADEVA mantra and then, noticing there to be more than three worlds, by supplying a fresh triad (*Svacchanda* 10:1117–1119):

> *vāmo jyeṣṭhaś ca raudraś ca kalo vikaraṇas tathā*
> *balavikaraṇaś caiva balapramathanas tathā 1117*
> *sarvabhūtadamaś ca tathā caiva manonmanaḥ*
> *kalātattve mahādevi mahādevatrayaṃ sthitam 1118*
> *mahādevo mahātejā mahājyotiḥ pratāpavān*
> *kalātattvaṃ samākhyātaṃ samāsena varānane 1119*

5:12 'Taking him into Gopati, [which is] in the Mahāgranthi, in Viśva, Trikala, Kṣemīśa, and the Śiva called Brahmapati, ...'

From the parallels in *Guhyasūtra* 7:239–41 and *Svacchanda* 10:1129–31, it is clear that Gopati is a world inside the "big knot" of *māyā*, whereas Viśva, Trikala,[217] Kṣemīśa and Brahmapati (or Brahmaṇaḥpati), the last two being respectively the highest deities of the Mausulas and Kārukas (thus SANDERSON 1988:667, following Kṣemarāja's *Svacchandatantroddyota* ad 11:71cd), are above it. Little is known about either Mausulas or Kārukas, but for a few further scraps of recent information and speculation, particularly about the latter group, see TAK 2, s.v. *kāruka*, SANDERSON 2006:169 and 176–177, ACRI 2008:195–196, and WATSON, GOODALL and ANJANEYA SARMA 2013:65–67.

For more on the "big knot" (*granthi*), see annotation on 5:15c–16b below. Gopati, as we shall see in *Uttarasūtra* 1:10 and 1:15 below, will be used as a marker on the cosmographical map setting the upper limit of the *tattva* of *kāla* (although *kāla* appears to be inserted elsewhere on the map in other works, including the *Guhyasūtra*: see the table on p. 291 above).

5:13 'having [then] placed him in the Intoxications and Delusions (*madamoheṣu*), and in the lineages of the sages, and the wombs (*yonīṣu*), he should then extract him therefrom and place him in Vāgīśvarī.'

madamoheṣu must refer to the same level as whatever is designated by the *pāśas* in the parallels in the *Guhyasūtra* 7:242 and *Svaccha-*

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[217] Perhaps more usually printed as Trigala, e.g. in *Kiraṇa* 8:134 and in *Svacchanda* 10:1124.

nda 10:1131c–1132b. Both texts also include here *ṛṣikulam* (a singular, but plural in *Niśvāsamukha* 4:125) without further explanation, and then the half-line *yonir vāgeśvarī caiva yatra jāto na jāyate* (or, in the normalised KSTS edition, *yonir vāgīśvarī caiva yasyāṃ jāto na jāyate*, *Svacchanda* 10:1132cd). Here there is an ambiguity as to whether *yoni* (for the locative *yonīṣu*, see p. 119 above) and *vāgeśvarī* are in apposition and refer to the same entity, which is what Kṣemarāja assumes ad loc. Our passage, because of the discrepancy in number, appears to suggest them rather to be two different entities, but *Niśvāsamukha* 4:94c–96b reveals they are probably intended as one, since the text there enumerates entities in the pure path:

> *aśuddhamārgo vyākhyātaḥ śuddhamārgaṃ ca me śṛṇu 94*
> *yonir vāgeśvarī devī praṇavo yatra jāyate*
> *tṛtīyaṃ caiva dhātāraṃ dhyānaṃ caiva caturthakam 95*
> *tejīśaṃ pañcamaṃ khyātaṃ dhruvaṃ ṣaṣṭham prakīrttitam*

This Sanderson translates as follows (2006:165):

> I have explained the impure cosmos (*aśuddhamārgaḥ*). Hear me now as I teach the pure (*śuddhamārgaḥ*). [First is] the Womb (*yoniḥ*), Vāgīśvarī, from which one is [re]born as Praṇava [the second pure level]. The third is [that of] Dhātṛ and the fourth is [that of] Dhyāna. The fifth is Tejīśa['s] and the sixth is Dhruva['s].

The shift from the singular *yoniḥ* in the Atimārga account to the plural *yonīṣu* is unexpected and therefore makes us wonder whether this might not again be an instance of a plural locative intended as a singular locative (see the remarks on *sauvarṇeṣu* in our note on 5:5–6b above).

5:14 'Having placed him in Praṇava, he should put him in Sādhyoṅkāra(?); then he should raise him up into Dhātāra, Damanīśa and Bhasmadeha.'

It is not clear how many names there are intended to be here or quite how they are to be divided up. Cf. *Guhyasūtra* 7:243c–244:

> *oṅkāraṃ sādhyadhātāraṃ damaneśas tathā smṛtam 243*
> *dhyānād ūrdhvaṃ tu bhasmeśaṃ krameṇa kathitāni tu*
> *pramāṇāni tatordhvaṃ tu procyamānāni me ⌊śṛṇu⌋ 244*

and *Svacchanda* 10:1133:

oṅkārasādhyadhātāro damaneśas tataḥ param
dhyānaṃ bhasmeśam evāhuḥ pramāṇāni tadūrdhvataḥ

Kṣemarāja's *Svacchandatantroddyota* too reflects uncertainty: *oṅkārābhidhān sādhyādīn pañca rudrān āhuḥ; anye tu ṛṣikulaṃ yad anantaram uktam, tad eva oṅkārasādhyādināmaṣaṭkena vibhaktam iti vyākhyātavantaḥ.*

> They say there are five Rudras, beginning with Sādhya, called Oṃkāras. But others have interpreted this to mean that what is taught after the Ṛṣikula is [to be] divided into a group of six names beginning with Oṃkāra and Sādhya.

As we have seen in the note on the previous verse, *Niśvāsamukha* 4:94 includes only three entities at this point, namely Praṇava, Dhātṛ/Dhātāra and Dhyāna. But in the extended list later in the same chapter of the *Niśvāsamukha* there are more (4:125c–126):

yonyāṃ cāpy atha vāgeśyāṃ jātaḥ praṇava ucyate 125
dhātāraṃ damanaṃ caiva īśvaraṃ dhyānam eva ca
bhasmīśaṃ ca samākhyātaṃ pramāṇāṣṭakam eva ca 126
vidyāṣṭakaṃ ca mūrtyaṣṭau tejīśaś ca dhruvas tathā

This SANDERSON translates as follows (2006:174):

> When it has been regenerated in the womb which is the goddess Vāgīśvarī, [the soul] is known as a Praṇava. [The levels above that are as follows:] Dhātṛ, Damaneśvara, Dhyāna, Bhasmīśa, the Eight Pramāṇas, the Eight Vidyās, the Eight Mūrtis[, who are the Lords of those Vidyās], Tejīśa and Dhruva.

It is, however, perhaps just worth mentioning the possibility that the idea intended to be expressed in most of these passages, viz. in the expanded cosmography of *Niśvāsamukha* 4, in the *Guhyasūtra* and in the *Svacchanda* (*pace* Kṣemarāja), was that the soul is reborn from Vāgīśī as Praṇava and then in turn as Dhātā, Damaneśvara (assuming a split compound in the last passage), Dhyāna and, finally, Bhasmīśa. We might then emend to *oṃkārasādhya-* in *Guhyasūtra* 7:243c and interpret "Dhātṛ [is then] produced out of *praṇava*".

Whether or not this proposition seems plausible, it does seem likely that some misunderstanding has crept in early, long before Kṣemarāja and those he cites, for it seems probable that, given its absence in the *Niśvāsamukha*, the unit Sādhyoṅkāra (or 'Sādhya, Oṃkāra') in the *Mūlasūtra*, which in the *Guhyasūtra* and *Svacchanda* has become 'Oṃkāra, [followed by] Sādhya' (or 'Oṃkārasādhya'), was originally intended to reflect the idea of the soul passing beyond the last level of the Lākulas' impure universe, namely Ṛṣikula, and being reborn from Vāgīśvarī in the pure universe as Praṇava, in other words, being produced (*sādhya*) as Oṃkāra.

5:15ab 'He should place him in the eight Pramāṇas, the eight Vidyās and the eight Mūrtis.'

The eight *Pramāṇas* are Rudras bearing the names of eight Pāśupata scriptures of the Lākulas: cf. *Guhyasūtra* 7:245–246b and *Svacchanda* 10:1134–1135b and see Kṣemarāja's commentary thereon. For more about these, see SANDERSON 2006:169ff.

Immediately after these, our text is missing a reference to *māyā*, which figures here in the *Guhyasūtra* (7:246ff) and in the *Svacchanda* (10:1138ff). Is it possible that the redactor of the *Mūlasūtra* regarded the *mahāgranthi* of 5:12 as *māyā*? Or was he just not interested in correlating levels with the *tattvas*. The eight *vidyās* appear to be eight forms of *mahāvidyā* (*Guhyasūtra* 7:250–2), probably a synonym for *mahāmāyā*, for she is followed by *mahāmāyin* (*Guhyasūtra* 7:253), presumably her consort, whose retinue is made up of the eight *vidyeśas*, referred to here in the *Mūlasūtra* by the term *mūrti* (they are described as *mūrtidharāḥ* in *Guhyasūtra* 7:258). As for what the eight forms of *mahāvidyā* are, the *Guhyasūtra* tells us (7:252):

aṣṭabhedavibhinnā tu vidyā sā eva paṭhyate
vāmādyaiḥ śaktibhir bhinnā punaś ca paripaṭhyate

The second division is one into a familiar list of *śaktis*, but the primary division into eight is not specified. In the *Svacchanda*, however, it is said to be the eight groups of the alphabet (10:1143cd: *aṣṭavargavibhinnā ca vidyā sā mātṛkaiva tu*), and this seems a plausible solution.

5:15c–5:16b '†...†and having led him up to [the four] Rūpa[s], the [three] Śaktis, the two Vidyās, Tejīśa and Dhruva.'

5:15cd is puzzling to us, for *rūpa* and *dhruva* occur in the very next half-line. *rūpa* (apparently a name for the four positive *buddhidharmas* follows immediately after the Vidyeśas in *Guhyasūtra* 7:259–60, along with the three *śaktis* (Vāmā, Jyeṣṭhā and Raudrī) and the two *vidyās* (Jñānaśakti and Kriyāśakti) referred to in our text:

> *ata ūrdhvaṃ tu vijñeyaṃ tattadrūpacatuṣṭayam*
> *dharmajñānaṃ ca vairāgyam aiśvaryaṃ ca catuṣṭayam 259*
> *vāmā jyeṣṭhā ca raudrī ca śaktitrayam ataḥ param*
> *jñānaśaktiḥ kriyāśaktir dve vidye parikīrtite 260*
>
> Above that one should know that there are the group of the four various *rūpas*, [namely] the group of four [that are] Dharma, Jñāna, Vairāgya and Aiśvarya. Beyond that, the three Śaktis: Vāmā, Jyeṣṭhā and Raudrī. [Then] Jñānaśakti and Kriyāśakti, proclaimed as the two Vidyās.

There is one piece of information that we might have anticipated finding roughly here and that is conspicuously missing: we might have expected to find here an indication of the end of the impure universe (*aśuddhādhvan*) and the beginning of the pure universe *śuddhādhvan*). This division falls just below Vāgīśvarī in the Lākulas' cosmography, as we have seen in the annotation to 5:13 above; in the Mantramārga, as SANDERSON has pointed out (2006:174–175, Fig. 1), the barrier between the pure and impure universes moves up beyond this and is often thought to be just above *māyā*: see our table on p. 292 above. In the text of the *Mūlasūtra* as it now stands, there is no indication of such a barrier at this level. Nor do the cosmographical accounts of the *Guhyasūtra* (chapters 1 and 7) seem to signal a demarcation here between the pure and impure "paths" of the universe, nor does the account of *Svacchanda* 10, nor do some other early sources, such as the cosmographical accounts of *Svāyambhuvasūtrasaṅgraha* 4, *Sarvajñānottara* 9 and *Kiraṇa* 8. But we do find the idea of a split between the pure and the impure appearing explicitly in such lines as *Kiraṇa* 3:26cd:

> *śuddhe 'dhvani śivaḥ kartā prokto 'nanto 'site prabhuḥ*
>
> In the pure path Śiva is the creator; Ananta is taught to be Lord in the impure [path].

And it appears in a visualisation in *Svacchanda* 2 as follows (2:58ab):

> *māyātmako bhaved granthir aśuddhādhvavyavasthitaḥ*
>
> The knot [below the lotus blossom] is *māyā*, which constitutes the impure path [of the universe].

Furthermore, the notion of the *granthi*, a knot that is hard to disentangle and cross beyond, suggests of course a bridge between the pure and the impure, even where an "impure path" is not explicitly mentioned (as it is here in *Svacchanda* 2:58ab). And this division is underlined in some works by stressing that the section of *māyā* below the knot is the *adhaḥpuṭa*, a lower half, and the section above it is the *ūrdhvapuṭa*. Thus the *Kiraṇa* (8:134), the *Sarvajñānottara* (9:142–143, T. 334, p. 70, where we must correct *atha saṃpuṭas saṃsthās te* to *adhaḥsaṃpuṭasaṃsthās te*) and the *Svacchanda* (10:1124–1125) all agree in placing Gopati just below the *granthi*, in the lower *puṭa*, and Kṣemīśa and Brahmapati above it in the upper *puṭa*. As BAKKER puts it (2000:268),

> [t]he domain that forms the trait d'union between both universes is the Māyātattva. According to the *Svacchandatantra*, this reality can be divided into two layers (*puṭa*), which are separated by a knot or barrier (*granthi*).

Now this *granthi* in fact remains in the same "place" for all the cosmographical accounts of the Mantramārga that we have been talking of here (*Guhyasūtra* 1 and 7, *Kiraṇa* 8, *Sarvajñānottara* 9, *Svacchanda* 10), unchanged from its position relative to other *bhuvanas* (or Rudras) in the cosmography of the Lākulas (*Niśvāsamukha* 4:123).

And yet, as we have seen, there is also an explicit statement to the effect that the pure path begins rather earlier, just before Vāgīśvarī, in the Lākulas' cosmography (*Niśvāsamukha* 4:94c–95, quoted ad 5:13 above). That statement comes from an abbreviated account of the Lākula path that does not mention any level between Vigraha and Vāgīśvarī. But the point is reiterated in 4:126–127b as follows:

> *aśuddhādhvā samākhyātaḥ śuddhādhvānañ ca me śṛṇu*
> *mukta ṛṣikulebhyas tu saṃsārāc ca duratyayāt* 4:126
> *yonyāñ cāpy atha vāgeśyāṃ jātaḥ praṇava ucyate*

• 126a samākhyātaḥ] K; samākhyātaṃ N • 126c mukta] *conj.* SANDERSON (2006:167–168); --- NK

> I have taught you the impure path; hear the pure path from me: released from the Ṛṣikulas and [thus] from uncrossable *saṃsāra*, [the soul] is then said to be born as Praṇava in the womb, in Vāgeśī.

Does this mean that in a yet older Śaiva cosmography the barrier between impure and pure was the *granthi* and that this was moved up by the Lākulas to above the Ṛṣikula but not at first explicitly adjusted again in the first cosmographical accounts of the Mantramārga? Or was the *granthi* earlier conceived of simply as an almost uncrossable point but not a barrier between pure and impure? In that case, the idea of such a barrier, introduced perhaps by the Lākulas, might have disappeared in the early works of the Mantramārga before resurfacing later.

Following SANDERSON 2006:174–175, Fig. 1, we have marked in our table (p. 292) the point where the Lākula pure universe begins as being between Ṛṣikula and Vāgīśvarī, but for *Guhyasūtra* 7 we have instead just placed double bars between *māyā* and *mahāvidyā*, for we now think that the barrier between the pure and impure universes, if it was maintained, may have been (once again?) the *granthi*, which we have enclosed with double lines (p. 291).

The term *granthi*, apparently identified with *māyā* in *Nayasūtra* 3:36, comes in later works to be commonly used as a synonym for *māyā* (e.g. *Parākhya* 4:133 and *Mṛgendravidyāpāda* 9:1), the barrier between pure and impure in classical cosmography, as does the term Gahana, the name of a world in this same region of the cosmos (see TAK 2, s.v. *gahana*). But it is worth observing that there is no explicit statement here in the *Mūlasūtra* that tells us where *māyā* is situated in the cosmos, or indeed whether it is yet a layer in the cosmic hierarchy.

As for *tejasi* and *dhruve*, these refer to Tejīśa and Dhruva (or Dhruveśa), the uppermost divinities of the cosmographies of the Vaimalas and of the *Pramāṇas* respectively, according to *Svacchanda* 11:71–74b, which is quoted and translated in SANDERSON 2006:169. *Guhyasūtra* 7:260c–261 is less specific, in that it simply places both deities at the top of the cosmos of the *Pramāṇas*. SANDERSON (2006:169–170) emends (by conjecturing the syllables *°ddhaye* to fill a lacuna) and translates the passage as follows:[218]

> *tejīśaś ca dhruvaś caiva pramāṇādhvānakīrtitam*
> *kapālavratam āsthāya pramāṇāgamasi[ddhaye]*
> *gatā dhruvapadaṃ ye tu dīkṣājñānaviśodhitāḥ*

[Then] come Tejīśa and Dhruva, taught in the world-hierarchy of

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[218] In his numbering, the unit is 7:261–262b.

> the *Pramāṇa* system. Purified by initiation and gnosis and having practised the Kapālavrata in order to fulfil [the command of] the *Pramāṇa* scriptures those [ascetics] go to the realm of Dhruva.

For further pieces of information and speculation about the Vaimalas, see BAKKER 2000:6, ACRI 2008, particularly pp. 194–195 for quotations from *Guhyasūtra* 7, 12 and 13 and from the *Dīkṣottara*, and WATSON, GOODALL and ANJANEYA SARMA 2013:65–67.

5:16c–17b 'Then he should lead him to Rudra, Pratoda and Manava; [then] Ekākṣa, Piṅgala, Haṃsa in Saumya; and [then he should place him in the second] Dhruva.'

Cf. *Guhyasūtra* 7:263:

> *dhruvaṃ caivopariṣṭāt tu bhuvanatrayasaṃhatim*
> *rudrapratodamanavan trayaite bhuvaneśvarāḥ*

Rudra and Pratoda are clearly the names of the first two of these, but the third could be intended to be Manava or perhaps Manu. The *Svacchanda* departs somewhat from the *Mūlasūtra* and the *Guhyasūtra* on this point, but agrees about the three Rudras that follow and upon the second Dhruva (10:1174c–6):

> *pramāṇāvaraṇe cordhve kathayāmi ca mānataḥ 1174*
> *brahmā rudraḥ pratodaś ca anantaś ca caturthakaḥ*
> *suśuddhāvaraṇaṃ cordhve tatra rudratrayaṃ viduḥ 1175*
> *ekākṣaḥ piṅgalo haṃsaḥ kathitaṃ tu samāsataḥ*
> *śivāvaraṇam ūrdhvaṃ tu tatraiko dhruvasaṃjñakaḥ 1176*

Cf., however, T. 17, p. 406 (a prose section in the middle of what may be chapter 43 or 44 of the *jñānakāṇḍa* of the *Niśvāsakārikā*):

> *oṃ brahma namaḥ| oṃ viṣṇu namaḥ| oṃ rudra namaḥ| oṃ pratodana namaḥ| oṃ manava namaḥ| ataḥ param atikramya ekākṣaram| om ekākṣara namaḥ| oṃ piṅga namaḥ| oṃ haṃsa namaḥ| saumyarudratrayam| ata upariṣṭād dhruvaḥ|*

As for the mention that the three named Rudras are "in *saumya*", this is partly explained by *Guhyasūtra* 7:265ab: *saumyās te tu trayo rudrā ity ete parikī⌊rtitāḥ⌋*. It is not clear whether they are in one world called *saumya* or in a group of three so called. It is possible too that our text in fact intended simply a list ("...in Ekākṣa, Piṅgala, Haṃsa, Saumya") and that subsequent texts reinterpreted the locative of Saumya as meaning that Saumya was the locus for the previous three.

5:17c–18 'Brahmā and Darka, Diṇḍi and Muṇḍi, Saurabha and Pāvana, Janmahara, Rudra, Praṇīta, Sukhaduḥkhada and Vijṛmbhita is even higher again here [in this sequence].'

Guhyasūtra 7:268 tells us that this is a list of eleven Rudras and so we must take *brahmādarke* as a *dvandva*. The stem-form should be *brahma-*, but that particular word seems elsewhere also (e.g. *Niśvāsamukha* 1:12 and 1:178a) to be treated as though its base ended in a long vowel. We have decided to retain *brahmādarke* instead of following the improbable form given in the KSTS edition of the *Svacchanda* (*Svacchanda* 10:1178ab appears there as follows: *brahmadankidiṇḍimuṇḍāḥ saurabhaś ca tathaiva ca*) because N seems consistently to treat the second name as Darka: see, e.g., *Guhyasūtra* 1:125.

diṇḍimuṇḍiḥ must also be treated as a *dvandva* and Rudra is one of the 11 names (unless we choose to understand Sukhaduḥkhada to stand for Sukhada and Duḥkhada). For further references to occurrences of the name Diṇḍi (and of Diṇḍi and Muṇḍi) in a range of contexts, see TAK3 s.v. *diṇḍin*.

5:19–21b 'Having placed him [in each] of these (*eteṣāṃ*), and then in the third Dhruva, and having placed him in Nirañjana, Śakti, Saṃskāra, Modita, Pralamba, Viṣṇu, Mandara, Gahana, Pravitata, Prabhāta, Samaya, Kṣudra, he should place him in Vimala and Śiva and then in Ghana.'

The first two levels here are clear: they are the third Dhruva and Nirañjana. *śaktisaṃskāramodite* could be a dual *dvandva*, but it might be intended as the locative of a *dvandva* of three elements. The parallel in the *Guhyasūtra* suggests that we have here a list of eight regents called *parameśvaras* (7:272–273b):

> *śaktiś caivordhvasaṃskāraṃ khyāti+ḥ+ pramuditas tathā*
> *⌊prala⌋mbañ ca tathā viṣṇum mandaraṃ gahanan tathā* 272
> *pravitataṃ ca -m- uddiṣṭam aṣṭau te parameśvarāḥ*

This does not make things quite clear, but it is possible that this is the list intended: Śakti, Saṃskāra, Pramudita, Pralamba, Viṣṇu, Mandara, Gahana, Pravitata. The *Svacchanda* departs too far from the text of the *Guhyasūtra* here to be of use (10:1181–2):

> *prabuddhāvaraṇaṃ cordhve kathayāmi samāsataḥ*
> *prītaḥ pramuditaś caiva pramodaś ca pralambakaḥ 1181*
> *viṣṇur madana evātha gahanaḥ prathitas tathā*
> *rudrāṣṭakaṃ samākhyātaṃ vijñeyaṃ prāgdiśaḥ kramāt 1182*

Adding a further group of five to these gives us a unit of 13 *bhuvaneśas*, according to *Guhyasūtra* 7:273c–274, in which they are Prabhāva, Samaya, Kṣudra, Vimala and Śiva. We could therefore emend *prabhāte* to *prabhāve*; but in the *Svacchanda* we find Prabhava instead (10:1183):

> *samayāvaraṇaṃ cordhve kathayāmi samāsataḥ*
> *prabhavaḥ samayaḥ kṣudro vimalaś ca śivas tathā 1183*

Beyond these in the *Guhyasūtra*, as here, there is then Ghana (7:275).

5:21cd '[Then he should place him] in Rudroṅkāra, then in the reality-level in which are found the [four powers of God called the] *kalās* (*sakale tattve*), [which is that of] Sadāśiva.'

It seems, from comparison with the *Guhyasūtra*, that we have only two levels here, the first being Rudroṅkāra (as in *Guhyasūtra* 7:278), then "Sadāśiva in the reality-level(?) with the *kalās*", for verses 7:279ff go on to describe Sadāśiva with four personified *kalās*, namely Nivṛtti, Pratiṣṭhā, Vidyā, Śānti (a fifth *kalā*, *śāntyatītā* has apparently not yet been thought of: see prolegomena p. 42).

5:22ab 'Then he should place the soul in the ineffable (*anuccārye*) Partless/Transcendent/Aspectless (*niṣkale*).'

Immediately above Sadāśiva and the *kalās* in the *Guhyasūtra* we find first Nāda (7:291–2), then Suṣumnā (7:293–299b) and above her Niṣkala (7:299cd–301). In the *Mūlasūtra* we seem to miss both of these out, unless we assume that *anuccārye* refers to Nāda. It seems not unlikely, however, that this upper part of the cosmos was extended by the redactor of the *Guhyasūtra* and that the redactor of the *Mūlasūtra* intended *anuccārye* to qualify *niṣkale*. Cf., however, *Uttarasūtra* 4:47cd.

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5:22c–23 'On the morrow he should make offerings to Lord Caṇḍīśa, the bearer of the axe, together with his five auxiliary mantras, after first preparing for him an excellent *maṇḍala*. He should offer eight hundred oblations after offering a *prakrāntahoma*(?).'

This is one of the earliest surviving references to Caṇḍeśa, frequently known in early texts as Caṇḍīśa. He bears, as in his most common representation in South Indian temples of all periods, an axe. In echo of this, his *maṇḍala* is usually crescent-moon shaped (e.g. in *Kiraṇa* 23:3), though this is not mentioned here. His *mantras* will be given in *Mūlasūtra* 6:23–24b below. After initiation, the disciple is to be taught the rules of the cult (*samaya*) before Caṇḍeśa, who is responsible for enforcing them, and worship is then offered to Caṇḍeśa (cf. the concluding versions of *Kiraṇa* 22 in the Nepalese sources[219]).

For a detailed exposition of what can be known of the history of this deity, see GOODALL 2009.

prakrāntahomaṃ hutvā is a problematic expression: it appears to mean "having performed the *homa* that has/had been begun". Should it therefore refer to a *homa* of Śiva that has to be performed before that of Caṇḍeśa? Perhaps the most likely solution is that the *prakrāntahoma* refers to a basic *homa* for Caṇḍeśa, which is performed after worship of Caṇḍeśa in his *maṇḍala*, and which must then in turn be followed by another *homa*, also for Caṇḍeśa, of either 800 or 108 oblations, that second *homa* being inflected for reparation (*prāyaścitta*) of possible shortcomings in the ritual, as the next unit of text, 5:24–25b, is intended to make clear. As for the number of oblations, *śatāny aṣṭau* should of course mean 800, but it seems possible that it is an *aiśa* usage intended to mean 108.

5:24–25b 'Having offered the oblations he [viz. the *ācārya*] should respectfully address the deity, saying "Please have forbearance, O lord. The *sādhaka* [viz. the *śiṣya*] is not stained by any of the faults pertaining to the eight rules of post-initiatory conduct. In order to cleanse away any faults relating to these, I have performed this fire offering to you.'

For these eight rules and for Caṇḍeśa's authority in enforcing them, see *Nayasūtra* 1:103–5 below. We have emended the irregular *kṣāntavyan* to *kṣantavyaṃ*, on the grounds that it seems more likely to be a transmissional error than an authorial irregularity, for which there seems to be no obvious motivation.

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[219] The South Indian edition omits Caṇḍeśa from the end of *Kiraṇa* 22, a chapter devoted to initiation, but the next chapter, 23, is an account of the *yāga* of Caṇḍeśa.

5:25c–26 'He who venerates Caṇḍīśa †...† will [be] forgive[n] (*kṣamate*, perhaps an error for *kṣamyate*?) in advance (*pūrvam*?) †...† once burnt by initiation, they do not rise [again]; once his body has fallen away, he goes to Śiva.'

The lacuna in 5:25d has been patched by supplying, as appears to be required, the name of Caṇḍīśa; but this still leaves missing a correlative pronoun and an explicit mention of the *pāśas*, which are evidently the subject of the next piece of text: "once burnt by initiation, they do not rise". Cf. *Suprabheda vidyāpāda* 2:29ab: *agnidagdhāni bījāni na prarohanti bhūtale*. Cf. also *Tantrasadbhāva* 9:241:

> *dagdhabījās tu te devi yeṣāṃ dīkṣā tu pāśavī*
> *stabdhāḥ pāśā yadā tasya tadā mokṣo na saṃśayaḥ*

We have therefore conjectured that a half-line of text, 5:26ab, has gone missing, in which a final statement about the power of *dīkṣā* might have occurred and an explicit mention of the *pāśas*, to supply a subject for the following line. For other instances of such similes or metaphors involving burnt seeds, see *Rauravasūtrasaṅgraha* 4:51–2, *Kiraṇa* 6:20 and *Mataṅga vidyāpāda* 10:30–1. The same idea is present, although there is no mention of seeds, in *Mṛgendra caryāpāda* 25–6:

> *karmasaṃjīvanaṃ kuryād vyabhicāriṇi dīkṣite*
> *sṛṣṭitaḥ saṃhitāhomād adhaḥ pūrṇāsamanvitam*
> *saṃjīvanaṃ na dagdhasya karmaṇo 'sti mṛṣā citaḥ*
> *khedanāpāyaśamanaṃ prāyaścittaṃ hi tad guroḥ*

BRUNNER (1985:357) translates as follows:[220]

> Si [le *guru*] a donné la *dīkṣā* à une personne indigne, il doit faire le rite de "réanimation du karman", en offrant des oblations, avec [les *mantra* de] la collection, [aux réalités prises] dans le sens de l'émission ; et à la fin, une oblation plénière.
> Il n'y a pas réanimation du *karman* brûlé. [Le rite], en vérité, est

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[220] She notes, however, that Nārāyaṇakaṇṭha chooses to split *karma saṃjīvanam kuryād* ('he should perform the rite [called] *saṃjīvana*'), presumably because he wishes to obviate all possibility of scripture even appearing to support the notion that *karman* burnt in initiation might be resuscitated.

un rite de réparation, que le *guru* accomplit pour effacer le mal qui résulte [pour lui] de la vaine fatigue des Mantra.

We might assume that asking forgiveness from Caṇḍīśa at this point in our text is similarly prescribed in case the mantras should have been needlessly troubled for the initiation of someone unworthy; but it is also possible that forgiveness is asked in case there should have been any other shortcoming in the rituals.

We take *bhinnadehe* as a one-word locative absolute equivalent in sense to *bhinne dehe*: "once his body has fallen away, he goes to śiva."

6:1 'Next, among the mantras, I shall teach the characteristics of the TATTVA, knowing which men are liberated from the bondage of *saṃsāra*.'

Another possible translation would be: 'Next I shall teach the characteristics of the nature of mantras,...'

6:2 '[In] first [position] is the last of the eighth group [viz. H]; upon it is that which follows the twelfth [vowel, viz. O], together with the last of the sixth group [viz. M]. This is the excellent throne [called] Ananta.'

As in several other early scriptures, the system followed here for "raising" the mantras (*mantroddhāra*) is the simple one based on the *vargas* of the standard alphabet. *aṣṭāntam* we take to be the last letter of the eighth varga, namely H, and this serves as the mantric base. Another possiblity considered was KṢ, which is included at the end of the alphabet in *Nayasūtra* 1:71ff and which serves as the base-sound for the principal seed-mantras in other tantric works, such as the *Kiraṇa*. But in view of the breathing sound that the base is supposed to echo, in 6:7–8 below, and in view of the expression *vargātīta* apparently used in the sense of KṢ (6:14), we feel that we may be almost certain that H is intended. *ekapūrvam* could perhaps refer to the first letter in the first *varga*, viz. A, but it could instead be taken to mean 'first, on its own,' assuming that we understand *eka pūrvaṃ* as a metrically shortened form of *ekaṃ pūrvaṃ* (shortened, that is, in order to give us a regular *pathyā*). It is this second suggestion that we have preferred. *dvādaśāntan* is not "the last of the twelfth group", but rather the "one after the twelfth", in other words the thirteenth of the vowels. This is O if the *ṣaṇḍha* vowels (Ṛ, Ṝ, Ḷ, Ḹ) are included, and they must be included, for if they were not, then there would be no thirteenth vowel, since AṂ and AḤ would then be 11th and 12th respectively. (All sixteen vowels, including the *ṣaṇḍha* ones, are included in *Nayasūtra*

1:31–40.) Assuming that *ṣaḍantena* refers to the last letter of the 6th *varga*, in other words M, the mantra of the throne becomes HOM. The throne is called Ananta (neuter), but may perhaps not, in this period, be confused or associated either with the serpent Ananta (or Viṣṇu as the serpent) or with the Vidyeśa: see GOODALL et al. 2005:117–21 and GOODALL 2011:238–9.

6:3 '[The same mantra-base, namely H] upon the natural [vowel] (*prakṛtisthaṃ*) becomes DHARMA; spliced with the second [vowel] (*dvibhinnaṃ*) it is taught to be JÑĀNA; by being spliced with the third and fourth [vowels] it is taught to be [respectively] VAIRĀGYA and AIŚVARYA.'

These properties of the *buddhi* are the four legs of the throne, whose mantras, assuming that they are, in the usual way, to be nasalised, are: HAṂ, HĀṂ, HIṂ, HĪṂ. Their fully realised forms would presumably be *oṃ haṃ dharmāya*, *oṃ hāṃ jñānāya*, etc. In later literature these 'legs' are usually to be visualised as lions and their identity with the four positive *buddhidharmas* is denied: see GOODALL et al. 2005:121–2. We have assumed that *vairāgaiśvaryam* is an authorial oddity, a case of irregular *sandhi* at the seam of a compound resulting in the disappearance of the palatal semi-vowel *y* before the palatal vowel *ai*. But it could equally be the result of corruption in transmission.

6:4ab 'The lotus [on the throne] is [the same base] with *visarga*; the pericarpel [is the same base] with the fifteenth vowel [viz. AṂ] imposed upon it.'

"The lotus is with *visarga*" presumably means that the mantra for the lotus is HAḤ. The next *pāda* could either be taken as a *bahuvrīhi* describing the lotus, although it does not accord with it in gender, or as a separate statement all in one compound about the calyx, or as, elsewhere, a two-word sentence in which *pañcadaśākrānta* is a *prātipadika* used, for metrical reasons, as an inflected form. We have preferred this last possibility. We assume that *pañcadaśa* is another cardinal number used in the sense of an ordinal. This gives us HAṂ. Given that the 15th vowel appears to be assigned to Manonmanī in 6:4cd, and that Manonmanī is placed on the *karṇikā* after the other eight śaktis have been placed on the petals, this interpretation seems plausible.

6:4cd 'The [nine] *śaktis* [from Vāmā to Manonmanī] are the mantra-base [H] (*tattvam*) being spliced (*bhittvā*) with [each of the nine vowels] ending with the 15th [namely AṂ] and beginning with the 7th [namely Ṛ].'

This gives us HṚ, HṜ, HḶ, HḸ, HE, HAI, HO, HAU, HAṂ. For the frozen locative in *°saptādau*, see p. 124 above.

6:5 'I shall next teach the ŚIVATATTVA [mantra] in its eight forms, together with its auxiliaries, on merely knowing which a soul never becomes embodied again'.

We have retained *aṣṭabhedāṅgasaṃyutam*, assuming that the first element, *aṣṭabheda*, is a *prātipadika* functioning as an inflected adjective; but it is perhaps not impossible that this is a corruption of *aṣṭabhedātmasaṃyutam*. Also conceivable would be to understand it as one compound: "together with the eight forms that are its auxiliaries", but we think it somewhat unlikely that the eight forms (taught immediately below) should be referred to as auxiliaries (taught in 6:19ff).

6:6 '[Those eight forms are:] the SAKALA, NIṢKALA, ŚŪNYA, KALĀḌHYA, KHAMALAṄKṚTA, KṢAPAṆA-KṢAYA, ANTASTHA, and KAṆṬHOṢṬHYA[, which] is the eighth.'

This verse is virtually identical to *Sārdhatriśatikālottara* 19:2, whose second half BHATT gives in this form: *kṣapaṇaṃ ca tathāntasthaṃ kaṇṭhoṣṭhyaṃ cāṣṭamaṃ viduḥ*. Essentially the same chapter is to be found as *Dviśatikālottara* 15. It is possible that the account in the non-eclectic recensions of the *Kālottara* is based upon this part of the *Mūlasūtra*. As we shall see below, these are eight forms of the seed-mantra called the ŚIVATATTVA, which, in the *Kālottara* tradition (and nowhere in the *Niśvāsa* corpus) is also called the *prāsāda* or *prasāda*. A *yāga* peopled by these eight mantras is taught in the first 50 verses of the *Sārdhaśatikakālottara*, which is clearly a later work than the *Dviśatikālottara* (cf. GOODALL 2007:126). As Diwakar ACHARYA has suggested to us, these eight inflections may be intended to be arranged in pairs: certainly the first two form an obvious pair, and the others can be interpreted as forming pairs without difficulty, as we shall see below.

6:7 'The last of the eight[h group, H], together with the *ṣaṭka* and with the last of the six[th group, viz. M] is the SAKALA, which is situated in all bodies and is proclaimed to be the ŚIVATATTVA.'

This gives us the first of the eight forms, the SAKALA. The expression *ṣaṭkasaṃyuktaṃ*, which we have not fully translated above, might seem to mean "together with the group of six [vowels: A, Ā, I, Ī, U, Ū]". But we should not exclude the possibility that *ṣaṭka* might be used here as an ordinal and be intended to mean "the sixth [vowel]", and that the mantra raised is therefore not HA-Ā-I-Ī-U-ŪM, but rather HŪM. This is what we find in the *Kālottara*, in which the first half-line of this sequence reads (*Sārdhatriśatikālottara* 19:3ab): *prāsādaṃ ṣaṣṭha-saṃyuktaṃ ṣaḍantena samanvitam*. This is incidentally also further evidence against the possibility (alluded to in our note on 6:2 above) that the initial sound be KṢ rather than H. The same realisation of this mantra is presented in a snippet of the *Trayodaśaśatikakālottara* quoted by Rāmakaṇṭha in his *Sārdhatriśatikālottaravṛtti* ad loc.:

> *ṣaṣṭhaḥ svaro hy ūkāraḥ syān makāreṇa susaṃvṛtaḥ*
> *hakāre hy ardhacandro hi bhrājate tasya mūrdhani*
> *etat sakalasadbhāvaḥ*

> The sixth vowel is Ū, it should covered with M, [and mounted] upon H; the crescent moon shines upon its head. This is the nature of the SAKALA.

6:8 'The [mantra-]deity that spontaneously (*svayam*) exits (*niṣkramate*), leaving the body along with the breath, one should understand to be the NIṢKALA; it is the ŚIVA[-mantra] devoid of the six[th] vowel.'

The NIṢKALA is thus either simply H or, since it is the SAKALA without six vowels, HM. It is possible that the use of the verb *niṣkramate* is intended to suggest a *nirvacana* of the name. This verse appears (AA) in the *Jñānasiddhānta* as 25:6, with the reading *niṣkalaṃ tad vijānīyāt ṣaḍvargarahitaḥ śivaḥ*. We have taken *ṣaḍvarṇa°* to mean 'the sixth vowel' because it seems to us that this is what *ṣaṭka* in the previous verse is most likely to mean, but it is once again an irregular expression if that is the intended sense, since we expect the ordinal *ṣaṣṭha* rather than the cardinal *ṣaṭ*. Once again, a half-line, perhaps still from the *Trayodaśaśatikakālottara*, that is quoted by Rāmakaṇṭha in his *Sārdhatriśatikālottaravṛtti* (ad 19:4) supports this understanding:

> *niṣkalas tvaṃ śivo devaḥ sānto mārutasaṃyutaḥ*

> You are the NIṢKALA [form of the mantra-]deity ŚIVA: the letter following S, [namely H,] together with the breath.

6:9 'One must split apart the incoming and outgoing breaths [and thus stop their flow]: that which remains motionless like a block of wood in the body one should know to be ŚŪNYA. One should produce it/meditate on it in the heart.'

Alternatively one might assume that what is like a block of wood (*kāṣṭhavat*) is the body (and not the breath). We suppose that the instrumental of *hṛdayena* is intended to give the force of the locative. If there is a 'ritual' application, it is perhaps yogic suicide. One could imagine that, since *śūnya* may mean "dot", the mantra intended here might be reduced to just the nasalisation; but Rāmakaṇṭha in his *Sārdhatriśatikālottaravṛtti* ad 19:5 comments as follows:

> *kumbhakāvasthāyāṃ hakāram ity arthaḥ. yad uktaṃ tatraiva*
> *śūnyo bhagnaśirā devo bhujaṅgakuṭilākṛtiḥ*
> *niḥśabdo nirahaṅkāro nirābhāso nirindriyaḥ.*

What is meant is the sound H in a state of *kumbhaka*. This has been taught in the same text [the *Trayodaśaśatikakālottara*]:

> The ŚŪNYA is the [mantra-]deity with broken head, with the crooked shape of a serpent, soundless, without [the breathing sound] AHAṂ, without appearance, without senses.

6:10abc 'That [form of the] TATTVA that is heard on earth (*bhuvi*) [when it is uttered] with the mouth in the shape that it takes on for kissing: [this] one should know to be KALĀḌHYA'.

In other words, this could be the sort of whistling sound produced by breathing HUM through the mouth when the lips are pushed forward into a moue. The *bhuvi* looks odd, and it could be a corruption for something else (*bhruvi*?, *vibhu*?), but see below. The redactor or a transmitter of the *Sārdhatriśatikālottara* has perhaps reformulated the verse so that this word does not appear in BHATT's text, and we find *param* in its place in a similar verse, which Jayaratha attributes to the *Kāmika*, when it appears as *Tantrāloka* 32:47c–48:

> *cumbākāreṇa vaktreṇa yat tattvaṃ śrūyate param*
> *grasamānam idaṃ viśvaṃ candrārkapuṭasaṃpuṭe*
> *tenaiva syāt khagāmīti śrīmatkāmika ucyate*

But although *bhuvi* is not in BHATT's text of the *Sārdhatriśatikālottara*, it appears there in the *Dviśatikālottara*, and it is possible that it is not corrupt. One could suppose it to be used in deliberate contrast with *ākāśastha* in 6:11, but given that the eight inflections appear to be arranged in pairs (observation of Diwakar ACHARYA), it would make better sense to understand *bhuvi*, 'out in the world', as marking the contrast between KALĀḌHYA and its counterpart ŚŪNYA (described in 6:9), which is 'held in the body' (*dehe*). The *Trayodaśaśatikakālottara*, that is quoted by Rāmakaṇṭha in his *Sārdhatriśatikālottaravṛtti* (ad 19:6abc) has this to say:

> *ye guṇā sakalasyoktāḥ kalāḍhyasyāpi te guṇāḥ*
> *ādisvaraṃ sudīrghaṃ ca ma au tasyottarottaram*
> *etadakṣarasaṃyogāt sakalād adhikas tu saḥ*
> *kalābhiḥ sahito yasmāt kalāḍhyaḥ sa śivaḥ smṛtaḥ*
>
> Those properties that have been taught as belonging to the SAKALA belong also to the KALĀḌHYA: the initial vowel is very long, and the M and AU each more than the preceding. By this sequence of [prolated] letters, it is fuller than the SAKALA. Because it has [numerous] mantra-divisions (*kalābhiḥ*), it is known as the [form of] ŚIVA that is KALĀḌHYA.

6:10d–11 'And hear from me the one which is in the ether (*ākāśasthaṃ*): one should know that that which rests there, in what is called the end of the upper resonance (/sound of the upward [breath]), when it dies away, is the one ornamented by ether [i.e. KHAMALAṄKṚTA].'

This might appear to refer to the "sound" of the breath in the moment of silence after the whistling sound of KALĀḌHYA has been produced by breathing out. Rāmakaṇṭha, however, who perhaps understands 'upper resonance' to be a code term for H, comments as follows on this unit in his *Sārdhatriśatikālottaravṛtti* (ad 19:6d–7):

> *prāṇavṛttisahitanādaprakṣayād dvādaśāntākāśasthaṃ tam uccārayet. sadyojātabindujam iti kecit. hṛdayabījam ity anye. sacchāstravidas tu śirobījam ity āhuḥ. yad uktaṃ tatraiva*
>
> > *sāntaṃ māyāsamāyuktaṃ bindunā mūrdhni bhūṣitam*
> > *vyomasthaṃ taṃ vijānīyāt khamalaṃ mantranāyakam*
>
> In the space that is the *dvādaśānta*, as a consequence of the cessation of the sound that accompanies the act of breathing [out], one pronounces this. Some say that it is produced from [the enunciation of] the nasalisation [at the end of the seed-syllable of] SADYO-

JĀTA[, namely HAṂ]. Others say that it is the seed-syllable of the HṚDAYA[, namely HĀM]. But those who truly know scripture say that it is the seed-syllable of the ŚIRAS[, namely HĪṂ]. This is taught in the same work[, namely the *Trayodaśaśatikakālottara*]:

> The letter following S, [namely H,] together with [the letter known as] *māyā*, adorned with a dot upon its head — this one should know to be the great mantra [called] KHAMALAM, situated in the ether [beyond the body].

6:12 'When one listens to the God[-mantra], the master of the universe, with the mouth open, that [*scil.* the sound one hears] is taught to be 'destroyer of suffering': it is held to be KṢAYĀT KṢAPAṆAM.'

Both or either of the expressions *duḥkhakṣapaṇam* and *kṣayāt kṣapaṇam* could be intended as names of the mantra here. The first might seem a more likely contender, but we find *kṣapaṇāt kṣayam* apparently used as the name in *Uttarasūtra* 5:34.

Given that it is possible that each of these mantras is produced in sequence, a hypothesis that is suggested already by 6:10–11 and that gains strength from the next verse, this might be a description of the sound of the in-going breath when one simply holds one's mouth wide open. Such an interpretation is perhaps slightly more awkward with BHATT's reading *brūyāt* instead of *śrutvā*; but we may note that the *Dviśatikālottara* here also has *śrutvā*. The vowel most naturally produced with a wide open mouth is Ā (which presumably explains why *mukhadāraṇa*, 'that which splits the mouth', should be used frequently in the *Jayadrathayāmala* as code for Ā), and Rāmakaṇṭha after once again recording that he was aware of disagreement about the interpretation of this verse, takes it to refer to the sound HĀṂ in his *Sārdhatriśatikālottaravṛtti* ad 19:8:

> *udghātitenāsyena* **brūyād** *ity uccārayed devaṃ kṣapaṇaṃ hakāram evety eke. aghorabījam ity anye. hṛdbījam evety anye sacchāstravidaḥ. yad uktaṃ tatraiva*
>
> *vyāvṛtenaiva vaktreṇa yo 'yaṃ bhūd bhagavanmukhe*
> *dīrghasvaravibhinnaṃ taṃ sāntaṃ kṣapaṇavigraham*

With gaping mouth one should enunciate (*uccārayet* = *brūyat*) the [mantra-]deity KṢAPAṆA. Some say this is simply the sound HA;

others say it is the seed-syllable of AGHORA[, namely HUṂ]; others, those who truly know scripture, say that it is the seed-syllable HṚDAYA[, namely HĀṂ]. This is taught in the same work[, namely the *Trayodaśaśatikakālottara*]:

> That which arises in the mouth of the Lord [when spoken] with a wide open mouth, that [one should know to be] KṢAPAṆA-VIGRAHA, the letter following S, [namely H,] spliced with the [first] long vowel[, namely Ā].

6:13 'That which is said to be the limit of the ended [breath] one should know to be ANTASTHA. It is declared to be unutterable (*anuccāryam*).'

While 'upper resonance' (*ūrdhvanāda*) in 6:11 has been assumed to be a coded expression that refers to the sound H, here 'lower resonance' (*adhonāda*) could be assumed to be a coded expression that refers to the sound S, the nectareous sound of the incoming breath (*apāna*). Presumably it is 'unutterable' because it involves breathing in, whereas articulating some sound, at least in theory, necessarily involves breathing out. Rāmakaṇṭha's rather longer commentary on this verse in his *Sārdhatriśatikālottaravṛtti* seems difficult to construe, probably because it is corrupt, so we have not quoted it here. He may be suggesting that the sound to be produced is HAḤ (*astrabījam eva*).

6:14–15 Following Rāmakaṇṭha's commentary (see apparatus) on the corresponding unit of the *Sārdhatriśatikālottara*, we could reconstruct the KAṆṬHYOṢṬHA (or should we rather disregard the consistently maintained spelling of the old manuscript and call it KAṆṬHOṢṬHYA?) as follows: H-S-R-KṢ-M-L-V-Y-Ū-Ṃ. Note that Rāmakaṇṭha makes explicit that this is the NAVĀTMAN. (His justification for doing so does not seem to make sense as transmitted to us, but we can quickly see that there are nine elements if we do not count the final nasalisation.) Our difficulty, however, is the word *koṭi*, which Rāmakaṇṭha takes to represent S: *sakāraḥ koṭiḥ prāntaṃ saptamam ity arthaḥ*, "*koṭi* is the 'edge' [next to the previously mentioned H?], in other words the seventh [and last in the seventh group]". There is no particular difficulty in getting the sound S out of the expression *koṭi*,[221] but the beginning of the *Uttarasūtra*, in which it is shown how a ten-fold Sadāśiva is to be homologised with the constituents of the universe, plainly spells out the mantra H-R-KṢ-M-L-V-Y-Ū-Ṃ (*Uttarasūtra* 1:10–11), which is the same as Rāmakaṇṭha's NAVĀTMAN except that it misses out the S and so requires us to count the nasalisation as the ninth element.[222] Thus, although we could understand *koṭi* to refer to S in our passage, we should perhaps rather be trying to find here the mantra that is spelled out in *Uttarasūtra* 1:10–11. We could do this by taking *koṭi* to be a coded name intended as a further description of H and so added in apposition after "eighth of group eight". A possible translation of these verses then would be as follows:

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[221] One could alternatively get *koṭi* to refer to S by taking it as a *bhūtasaṃkhyā* (there being seven crores of mantras) and meaning therefore "seven[th in the seventh group]".

> The eighth of group eight, [namely H, which is] the top [of the alphabet] (*koṭi*); the second of the seventh [group, namely R]; that which is beyond the groups [of the alphabet, namely KṢ] (*vargātītaṃ*); the end of the six[th group, namely M]; the third and fourth in the seventh [group, namely L and V]; and the first [of the same group, namely Y]; then one should join the sixth of the first [group, namely Ū], together with the 'crest of ether', [namely the *candrabindu*: this] is held to be KAṆṬHYOṢṬHA, the eighth [form of the ŚIVATATTVA].

Rāmakaṇṭha does not explain why *khaśekhara* might mean 'a crescent moon and dot', but three possibilities suggest themselves. First, the 'crest of ether' might be a kenning for the 'moon', which we are expected to guess, from context, to be a way of referring to the *candrabindu*. Second, *kha*, since it means 'ether', might be code for *bindu*, in which case *khaśekhara* might be rendered 'which has *bindu* as its crown'. Third, 'the crest of *kha*' might mean a slice taken off the top of a grapheme representing the sound *kha*: for such a grapheme 'in a Gupta hand of the 3–4th century CE', see the *kha* reproduced by VASUDEVA (2007:532, top of 2nd column) and in our table below (Fig. 8 on p. 402).

6:16 'He should splice the last [letter] of [all] the *vargas*, [namely H], which is the Lord, with the group of five [vowels]. These are proclaimed to be the five BRAHMAMANTRAS; the syllable HAḤ is taught to be the RETAḤ [i.e. Śiva's seed].'

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[222] There is, incidentally, no explicit identification in the *Uttarasūtra* of this form of Sadāśiva with the NAVĀTMAN or the KAṆṬHAUṢṬHYA (however the name is spelled), but we think it reasonable to assume that the same mantra is intended.

Which are the five vowels spoken of here? In the *Kālottara* (*Sārdhatriśatikālottara* 1:9c–10b) the five 'short' vowels (A, I, U, E, O) are used to form the *brahmamantras*; and the tantric 'long' vowels form the *aṅgamantras*, except that the ASTRA is HAḤ, which here in our text is given as the mantra for RETAḤ. We may suppose, then, that the five *brahmamantras* are HAṂ (SADYOJĀTA), HIṂ (VĀMADEVA), HUṂ (AGHORA), HEṂ (TATPURUṢA) and HOṂ (ĪŚĀNA), but we should bear in mind that it is not made explicit that a final *anusvāra* is intended.

6:17 'VĀMĀ, [viz. HṚ,] together with the *anusvāra*, is said to be VĀGĪŚĪ. [The initiand having] become the seed [of Śiva] enters [into VĀGĪŚĪ, who is placed in the fire in the course of initiation,] and is at once born.'

The mantra for Vāmā seems to have been identified above (6:4) as HṚ, which means that VĀGĪŚĪ may be HṚṂ. The alternative would be to take *vāmā* to be an abbreviated way of referring to VĀMADEVA, in other words HI (assuming that the addition of *anusvāra* was after all not intended to be understood from the previous verse), which would give us the mantra HIṂ. But it seems to us unlikely that the *brahmamantras* should be devoid of *anusvāras* and unlikely also, on the other hand, that the mantras for VĀGĪŚĪ and for VĀMADEVA should have been the same. The second half of the verse is not describing the raising of a mantra for SADYOJĀTA, but simply a reminder of the ritual context in which VĀGĪŚĪ and RETAḤ are used, which we saw in *Mūlasūtra* 4:8. One could alternatively interpret *sadya eva prajāyate* to mean "is born [as] Sadyojāta": cf. 4:11 above, where we are faced with the same problem of interpretation.

6:18 'The [base of the] root-mantra (*tattvam*), fused with the vowel Ī (*īkārasambhinnam*), is JÑĀNASIDDHIKUMĀRIKĀ. After marrying her as his wife, he [viz. the initiand] should perform [through the oblations offered by the *ācārya* during the course of the initiation] sacrifices, together with the [payment of the necessary] ritual fees (*sadakṣiṇām*).'

This gives us HĪ or HĪṂ for Jñānasiddhikumārikā, the bride of the initiand who has been newly reborn in the fire. We understand *yajñāṃ sadakṣiṇām* as accusative plural. Only after he is married can there be *dayavibhāga* and therefore property; thus only with a wife can he perform the *yajñas* and give the necessary *dakṣiṇās*.

6:19 'Together with the fifteenth(?) [vowel, namely AṂ,] that [same mantra-base] is declared to be the heart. Together with the first of the ...th group, it is declared to be the head of God.'

Assuming *tripañcaka* to be, again, the 15th vowel, this gives HAṂ (again) as the HṚDAYA, which, in the *Kālottara*, would be HĀṂ. Having two illegible syllables at the beginning of the next half-verse makes it a riddle. The second of the syllables looks as though it might have been *pta*. Tentatively assuming, then, that the text once read *saptavargādisaṃyuktaṃ*, we may interpret: 'Together with the first of the seven[th] group, [namely Y,] it is said to be the Lord's head'. In other words the ŚIRAS would be HYAṂ.

6:20–1 'By combining both of them [viz. H and Y?] and splicing them with the five ["short"?] vowels [one finds] the ŚIRAS (HYAṂ), the ŚIKHĀ (HYIṂ), the KAVACA (HYUṂ), the ASTRA (HYEṂ) and the GĀYATRĪ (HYOṂ) in this tantra (*iha*). And (*tathā*) [for the eight] Vidyeśas (*īśvarāḥ*), one should join ŚIVA [in other words HŪṂ?] in four ways with the seventh group; [the consonants of] wind, fire, †...† one should join it in four ways.'

We require eight *bījamantras* for the eight Vidyeśas, but the seventh group contains only the seven letters Y, R, L, V, Ś, Ṣ and S, or four letters if one excludes the sibilants. We may suppose that the first half-line of 6:21 gives us the first four Vidyeśas, namely HYŪṂ, HRŪṂ, HLŪṂ and HVŪṂ, but what the second half-line gives us is not clear. Perhaps one could repeat the sequence again?

Only five *aṅgas* are given because of the omission, typical in this period, of the NETRA: see TAK3, s.v. *netra* and see our note on 3:9 above.

6:22abcd 'Linked with [the eight vowels] beginning with the twelfth and ending with the vowel U, [it furnishes the eight Lokapālas]; with the *visarga* [the same combination furnishes] the weapons (*astrayonayaḥ*).'

This verse is presumably intended to identify the *bījamantras* of the eight Lokapālas, starting with INDRA in the East and ending with ĪŚĀNA in the NE. The vowels of these *bījamantras* are AI, E, Ḹ, Ḷ, Ṝ, Ṛ, Ū, U (8 vowels counting backwards from the 12th up to U). Each is perhaps to be prefixed with H, and perhaps also followed by an *anusvāra*. We would then, following ISAACSON's suggestion, have *visargas* added to them in order to give us mantras for their weapons (*astrayonayaḥ*), starting with VAJRA in the East and ending with TRIŚŪLA in the NE. The addition of the *visarga* to the mantras of the Lokapālas to yield mantras for their weapons recalls also the *Kālottara*'s use of the *visarga* for ASTRA alone, and it seems to be what is taught in the account of another *yāga* later in the text: *Guhyasūtra* 9:196–7. The term *astrayoni* appears to be archaic: outside the *Niśvāsa* corpus we find it in only one place, the account of *bāhyayāga* in the *Sarvajñānottara* (5:38):

vidyeśvaragaṇeśānām āsanaṃ praṇavaṃ viduḥ
binduṃ tu lokapālānāṃ visargaṃ cāstrayoniṣu

It is clear that it refers to the weapons of the Lokapālas, perhaps because it is intended to be parallel to expressions such as *devayoni*, 'born of a god', and *tiryagyoni*. Also possible is that the seed-syllables that are the mantras of the weapons are thought of as the sources from which those weapons are produced, in which case the term would not be a *bahuvrīhi* and would primarily designate not the weapons but rather the mantras of those weapons: "[the mantras that are] the sources of the weapons [of the Lokapālas]".

6:22e–23 'The Lord [viz. HŪṂ or H?], combined with the second of the seventh [group, namely R] is proclaimed to be the throne of Caṇḍanātha, god of gods. Splice this [namely HR] with the fifteenth [vowel] and it becomes Caṇḍīśa himself.'

The throne of Caṇḍeśa could be HRŪṂ, if we assume that the R is inserted into the *mūlamantra*, but this would be odd, since it would yield a throne-mantra that would be heavier than the deity sitting upon it. Perhaps it is after all simply HRA, which would mean a mantra without a final *anusvāra*. Or should we assume that we are required to supply the addition of a *visarga* from 22d? Caṇḍeśa himself is HRAṂ. The inserted semi-vowel is the semi-vowel of fire and thus of anger.

6:24ab 'He should designate his five auxiliaries as: ĀṂ, ĪṂ, ŪṂ, AṂ and AḤ.'

aṅgā could be considered to be an archaic neuter plural in long *ā*, or, as seems more likely, a masculine plural form with frozen sandhi. A third possibility is that it is a transmissional corruption of *aṅgās*.

6:24c–25b 'He should apply the NAVĀTMAN beginning with the big toe on the left foot: this is taught to be the qualifying rite †...† *sakala*.'

This damaged unit appears to be giving a sort of *sakalīkaraṇa* (without this term being used, unless it was contained in 6:25a, now unreadably damaged) involving the imposition onto the body of the various parts of the NAVĀTMAN (this name appears here for the second time in this text, the first being in 2:3, but, as we have suggested above, it probably refers to the KAṆṬHAUṢṬHYA raised in 6:14–15) and beginning with the big toe of the left foot and going up, perhaps, to the *dvādaśānta* or the *śaktidvādaśānta* (neither of which terms being attested in the *sūtras* of the *Niśvāsa*).

6:25c–26 'He should thus (?) form the *bījamudrā* and use it for the throne. This *mudrā* will [also] be used for [worshipping both] the *sakala* and the *niṣkala* [deity]. But for [all] other [deities] the *namaskāra* [should be used], or one should use the *amṛtā* [*mudrā*]. This [last] is that which makes full whatever is incomplete [in a ritual performance]. The *koṭimudrā* [is used] for dismissing [the deity].'

Note that *Mūlasūtra* 6:26c and 6:26f recur as *Uttarasūtra* 4:23ab.

The *Uttarasūtra* (4:10ff) gives instructions about how to form these *mudrās*. There is, however, no indication later of the function of the *amṛtā mudrā*, and another *mudrā* is there added the function of which could be understood to be similar, namely the *dravyamudrā* (see *Uttarasūtra* 4:15d–18b). But the *Uttarasūtra*'s description given of the *amṛtā* reveals that it is what is in later works commonly called the *dhenumudrā*, the function of which is often said to be to transform the materials used in worship into *amṛta* (see TAK3 s.v. *dhenumudrā*). Perhaps the function of this ritual gesture has changed over time?

7:1–2 'This is that supreme reality, the unutterable supreme ŚIVA; this is that supreme *brahman* [taught in the *Upaniṣads*]; this is the supreme imperishable (*akṣaram*). Having understood it in its various forms, a man will not be reborn. He will not be subject to sin or merit.'

TATTVA refers here again also presumably to the *mūlamantra*, in other words the mantra that is Śiva in the *Mūlasūtra*. But, as we have seen, this could take a variety of forms: SAKALA, NIṢKALA, NAVĀTMAN, etc. The qualifier *anuccāryam* might seem to suggest that it is the NIṢKALA that is meant here, but the next verse implies instead that TATTVA refers to all the forms collectively. As for the sense of this qualifier, it presumably does not mean 'unpronounceable', but rather 'whose essence cannot be articulated'.

7:3–4 'He who knows that TATTVA is not stained by stealing gold or other things, by eating the flesh of a cow or by slaying a thousand brahmins.

If one knows the TATTVA one is not stained if one has had sexual relations with those with whom it is forbidden, if one has slain all the worlds with their moving and unmoving creatures, nor by such sins as that of drinking fermented liquor.'

The suppletion in 7:4b makes good sense and, even though we might expect (AA) a reference here to the fifth of the *mahāpātakas*, as we find in *Guhyasūtra* 16:72, it is difficult to see how such a reference could be phrased involving the still legible letters.

7:5–6 'That man in whose awareness the TATTVA dwells, o goddess, is permanently pure, even if he gives himself to engaging in thousands of deceptions and lies and to injuries of others. By reciting the TATTVA only once he attains all the benefit [obtained by one] who lives for a hundred years eating nothing but fruit and practising the penance of the five fires.'

The construction is anacoluthic, but, as our translation reflects, what is clearly meant with 7:6 is that the benefits of eating only fruit and being surrounded by five fires (four fires and the summer sun) for a hundred years can be attained simply by uttering the TATTVA once. A similar anacoluthic structure is to be found in the next couple of verses.

7:7 'By reciting the TATTVA only once one obtains all the benefit that someone attains by offering a thousand Soma-sacrifices...'

All but the first of the syllables are missing in 7b: perhaps there was a reference to the giving of gold, or perhaps just a neutral expansion of what we already see in 7a.

7:8 'By reciting the TATTVA only once one obtains all that is attained by one who performs for twelve years [regular] worship of Śiva and his [daily] fire rites.'

A hierarchy is presumably intended, up to this point, but perhaps not with the following verse.

7:9 'That person in whose heart the TATTVA dwells has given [all donations], he has performed all forms of austerity, he has offered all the Vedic sacrifices, along with [generous] ritual fees. And he has performed [self-]inundation at every sacred bathing place.'

7:10 'He who constantly recites the TATTVA achieves all this: health, wealth, power, and the manifold objects of his desires.'

If we were to retain *karmāś ca*, an irregular usage, we would translate "and [the results of] manifold [ritual] acts". This could then be taken to be pointing forward to the *siddhi*s listed in 7:11ff.

7:11–12 'The supernatural power to travel great distances on foot, the supernatural sword, bovine bezoar-stones, the [magical] sandals, magical pellets (*guḍikā*), the power to fly through the air, [magical] tooth-cleaning sticks and [magical] sacred thread (*dantakāṣṭhapavitrakam*), eye-salve for invisibility, the power to forcibly attract, the power to sow dissension, the power to drive out, the power to kill, the power to render infertile, the power to transfer the effects of poison, ...'

Some of these are familiar (see e.g. TAK2 s.v. *khaḍga* and *Guhyasūtra* 3:56, quoted on p. 78 above, and for the use of bovine bezoar-stones or ox-bile orpiment, cf., e.g., *Guhyasūtra* 10:27ff, quoted on p. 80 above), and some less so. For the emendation of *daṇḍakāṣṭha°* to *dantakāṣṭha°*, cf. *Guhyasūtra* 10:103–4, where we find a similar list of substances and magical objects that are classified as *siddhidravyāṇi*:

śilā rocanam añjanaṃ dantakāṣṭhan tathaiva ca
siddhārtham upavītañ ca sakamaṇḍalum eva ca
cakraṃ kanapa-śūlañ ca paṭṭiśaṃ vajratomaram
rathaṃ vṛṣaṃ tathānyāni siddhidravyāṇi yāni ca

(Here *kanapa-*, which we assume to be a variant form of *kaṇapa-*, a missile, is an emendation from *kanaya-*.) Cf. also *Svacchanda* 4:11. *uccāṭa* is presumably a shortened form (to fit the metrical cadence) of *uccāṭana* (driving someone out of a place). *nirbījaṃ* perhaps refers to *nirbījīkaraṇa* (cf. *Svāyambhuvasūtrasaṅgraha* 20:14, as corrected by GOODALL 2007:150, and *Sārdhatriśatikālottara* 21:2).

7:13–14 '... causing dead wood to grow, removing poison and countering fire, destroying Grahas and Rākṣasas, breaking the power of the mantras of one's opponents, paralysing an enemy army, lifting up mountains, causing [animate or inanimate things] to be possessed, the binding of all the wicked [—all this he may achieve].'

paramantraprabheda refers to the blocking of the effects of a mantra uttered by someone else. In support of *nagoddharaṇam*, one might cite *Parākhya* 14:46bd (*cālayed bhūtarākṣasān ... pādapān parvatān api*) and *Mālinīvijayottara* 13:37a (*cūrṇayaty adrisaṅghātam*), on the strength of which *nāgoddhāre* was emended to *nagoddhāre* in (*Śatikakālottara* 43cd) (see GOODALL 2007:150). Alternatively, one could conjecture *nāgoddharaṇam*, which might refer to the raising of snakes from the underworld (but probably not to the removal of snakes, since we would expect derivations of the verb *uddhṛ*, when used with animate beings, to carry a nuance of saving them). In support of this one could adduce two passages, the first being *Svāyambhuvasūtrasaṅgraha* 20:14:

> *nirbījīkaraṇe caiva himasya ca vināśane*
> *nāgoddhāre ripūtsāde dhāraṇāṃ dhārayed imām*

nirbījī°] *conj.*; nivījī° M^{Y}; nivīcī° Ed.

The second is an unidentified Buddhist tantric fragment transcribed by Harunaga ISAACSON from NAK 1-1697 2/23 (NGMPP B 31/22), on f. 2r of which *nāgoddharaṇam* is attested, next to *nāgākarṣaṇam*, and followed by the words *nāgakanyakānāṃ ca viśeṣataḥ*.

7:15ab 'He may eliminate his own or others' sins by scales[-initiation].'

We could also interpret: "He may purify [the retributive effects of] his own or others' bad deeds [in such a way that their removal may be known to have taken place] by means of a set of scales." In this case construing the instrumental form *tulayā* is a little odd. According to *Tattvasaṅgraha* 36, if an initiand is weighed before initiation, and then, after the removal of *pāpa* through mantras (in initiation), the initiate is weighed again, he may be found to be lighter. This may or may not be what is referred to in *Sārdhatriśatikālottara* 21:15c–16 as well. See also *Nareśvaraparīkṣāprakāśa* p. 209, where such a phenomenon is said to be observed after non-tantric *prāyaścitta*, and the *Svacchandatantroddyota* ad 5:89. (See TAK3 s.v. *tulādīkṣā*.)

7:15cd 'He can accomplish all [magical] rites by employing the supreme mantra.'

7:16 'If he touches a bound soul (*paśuṃ*) with ... ending in the seed-syllable ..., together with the syllable PHAṬ, then they [i.e. that bound soul] instantly ascend from [the body to liberation].'

The wording and interpretation are uncertain here (and the use of the plural *utkramanti* in the second half suggests that the sentence may have been anacoluthic), but it seems that the verse refers to a yogic euthanasia which bestows liberation. The opening syllables of the verse might well have been *paśuñ ca*. The subject of the plural verb *utkramanti* might have been the vital breaths (*prāṇa*) of the individual who is touched.

7:17 'He should consider as an initiate any person whom that wise one touches with his hand or beholds with his eyes after meditating upon the TATTVA.'

In later sources, e.g. *Ajitāgama* 77:2–4, these procedures were to become known as *sparśadīkṣā* and *cākṣuṣī dīkṣā*. Somewhat earlier, the expression *cākuṣī* to describe a form of initiation is used by Rāmanātha in 87cd (T. 284, p. 56) of his *Siddhāntadīpikā*, whose final verses, as transmitted in T. 914, date the work to 1071 AD (993 *śaka*):

> *viśiṣṭamalapākasya kāryā syāc cākṣuṣī matā.*

7:18 'Upon learning the TATTVA, if some doubt should somehow (*syāt*) arise (*bhavet*), then yoga is then (*tadā*) to be practised for the sake of inspiring in oneself faith.'

Perhaps one could instead take *pratyaya* as "evidence" and understand "in order to produce evidence for himself to have belief". The combination of *syāt* and *bhavet* is so odd that we are tempted to emend the text, for example to *yady asya*, but this would give an awkward (and irregular) metrical rhythm.

7:19–20b 'He who, engaged in yoga, controlled (*suyantritaḥ*), meditates [on the TATTVA] for twelve years attains the power that consists in the [eight] properties beginning with the capacity to make oneself very small (*aṇimādiguṇaiśvaryam*), and omniscience, [and the capacity for] aural, visual and mental cognition from a great distance.'

There are echoes here of *Pāśupatasūtra* 1:20–4: *tato 'sya yogaḥ pravartate* (20) *dūradarśanaśravaṇamananavijñānāni cāsya pravartante* (21), *sarvajñatā* (22), *manojavitvam* (23) and *kāmarūpitvam* (24).

7:20c–22 'The condition of attaining all his desires arises, [while] the *sādhaka* remains in this same body. He may pass into the bodies of others; he is not tormented by hunger and thirst; he is not pained by weapons, water, poison, fire, cold or heat. Whatever has happened, will happen or is happening in the triple world is directly perceptible to him; he attains the state of liberty to act at will that is that of Śiva.'

Cf. *Nayasūtra* 4:143–144b and, for the expression *śivasvacchandatām vrajet*, *Nayasūtra* 4:82d. If we retain the above interpretation, according to which 7:20c and 20d are construed together, rather than taking 7:20d with 7:21a, then we must either assume that the nominative *sādhakaḥ* is to be construed as a genitive or locative or that the sentence is anacoluthic. Another option would be to emend to *sādhake*, which is supported by *Nayasūtra* 4:142c–143b (an almost identical reprise of *Mūlasūtra* 7:20c–21b), and by the KSTS reading of *Svacchanda* 7:328c–329b (the Nepalese MS consulted for Appendix 1, however, has *sādhakaḥ*), and by *Tantrasadbhāva* 28:58c–59b.

For the *siddhi* of entering others' bodies, see TAK3 s.v. *parakāyapraveśa*.

7:23–4 'The person in whose house someone who is perfected (*susiddhaḥ*) and who knows the TATTVA eats will [effectively] have fed ten million [brahmins] who know the Vedas. Whichever place he [who knows the TATTVA] goes to will become purified. The person whose alms he accepts will be raised up [from hells or bad births] together with [seven generations of] his patriline [before and after him].'

7:25 'If someone gives hundreds of thousands of gold coins (*niṣkasya*) to one who has crossed to the further shore of Vedic learning, ... ⌊he obtains⌋ the same ⌊if he gives⌋ ... ⌊to one who knows the⌋ ŚIVA-⌊TATTVA⌋.'

This probably conveys essentially the sense of this damaged verse. We assume that the singular *niṣkasya* has been used with the sense of the plural. We guess that the two syllables after *śiva* might have been *tattva*.

7:26 'If they know the God of Gods, the Lord of the universe, together with his eight forms, then what need do men have to abandon their home and dwell in the forest [practising asceticism]?'

7:27 '[Others may] torture the body with chastity and such and with asceticism and the like; these [who know the TATTVA] are liberated by knowledge: for them there are no [such] restraints.'

8:1 'This supreme TATTVA, which is beyond doubt, has been taught to you briefly in order to favour you; you should not give it to someone who has been initiated into another [tantra].'

The expression *paradīkṣite* could instead mean 'to one initiated into another religion', or 'to one initiated by [someone belonging to] a rival [tradition]', or simply 'to one initiated by another person'. Cf. *Netratantra* 15:29.

8:2–3 'There are evil men of many kinds who promulgate the views of other systems. Through money, by trickery or by following [hypocritically] the course of service, they act to steal the truth/TATTVA. And once they have attained it they will not rejoice, [thinking:] "I knew this before and am reading it [again] in this tantra".'

tattvāpahartum could either be seen as a case of irregular elision of a final accusative ending, as the use of the *prātipadika* (*tattva*) instead of an accusative, or as a compound of noun and verb. The former two solutions seems to us more likely. It seems odd to say that these people "will not rejoice", and it is perhaps possible that *nābhinandanti* is an error for *nābhivandanti*, in which case we could interpret this to mean: "And once they have attained it they won't respect it, [thinking:]..."

8:4–5 'Knowing all of the above, the wise person should not reveal the TATTVA, [thereby] deluding [such persons] with mantras, *mudrās*, introductions to initiation-*maṇḍalas*, by practices for the acquisition of powers, by yoga, by ascetic observances, by asceticism, meditations, repetition of mantras and such. Only when he realises that [an initiand] is in [the requisite state of spiritual] tranquility may he reveal the TATTVA to him.'

We first considered interpreting part of this differently: "When he realises that [an initiand] has been calmed by practices for the acquisition of powers, by yoga, by enjoined conduct, by asceticism, meditation, recitation and such, then he should impart to him the TATTVA." For *prabhedayet* in the sense of 'disclose, reveal', cf. *bhedayet* in 8:9d below.

8:6 'To a brahmin he may give it after three, four or five [years]; to a Kṣatriya after six, seven or eight; to a Vaiśya after ten or twelve; to Śūdras [after] twenty.'

That it is units of time that are referred to here becomes clear in 8:9. Compare *Sarvajñānottara* 15:29–30b, where the South Indian source (T. 334), as here, prescribes twenty years of probation for Śūdras, but that of the ninth-century Nepalese manuscript excludes them entirely:

dīkṣākāle tv amīmāṃsyā jñānadāne vicārayet
tricatuḥpañcabhir vipre kṣatriye navasaptabhiḥ 15:29
varṣair dvādaśabhir vaiśye śūdre jñānaṃ na dāpayet

• 29cd tricatuḥpañcabhir vipre kṣatriye] *em.*; tṛcatuḥpañcabhir vipre kṣatṛye N; tricatuḥpañcabhiḥ viprakṣatriye T334 • 30ab varṣair dvādaśabhir vaiśye śūdre jñānaṃ na dāpayet] *em.*; varṣṣai dvādaśabhir vaiśya śūdre jñānan na dāpayet N; aṣṭabhir daśabhir vaiśye śūdre viṃśatyā dāpayet T334

[Aspirants] need not be examined at the time of initiation, but one should examine them when it comes to imparting knowledge to them: to a brahmin, [he may impart knowledge] after three, four or five [years]; to a Kṣatriya after seven or nine; to a Vaiśya after twelve years; to a Śūdra he should not give knowledge.

8:7 'One should give it having [first] thoroughly examined [the potential initiand]; to one who does not believe, to one who denigrates [Śiva, his teachings, the guru, or His followers], to one who is deceitful, and to one who is dishonest one should not give the supreme TATTVA.'

8:8 '[If there is] a brahmin who is deceitful and an honest *mleccha*, then it is to the *mleccha* that one should give [the TATTVA]; one should not give it to the brahmin'.

8:9 'If the guru is pleased, having realised that a disciple is full of devotion, [then] for such [a disciple] no [minimum] period of time [of study and service] is taught [to be required]; he may reveal [the mantra known as TATTVA to such a disciple] at once.'

The same statement, but garbled by transmission, is to be found in chapter 10 of the *Timirodghāṭana*, as are a number of the other verses of this chapter (see the table on p. 72).

8:10 'Having taught him this supreme *tattvasaṃhitā*, if he realises that his disciple is full of devotion, he may appoint him as an *ācārya*.'

We could also understand "Having taught this same person the *tattvasaṃhitā*". Perhaps there is an intentional play on words here, for *-tattvasaṃhitā* is an alternative way of saying *-tantra* or *-āgama*, but in the context we think at once also of the TATTVA (viz. the mantra). Could this expression then contain the earliest occurrence of *saṃhitā* used in the sense of a group of related mantras, a usage we find in a handful of our other earliest sources (e.g. *Sārdhatriśatikālottara* 3:2, *Svāyambhuvasūtrasaṅgraha* 21:1, *Sarvajñānottara* 19:87 and 25:16) and then commonly in later literature? A different possible restitution would be: *adhyāpayitvā etat tu tattvasaṃhitam uttamam.*

This verse introduces a very brief account of how an *ācāryaācārya* is to be consecrated (*abhiṣeka*).

8:11 'Having drawn the *maṇḍala* of the TATTVA following the procedure taught above [at the beginning of chapter 5], the expert may inundate [the disciple] using eight [water-filled] pots empowered by the recitation of the eight [forms of the] TATTVA.'

We have emended to *tattvabhuvanaṃ* (a *na-vipulā*), but we could perhaps have retained *tattvambhuvanaṃ* (a *bha-vipulā*) and interpreted it as an irregular compound with the same sense: 'the *maṇḍala* of the TATTVA'. The 'eight TATTVAs' are the eight forms taught above in *Mūlasūtra* 6:6ff. Should the *ācārya*-to-be stand beside or in the *maṇḍala*?

8:12 'To the accompaniment of the sound of Vedic recitation, along with the noise of songs and instrumental music, he should lead him to the North-East [of the sacrificial ground] and he [viz. the officiant] should stand facing the North-East'.

iśānyābhimukhaḥ has been emended, for it would be irregular to start with a short vowel, though perhaps this could have been the result of an irregular sandhi after *nītvā*. The word contains a long *ā* as though *īśānyā* were an adjective meaning 'North-Eastern' (cf. *devyā* for *devī*. Alternatively, we could assume that the adjective presupposed was *īśānī* and that the initial vowel of *abhimukha* has been lengthened by an irregular internal sandhi. The latter solution seems equally plausible.

The North-Eastern direction appears, incidentally, to be the only one of the intermediate directions explicitly associated with a presiding deity (Īśāna in the *Mūlasūtra*. This may simply because there happened to be no occasion to refer to the other presiding deities (two of which are alluded to in *Uttarasūtra* 2:17 below), but the absence is perhaps worth mentioning since EINOO (2005c:111ff) has recently drawn attention to the absence of a consensus about the guardians of the intermediate directions until the period of the *gṛhyapariśiṣṭa* texts, which he dates "very roughly between several centuries B.C. and the sixth century A.D." (2005c:119).

8:13 'He should give [to the new *ācārya* who has just received *abhiṣeka*] his throne, parasol, turban and scissors, [saying:] "You are an *ācārya*, equal [therefore] to Śiva [himself]: bestow grace [through performing initiations] upon the world!" '

In other texts we have longer lists of the accoutrements of the *ācārya* that are to be handed over. Cf. *Svacchanda* 4:470–471c:

> *uṣṇīṣaṃ mukuṭādyāṃś ca chatraṃ pādukam āsanam*
> *hastyaśvaśivikādyāṃś ca rājāṅgāni hy aśeṣataḥ 470*
> *karaṇīṃ kartarīṃ khaṭikāṃ sruksruvau darbhapustakam*
> *akṣasūtrādikaṃ dattvā...*

Also *Somaśambhupaddhati*, *ācāryābhiṣekavidhi* 17–18:

> *uṣṇīṣaṃ makuṭam chatraṃ pādukācāmarāṇi ca*
> *gajāśvaśibikādīni kartarīṃ karaṇīṃ ghaṭīm 17*
> *akṣamālāṃś ca darbhāṃś ca sruksruvau pustakādi ca*
> *adhikāraṃ gurus tasmai śiṣyāya vinivedayet 18*

Here only the throne, parasol, turban and scissors are mentioned. Instead of emending to *śivatulyas tvam ācāryaḥ*, we could retain *śivatulya! tvam ācāryaḥ*.

8:14 'He should not give the *śivaśāsana* in order to acquire wealth, or on being nagged, or to relatives [just because they are relatives], to someone who has given help, in [the cause of] a quarrel.'

dravyalābhe could also be interpreted to mean "in exchange for the receipt of money". The transmitted text is *kṛtopakārakalahe*, 'to one who has done favours or to one with whom one has quarrelled', but we have emended on the strength of the parallel in the *Matasāra* (VASUDEVA's transcription of NGMPP B28/16, f. 14v):

> *tribhiḥ saṃvatsarair vipre bhūmipe pañcabhiḥ priye*
> *daśabhir varṣair vaiśyo dvādaśai śūdrajātiṣu*
> *suparīkṣitāya dātavyaṃ na tu vaṃśajane tathā*
> *kṛtopakārake kalahe na dadyāj jñānam uttamam*

8:15 'One should give Śiva's teaching to one who is at peace, who is devoted to Śiva, who has faith, who is not mean-spirited, who is grateful and who has compassion.'

Clearly the sense is that of *śraddadhānāya, anasūyave ca*, but we are assuming that *anusūyave* is an authorial oddity.

8:16 'One should not accept disciples (*śiṣyasaṃgraham*) while in the presence of one's own guru, or cause [students] to read [viz. teach], or give exposition [in the presence of one's guru], nor should one teach the pupils of one's guru.'

The *ācārya* should not take on his own disciples (for initiation) while he is still beside his (*abhiṣeka-*)*guru*, for this would be disrespectful. The same prohibition, but garbled by transmission, is to be found in chapter 10 of the *Timirodghāṭana*, as are a number of the other verses of this chapter (see the table on p. 72). Cf. *Sarvajñānottara* 11:39c–41b, which Aghoraśiva introduces (MS 47852, p. 132) as being about the newly consecrated guru's behaviour in front of his own guru (*athavābhiṣiktasyāpi* (em.; *°syāpa* 47852) *guruviṣaye* (em.; *°viṣayo* 47852) *vṛttim āha*):

cchatraṃ naivāgrato dhāryaṃ noṣṇīṣaṃ na ca pāduke 39
kirīṭāny ujjvalanty evaṃ na kuryād gurusannidhau
nādhyāpanaṃ prakurvīta vyākhyānaṃ śiṣyasaṃgraham 40
guroś caiva samīpastho guruśiṣyaprabodhanam

• 39c–40b] 47852, T334; *om.* T760 • 39c chatraṃ] 47852; citrāṃ T334 • 39d noṣṇīṣaṃ] 47852; noṣṇaṃṣaṃ T334 • 40a kirīṭāny ujjvalanty evaṃ] *conj.*; kirīṭādyujvalānty evan 47852; kirīṭādyujvalājvalāṃty evaṃ T334 • 41a caiva] T334, T760; caivā° 47852 • 41b guruśiṣya° T334, T760; guruś śiṣya° 47852

He should not [cause someone to] carry a parasol [above him] in front [of his guru], nor, similarly (*evam*), should he wear (*kuryāt*?) a turban, sandals, brilliant crowns in the presence of his guru. He should not teach, expound, accept [new] students or instruct the students of his guru when he is in the vicinity of his guru.

8:17 This is a problematic verse. Perhaps it means: '[The incoming guru], since he has for a long time observed [his old] guru's unparalleled Śiva-knowledge, should happily inform him [viz. take his permission?] and worship him like Śiva.'

Once again, the unit is to be found in the *Timirodghāṭana*, but so poorly transmitted that it is of no help (VASUDEVA's transcription of NGMPP A35/3, f. 38v):

˘- pū ---tathā jñeyaṃ dṛṣṭvā ca suciraṃ guruḥ
nivedaye ---pūjaye ca tathā guruḥ

In the light of this, we might instead have emended to *guruḥ* and interpreted: 'The guru, having long observed his [viz. the disciple's] unparalleled Śaiva knowledge, should transfer [his duties] to him, happy in his mind, and worship him as though he were Śiva himself.' But the problem with this is that the contiguous verses suggest rather that the subject here really must be the newly anointed *ācārya*.

A third possibility is that the new guru sees unparalleled knowledge in another person and informs his own guru before initiating this person as his successor: '[The incoming guru], having long observed unparalleled Śiva-knowledge [in another person], should happily inform his guru, [obtain his permission,] and [then, having consecrated that other person,] he should worship [that newly consecrated person] as Śiva.'

The lingering presence of the *ācārya*'s *ācārya* upon the scene suggests that the religion does not yet envisage a complete transfer of all the duties and prerogatives of one *ācārya* to the next, and this could perhaps be taken as evidence that the *ācārya* was not yet (or not yet typically) an abbatial figure vested with the wealth and infrastructure of a large *maṭha*. A total transfer of duties from one *ācārya* to his successor is something that we find attested from the *Svāyambhuvasūtrasaṅgraha* onwards, for in the conclusion of the ritual speech of the outgoing *ācārya* there we read (*Svāyambhuvasūtrasaṅgraha* 16:21, as quoted in the *Paramokṣanirāsakārikāvṛtti* on *kārikā* 14):

> *adya saṅkrāmito yo 'yamadhikāro mayā tvayi*
> *sa kartavyas tvayā tāvad yāvat saṃkramito 'nyataḥ*

> These duties that I transfer to you today are to be performed by you until they are transferred to another.

(In the Mysore edition, the second half reads: *kartavyaṃ hi tvayā yāvan naiva saṅkrāmito 'nyataḥ*.)

8:18 'One who behaves otherwise, acting in a manner contrary to propriety with respect to his own guru, loses initiation, knowledge, guru-hood and will reach hell.'

8:19 'From recitation and from studying [this text] one obtains merit; from memorising [it] (*dhāraṇāt*) the fruit one attains is incomparable: he who recites it is Mahādeva; he who understands the sense is Śiva himself!'

But why merit in a tantric context? This is perhaps an archaism, suggesting that the boundary between the *laukika* and the tantric religious worlds has not yet been drawn or not yet fully assumed. The implied hierarchy between Mahādeva and Śiva is noteworthy: Mahādeva is perhaps typically the God of lay Śaiva devotion.

8:20 'This supreme *tattvasaṃhitā* has been fully taught. All the members of one's *gotra* are liberated if one has it even [only] in [the form of] a manuscript.'

The assertion of the second half of this verse would be problematic in developed Saiddhāntika soteriology, since there should be no merit-sharing (tantric religion being one of power-seeking individualists). For the last *pāda*, cf. *Svacchanda* 7:238: *yāval lekhye 'pi tiṣṭhati.*

We have to assume that *saṃhitā* is treated as masculine for metrical reasons and that the *m* between *tattvasaṃhita* and *uttamaḥ*, which could be authorial or transmissional, is a euphonic glide that obviates hiatus.

Note that the *Mūlasūtra* evidently considers itself complete at this point and does not announce any further section of text (cf. the conclusion of the 1st *ṣaṭka* of the *Jayadrathayāmala* and various places in the *Brahmayāmala* (observation of Shaman HATLEY)).

TRANSLATION OF THE UTTARASŪTRA

1:1–3 ‘In the fifth stream, called the mantra-[stream], is the work known by the name of the *Mūlasūtra*. ⌊It is of one hundred and fifty plus⌋ thirteen *śloka*s [in length]. It is spoken of with four names, the first being the *Mūlasūtra*; the second the *Ādi-*; the third is “The First”; the fourth the *Pūrvasūtra*. Now that that *Sūtra* is completed, the second *Sūtra* is taught.’

These first 3 prefatory verses link what was probably originally a free-standing work, the *Mūlasūtra*, with the *Uttarasūtra*. It is possible that they were written at the same time as the *Uttarasūtra*, but also possible that they were written at some later point with a view to knitting together the first two parts of the *Niśvāsa* corpus. The first might actually have been written as a colophon verse to the *Mūlasūtra*. It locates the *Mūlasūtra* in the ‘fifth stream’. This probably refers to the classification of 4 ‘streams’ of non-tantric religion that are presented, along with a fifth, tantric, stream, the Mantramārga, in *Niśvāsamukha* 1:21. The second statement is damaged, but it presumably gave the size of the *Mūlasūtra* to be 163 *śloka*-length units ([150]+13). The missing *pāda* therefore presumably conveyed the sense ‘150’. A possible restitution of 1:1c might be *sārdham ekaśatan tat tu*, except that the final syllable, visible at the beginning of the second line of the folio, seems really to be *ntu*. The remaining part of these verses explains that the *Mūlasūtra* may be referred to by four names: *mūlasūtra*, *ādisūtra*, *prathamasūtra* and *pūrva-sūtra* and that the *Uttarasūtra* is the second *sūtra* of the *Niśvāsa*. No other sections of text are explicitly referred to, and although it is possible that the mention of the ‘fifth stream’ is an implicit allusion to the *Niśvāsamukha* (see p. 30), it is also possible that the ‘streams’ figured in some other early source now lost to us.

We have printed *samāpta sūtre* as two words because we assume that a locative absolute is intended and that the final vowel of *samāpte* has been shortened for the metre (see p. 126).

1:4 'The goddess spoke:
The liberatory eight-fold Sadāśiva which you have taught, did it arise of itself, or was it produced, o Lord?'

The eightfold Sadāśiva is of course the TATTVA, whose eight forms were taught in *Mūlasūtra* 6:6ff. Note that the suspicious syllables that K supplies in 1:4c are enclosed in round brackets and are therefore a conjectural restitution by the scribe of K.

1:5 'The Lord replied:
Utterly inactive, partless, the Lord Śiva is the overlord of all the universe. She who is Śivānī is His Śakti; [she is] filled with the power of Śiva (*śivatejopabṛṃhitā*).'

We earlier conjectured *tasya śaktiḥ śivā nityā*, 'His Śakti is the eternal (*nityā*) Śivā, filled with the power of Śiva'; but even though Śivānī, "spouse of Śiva", is not listed among the familiar spouse-names of this type, such as Bhavānī, Rudrāṇī and Indrāṇī, and is not, as far as we know, elsewhere attested, it seems not impossible that it should have been used here and treated as ending in a short vowel.

This may not seem to be a very direct response to the question, but it is a response nonetheless: Śiva does not arise at all, for Śiva and his Śakti are eternal.

1:6 'From Śakti, once she is joined with the power of Śiva, arises *bindu*. These [namely Śiva, Śakti and *bindu*] are like sun, sun-stone and fire. Śiva and Śakti are without desire.'

This interpretation assumes that *saṃyuktā* is a contraction of *saṃyuktāyāḥ*, that *ādityamaṇivahni* is a triple *dvandva* used without an ending and that *niṣkāmāḥ śivaśaktayaḥ* is plural for dual. We first interpreted (less plausibly) as follows: "She is joined with the power of Śiva [and once this happens,] from *śakti* there arises *bindu*. Śiva's powers [come forth] without partiality, just as fire [comes forth] from the sun-stonesun-stone."
Cf. *Nayasūtra* 2:7, which occurs also as *Svacchanda* 11:317, and in which the absence of *kāma* is emphasised (which explains why we have decided not to emend N's *niṣkrāmāḥ* to *niṣkrāntāḥ*). Cf. also *Saurasaṃhitā* 1:12:

> *ādityamaṇisaṃyogād vahniḥ saṃjāyate yathā*
> *śaktitejasamāyogād bhānuḥ saṃbhavitā tathā*

1:7–8 'This [below] is the creation of the Lord of the universe; it arises from Sadāśiva. He has been explained to be eightfold [as the eight forms of the TATTVA]; He is established in the nine [principal] elements [of the universe]. The tenth should be known to be Śakti and above Śakti is Śiva. Knowing and understanding this, the guru becomes one capable of destroying bondage.'

We note that *deśikaḥ pāśahā bhavet* is a cliché found frequently in the recensions of the *Kālottara*, e.g. as *Sārdhatriśatikālottara* 1:6b.

1:9 'The goddess spoke:
How can he, the god of gods, Sadāśiva, be understood to be tenfold? And you have not taught me the mantras of the path [to Śiva] that is the cosmos.'

This verse introduces the homologisation of the ten principal elements that make up the universe with the nine elements of the NAVĀTMAN, the eighth of the forms of Sadāśiva. It is not certain that the compound *prakriyādhvānamantrāḥ* should not be taken as a triple *dvandva*.

1:10–12 'The lord spoke:
The sound Ū should be understood to be *prakṛti*; the sound YA is held to be *puruṣa*; the sound VA one should know to be *niyati*; the sound LA is said to be *kāla*; *māyātattva* is the sound MA; the sound KṢA is *vidyā*; the sound RA should be understood to be Īśvara; the sound HA is Sadāśiva. *dehavyāpin* is the ninth; Śakti is held to be the tenth. Supreme is Śiva, unpronounced (*akathyaḥ*) and formless, the Cause.'

It is to be noted that this is the first appearance of a sequence of post-Sāṅkhya *tattvas* in the text.

As we have explained in our note on *Mūlasūtra* 6:14–15, we think that these verses presuppose H-R-KṢ-M-L-V-Y-Ū-Ṃ as the form of the NAVĀTMAN. Cf. *Svacchanda* 5:5–7, in which the same homologisations are given, up to Sadāśiva. Thereafter the two texts differ, for the *Svacchanda* has brought the passage in line with its more developed cosmography:

> *dharitryādi pradhānānta ūkāro vācakaḥ smṛtaḥ*
> *puruṣasya yakāro vai rāgatattvānvitasya tu 5*
> *niyāmikā vakāreṇa vidyātattvasamanvitā*
> *kālaṃ kalāṃ lakāreṇa kalpayīta varānane 6*
> *māyātattvaṃ makāreṇa kṣakāreṇa ca vidyayā*

repheṇeveśvaraṃ tattvaṃ hakāreṇa sadāśivam 7
praṇavena sadā śaktir nyasitavyā varānane
vyāpinīṃ samanāṃ cordhvaṃ tatraiva tu viśodhayet 8

5a pradhānānta] N; pradhānāntam KSTS • 5d tu N; ca KSTS • 6a niyāmikā] *conj.*; niyāmitā N; niyāmikā KSTS • 6b °samanvitā] *conj.*; °samanvitāḥ N; °samanvitām KSTS • 6c kalāṃ] KSTS; kalā N • 6d kalpayīta] N; kalpayet tu KSTS • 7b kṣakāreṇa ca vidyayā] N; vidyātattvaṃ kṣakārataḥ KSTS • 7c repheṇeveśvaraṃ] N; repheṇa caiśvaraṃ KSTS • 7d sadāśivam] N; sadāśivaḥ KSTS • 8a sadā] N; tathā KSTS • 8b nyasitavyā] KSTS; nyāstyavyā tu N • 8cd vyāpinīṃ samanāṃ cordhvaṃ tatraiva] KSTS; vyāpinī samanā corddhe tatraikaṃ N

As the *Svacchanda* passage reveals, *prakṛti* can be taken to include all the *tattvas* of the Sāṅkhyas from earth to *prakṛti*. Above this are the *tattvas* of *puruṣa*, *niyati*, *kāla*, *māyā*, *vidyā*, *īśvara*, and *sadāśiva*. This leaves the ninth element of the NAVĀTMAN unexplained. It is here referred to as *dehavāpin*, but it seems unlikely that this is the name for a *tattva*, since there would then be no mention of the mantric element to which it must correspond, namely the *anusvāra*. Moreover, it is clear from *Uttarasūtra* 1:17 that it is a mantric element, and a passage from the beginning of the 5th chapter of the *Dīkṣottara* appears to confirm that it is the *anusvāra*, for it identifies *bindu* with the label *vyāpaka*. The same passage appears also to confirm that the tenth and eleventh *tattvas*, *śakti* and *śiva*, are not to be identified with phonetically distinguishable parts of the NAVĀTMAN. *Dīkṣottara* 5 (T. 17, p. 839; T. 127, p. 17; T. 150, p. 52):

navātmakena deveśi yathāvad bhavate śṛṇu 7
varṇāṣṭakam idaṃ devi bindu vyāpaka ucyate
nādaṃ tasya śikhā proktā śaktis tu paramā sthitā 8
ekādaśa padārthan tu kāraṇaṃ paramaṃ śivam
guruvaktrāt tu labhyeta yathā tenaiva coditaḥ 9

7d yathāvad bhavate śṛṇu] 150; yathā bhavati tacchṛṇu 17; yathāvad bhavati śruṇu 127 • 8a idaṃ] 127, 150; dhṛvaṃ 17 • 8d paramā sthitā] 150; paramaṃ sthitā 17; ⊔ 127 • 9a ekādaśa] 17, 150; ⊔ daśa 127 • 8d paramaṃ śivam] 127, 150; param asti ca 17 • 9c guruvaktrāt tu] 127, 150; guruvakrāc ca 17 • 9d yathā] 17; yadā 127, 150

So we may conclude that *dehavyāpin* very probably refers to the *anusvāra* and that *śakti* very probably refers to the graphic representation of part of the after-resonance of the nasalisation, namely the *śikhā* or "crest" written above the *anusvāra*.

Note that the list of nine (not eleven) tattvas given in *Svacchanda* 5:11 differs at the top:

> *prakṛtiḥ puruṣaś caiva niyatiḥ kāla eva ca*
> *māyā vidyā tatheśaś ca sadāśivaśivau tathā*

In 12d we have not retained N's *kāraṇa* (*prātipadika* for nominative), since that would leave both 2nd and 3rd syllables short and therefore be unmetrical. One could, however, consider emending instead to *kāraṇaṃ*.

1:13ab 'These *tattvas* have been taught to arise from Sadāśiva.'

This assertion, which echoes 1:7ab, should perhaps not be taken entirely literally as a statement about the genesis of the Śaiva ontological realities. We would not expect Paramaśiva and Śakti to arise from Sadāśiva; but we must bear in mind that we are talking not simply about the *tattvas* that make up the universe, but we are talking about them as correlated with the elements of the NAVĀTMAN or KAṆṬHOṢṬHYA, which is one of Sadāśiva's eight forms. We must also bear in mind, however, that the nexus of notions about Sadāśiva common to the later Śaivasiddhānta (see, e.g., *Kiraṇa* 3:13 and commentary) have not yet crystallised by the time of the *Uttarasūtra* and, secondly, that a clear doctrinal split between philolosophical dualism and non-dualism had probably not yet emerged as a fault-line separating different tantric schools from each other (see Prolegomena p. 39).

1:13cd 'It is with these (*etair eva*) that the whole universe [is created], visible and invisible, moving and stable.'

One could emphasise the *eva* more strongly here: 'It is with these [*tattvas*] and no others...' The claim is that the list of *tattvas* is a complete ontological description of the universe.

1:14 'And I shall also tell you truthfully how these mantras, which pervade the cosmos, are disposed along the [cosmic] path: hear [this] from me.'

This sentence is anacoluthic, for we have to take the object of *pravakṣyāmi* to be both *tāni* (referring back to the masculine mantras) and the manner in which the mantras are disposed (*yathā vyavasthitāḥ*) along the path.

1:15 'The sound Ū is in the egg of Brahmā; YA is in the creation of *tattvas* [of the Sāṅkhyas]; the sound VA is in Gahana; LA is held to be [in the tranche that reaches] up to Gopati.'

The sound Ū, which 'is' *prakṛti*, is in some sense located in the egg of Brahmā; the sound Y, which is the *puruṣa*, is in the *tattvasarga*; the sound V, which is *niyati*, pervades *gahana*; the sound L, which is *kāla*, pervades up to Gopati, which is a place located above *gahana* and with or inside *granthi* in cosmographical sections of the text, e.g. *Niśvāsamukha* 4:122 and *Guhyasūtra* 7:239. For the *aiśa* locative *gopatyānte* (*gopati+ante*), cf. *Guhyasūtra* 8:46. The element *ante* could be taken to mean 'edge' and therefore 'up to', but it could instead be intended to be semantically weakened and equivalent to a locative ending.

This verse, taken in conjunction with 1:10–12 above, begins to plot the *tattvas* onto the cosmography, which had hitherto been a *bhuvanakrama*, a sequence of worlds, and it is to be noted that the positioning, for instance of *kāla*, equated with LA and mapped therefore onto Gopati, does not coincide with later mappings, as can be seen, for instance, from our table on p. 291 above, which shows that in the *Guhyasūtra* *kāla* is mapped rather lower down, onto the Vigrahas.

1:16 'MA resides in *māyā*; and KṢA wields control in *vidyā*; RA is in *īśvara*; HA [extends] up to Sakala [Śiva, i.e. up to Sadāśiva]'.

We treat *māyāṃ* here as though it were *māyāyāṃ*, in other words as an *aiśa* locative contracted to fit the constraints of the metre. The case-ending of *sakalāvadheḥ* seems peculiar, though it could of course be justified in various ways (genitive for locative; ablative of limit, with ellipsis of *ā* as postposition...) and is recorded by MONIER-WILLIAMS s.v. *avadhi*.

1:17 'The *anusvāra* (*dehavyāpī*) is in *śakti*; through *śakti* the soul of the initiand may be united with *niṣkala*. These [elements of the mantra] have [thus] been briefly taught to pervade the cosmic hierarchy.'

We earlier considered understanding *śaktyā yojyeta niṣkale* to mean '*śakti* is to be joined in *niṣkala*', which would have required taking *śaktyā* as a nominative singular. This now seems unlikely to us, partly because of the parallel in *Uttarasūtra* 4:47d below, but also because, although we find other instances in the *Niśvāsa* of this sort of irregular feminine stem used in compounds and in oblique cases, we do not find them in the nominative singular.

1:18 'The goddess spoke:
From where do the letters (*varṇānāṃ*) arise ... ? How great is the number of tantras? And how many teachers [of those tantras] are taught?'

For the suppletion in 1:18c, cf. *Rauravasūtrasaṅgraha* 3:3–4 and in particular 3:4a: *mantrāṇāṃ kiyatī saṃkhyā*. Also possible, as Diwakar ACHARYA has suggested, would be *tantrotpattis tantrasaṃkhyā*.

1:19–20 'The lord spoke:
At the beginning and end [letters] of the PIṆḌĀKṢARA [namely the letters H and Ū of the NAVĀTMAN] is to be found the Lord Sadāśiva himself [namely HŪ[Ṃ], the two letters of which belong to and thus represent the first and last of the *vargas* of the alphabet]. With the NIṢKALA, the ŚŪNYA, the KALĀḌHYA, the KHAMALAṄKṚTA, the KṢAPAṆE KṢAYA and the ANTASTHA we should connect the [other] six letter[-group]s. [Thus] these *are* [the source of] the eight [letter-]groups with which the alphabet (*mātṛkā*) is taught [to be endowed].'

We assume that this passage is intended to show how the eight groups of letters of the alphabet all derive from the root-mantra of the text. Six of those eight groups are linked with six of the eight mantra-inflections, and this leaves the first and last of the inflections of the root-mantra, namely the SAKALA and the KAṆṬHOṢṬHYA (or NAVĀTMAN) unassigned. We think that the first line might have been meant to explain how the first and last *vargas* of the alphabet emanated from the first and last letters of the NAVĀTMAN, namely H and Ū, which together form the SAKALA. Thus, in fact, all inflections of the root-mantra might have been intended to be involved in this demonstration that all sound derives from the Śiva as mantra.

We have interpreted *varṇaṣaṭkan* in 1:20b as meaning the same as [*varṇa-*]*vargaṣaṭkaṃ*; we could perhaps have emended to *vargaṣaṭkaṃ*.

1:21 'From them (*yataḥ*) arise in due order the scriptures (*śāstrāṇi*) [and all] language (*vāṅmayam*), whatever is composed in divine and non-divine [styles of speech], the words of Mantra-language'.

One could assume that *vāṅmayam* refers rather to all literature and that the following words refer to branches of literature; but there is a parallel in *Guhyasūtra* 8:132 that suggests that it is rather dialects or languages that are intended:

> *saṃskṛtaṃ prākṛtaṃ caiva apabhraṃśānunāsikam*

divyādivyaṃ tu yat kiñcid vāṅmayaṃ samprasūyate.

Instead of *divyādivyanibaddhāni*, we had earlier conjectured *divyādivyāni siddhāni* and translated 21cd as follows "divine and non-divine [styles of speech], those of Siddhas, the words of Mantra-language". But we noticed that the category of Siddhas' speech is not mentioned either in the above-quoted passage of the *Guhyasūtra* or in *Nayasūtra* 4:36 below.

1:22 'This is the [account of the] arising of the letters that has been explained to you, o fair-faced one; hear from me, as I relate it, about the arising of Śaiva scripture (*śivatantrasya*).'

1:23 'From the inactive Supreme Cause Śiva, of whom no body can be seen, came forth scripture in the form of sonic energy (*nādarūpam*), extremely difficult to grasp.'

This verse (with ablatives in the first line: *adṛṣṭavigrahāc chāntāc chivāt paramakāraṇāt*) is quoted in the *Yaśastilaka* (*Āśvāsa* 5, p. 255) and it appears (again with ablatives in the first line) with *jñānarūpaṃ viniṣkrāntam anavacchadanaṃ mahat* in the second line in the *Śrīkaṇṭhīyasaṃhitā* (verse 1 in HANNEDER's appendix, 1998:240). Cf. also *Svacchanda* 8:27c–28b as they appear in the KSTS edition:

adṛṣṭavigrahāyātaṃ śivāt paramakāraṇāt
dhvanirūpaṃ susūkṣmāṃ tu suśuddhaṃ suprabhānvitam.

Note, however, that when Kṣemarāja refers forward to this place (in his commentary on verses 4:1–4b) he gives a very different reading, which is closer to our text:

adṛṣṭavigrahāc chāntāc chivāt paramakāraṇāt
dhvanirūpaṃ viniṣkrāntaṃ śāntaṃ paramadurlabham.

But compare also this verse from near the beginning of the *Matasāra* (f. 3r):

matasāraṃ paraṃ tantraṃ rahasyaṃ paramādbhutam
adṛṣṭavigrahāyātaṃ śivāt paramakāraṇāt.

1:24–5 'Now Sadāśiva understood it and he enlightened me; I redacted [this] scripture [that I had received] in the form of sonic energy into books. It was expounded for the gods in the form of metrical composition in *anuṣṭubh*. [From them] it reached the sages; and from them the tradition [came] among mortals.'

If we trust the speaker-indications (the transmission of which seems often doubtful), this passage indicates that Īśvara, who is the teacher here, was in turn taught by Sadāśiva. This receives some confirmation in the *Svacchanda*, where the account of the early steps in the transmission is filled out somewhat (8:31–4):

> *anuṣṭupchandasā baddhaṃ koṭyarbudasahasradhā*
> *guruśiṣyapade sthitvā svayaṃ devaḥ sadāśivaḥ 31*
> *pūrvottarapadair vākyais tantram ādhārabhedataḥ*
> *tajjñānam īśvare 'dāt tad īśvareṇa śivecchayā 32*
> *vidyāyāḥ kathitaṃ pūrvaṃ vidyeśebhyas tathādarāt*
> *māyāniyatiparyantais tasmād rudrair avāpi tat 33*
> *śrīkaṇṭheneśvarāt prāptaṃ jñānaṃ paramadurlabham*
> *tenāpi tadadhaḥ proktaṃ rudrāṇām īśvarecchayā 34*

A slightly different conjecture in 1:25c, *punaś cāptaṃ*, is perhaps also possible and would have the merit of being slightly closer to the transmitted text but the disadvantage of leaving an extra ca.

1:26–30 'The *Kāmika*, *Yogada*, *Divya*, *Kāraṇa*, *Ajita*, *Dīpta*, *Sūkṣma*, *Sāhasra*, *Aṃśumat* and *Suprabhedin*. The infinite teaching of Śiva was proclaimed in [those] ten forms. Then it was proclaimed by Rudra in eighteen recensions. The *Vijaya* was the first of these; after that the *Niśvāsa*; then the *Svāyambhuva*, and then after that the *Vāthula*. The one called *Vīrabhadra* was [then] taught, and the *Raurava*, *Mākuṭa*, *Virasa*, *Candrahāsa*, *Jñāna*, *Mukhabimbaka*, *Prodgīta*, *Lalita*, *Siddha*, *Santāna*, *Sarvodgīta*, *Kiraṇa* and *Pārameśvara*.'

This may be the earliest surviving list of the twenty-eight *Siddhāntatantras*. Note, however, that there is no mention of these works forming a Saiddhāntika canon as opposed to a non-Saiddhāntika one: they are simply the tantras of Parameśvara. We cannot know whether twenty-eight works with these names existed when this list was drawn up, but it seems not impossible that they did not. For other versions of this list, see Appendix III in GOODALL 1998 (pp. 402–17). For a discussion of how this canon of twenty-eight titles relates to literature, see the preface to GOODALL 2004, particularly pp. xxi–xxxiv.

1:31—2 'This [body of] scripture of the Supreme Lord was taught to sages and gods. The twenty-eight works were [further] divided in thousands. Any other subsequent (*paratarah*) recension listed among tantras of Śiva must be understood to be a résumé of the words of sages and gods (*riṣidevagaṇāṃ girām*).'

We take *°gaṇām* to be a contracted genitive (for *°gaṇānām*) and we have supposed it to act as a plural-marker; but we could perhaps instead interpret it to refer to Śiva's Gaṇas.

1:33 'Whoever heard a given tantra, whoever memorised it, that tantra is declared to have that person's name.'

Perhaps this means that there were human sages called Kāmika, Yogada (sage), Divya (sage), and so forth, who transmitted the *Kāmika*, *Yogada*, *Divya* and the others among men. Very different traditions about the transmitters of the twenty-eight scriptures may be found in later accounts, for which see, for example, GOODALL 1998 appendix III. But it seems more likely that these remarks were rather intended as a strategy for accounting for subsequent tantras, perhaps ones thought of as still not composed at the notional point in time of the dialogue related in the *Uttarasūtra*, and not as commentary on the names of the canon of twenty-eight. In other words, this passage seems to leave open the way for the integration of such works as the *Mataṅga*, a version transmitted by a particular sage of the *Pārameśvara*, or the *Mṛgendra*, a version of the *Kāmika*. This is not, of course, to say that those particular texts had already been written, but perhaps other texts that attached themselves in a similar way to the canon already had. Alternatively, one might speculate that this passage, or some part of it, might have been interpolated in the *Uttarasūtra* at a later date.

Incidentally, some of the individual names are more usually given differently: *Yogada*, for instance, is elsewhere *Yogaja* or *Yogodbhava*, and *Suprabhedi* is usually *Suprabha* in older sources and *Suprabheda* in later ones, which makes one wonder whether *suprabhedi* here in 26d might not be a corruption of *suprabheti*, the name given as a *prātipadika* followed by an *iti*.

The *tantrāvatāra* of the *Dīkṣottara* (as quoted on pp. 405–7 in that same appendix of GOODALL 1998) seems as though it might have been intended to show how many of the names given immediately below (in

Uttarasūtra 1:34ff) might be related to the names of particular tantras, but a complete correlation has not been achieved.

1:34–6 'Śiva, Sadāśiva, the Vidyeśas, Umāsuta, the principal Gaṇas beginning with Mahākāla, Vijayā, Kāli, Brahmā, Varuṇa, Vahni, Vāyu, Sūrya, Candra, Dharma, Indra, and Varuṇa, along with (?) Yakṣas, Rākṣasas, and great serpents, and with the Mothers and Guhyakas and with the intelligent Garuḍa—[by them] were studied crores, lakhs, billions and hundreds(?) [of *granthas* of text].'

If the text is correct here, Śiva and Sadāśiva are treated as neuter perhaps because they are *tattvas*. Umāsuta is not a common name of Skanda, whom one would expect to be included among the principal Gaṇas, who are mentioned immediately afterwards, and the text is especially insecure here, for the syllables *sutaḥ* appear within round parentheses in K, indicating that they are a conjectural suppletion of the scribe. Equally possible would have been to restore *umāpatiḥ* (Umāpati), who does not appear in the *tantrāvatāra* of the *Dīkṣottara*, unlike Skanda (verse 30c, GOODALL 1998:406), or *umā tathā* (Umā figures as *devī* in 30b of the same passage). We have hesitated, however, to meddle with the text here.

But in the following *pāda*, we have removed from the text a suppletion of K's that seemed to us unlikely: *bhairavāś ca gaṇamukhyā*. Aside from finishing with an unmetrical cadence, this seemed odd to us because the text does not refer elsewhere to a person called Bhairava, much less to Bhairavas, in the plural. Nonetheless, the initial syllable *bhai* is confirmed by the transcription of W, and so we have conjectured *bhairavādigaṇā mukhyā* and assumed that Bhairava is intended as a name for Mahākāla, who features in the *tantrāvatāra* of the *Dīkṣottara* in verse 31 (GOODALL 1998:406).

We could have retained *vijayo*, assuming it to be a frozen-*sandhi* form of Vijaya (although who this might be we do not know), but in emending to *vijayā* we have instead chosen to adopt the suggestion of Shaman HATLEY, who has pointed out (HATLEY forthcoming B) that Jayā/Vijayā and Kāli occur together in some lists of deities (e.g. *Mālinīvijayottara* 20:44a, *Siddhayogeśvarīmata* 20:42cd, *Viṣṇudharmottara* 1.41:15cd), that Vijayā may be one of the Mothers or *mātṛ* (Ur-*Skandapurāṇa* 64:25), and that Kālī (Mahākālī) may be associated with the *mātṛs* (Ur-*Skandapurāṇa* 68:8).

Although the first members of the list are nominative, we might perhaps be meant to understand them to be construed as instrumentals, like later members of the list. Some noun has to be supplied to agree with the numbers: we have assumed that *grantha*s might have been intended, in other words thirty-two-syllable units of text.

1:37 'And Śukra, Dadhīci, Durvāsas, Ruru, Kaca, Vasiṣṭha ... Sanandana,'

Of the two names missing here, one might be Sanaka: the line might have ended with *sanakaś ca sanandanaḥ*, for cf., e.g., *Agnipurāṇa* 219.4b and *Viṣṇudharmottara* 1.27.14b.

1:38–9 'And Ricīka, Ūrva, Aṅgiras, Anta, Śveta, Rāma and Vāhlika, Marīcī, Upamanyu, Mārkaṇḍa, Agasti, and Kāśyapa—these have reached the further shore of [the mass of] scriptures [numbered] in hundreds and thousands. From them thereupon (*tatra*) a certain amount (*kiñcit*) has reached great men here [on earth].'

Ricīka, Ūrva and Rāma are also to be found in the transmission of the *Rauravasūtrasaṅgraha* (3:9):

> *tasmād avāptam ūrveṇa ṛcīkena tataḥ punaḥ*
> *tasmād avāptaṃ rāmeṇa rāmāc cāham adhītavān*

Ricīka (or Ṛcīka) is also an interlocutor in the *Niśvāsamukha*.

1:40 'Mortals have little span of life, little energy, little intelligence, and so a summary of the meaning [of scripture] has been revealed for mortals.'

Cf. the beginnings of the various recensions of the *Kālottara*, for instance *Sārdhatriśatikālottara* 1:2ab: *alpāyuṣas tv ime martyā alpavīryālpabuddhayaḥ*, and *Dviśatikālottara* 1:1ab: *alpāyuṣās tv ime martyā alpavīryaparākramāḥ* (NGMPP No. 118/7). Cf. also *Svacchanda* 1:5c–7:

> *catuṣpīṭhaṃ mahātantraṃ catuṣṭayaphalodayam 5*
> *na śaknuvanti manujā alpavīryaparākramāḥ*
> *alpāyuṣo 'lpavittāś ca alpasattvāś ca śaṃkara 6*
> *tadarthaṃ saṃgrahaṃ tasya svalpaśāstrārthavistaram*
> *bhuktimuktipradātāraṃ kathayasva prasādataḥ 7*

It seems likely that in our passage a double *sandhi* is intended and that we must understand (assuming *saṅgraha* to be treated as neuter): 'therefore (*ataḥ*) a summary of the meaning (*arthasaṅgraham*) was taught (*uktam*)'.

1:41 'The thousands of crores of scriptures, and the many crores of mantras—all are born from the syllabary; there is no mantra greater [than the syllabary].'

We have assumed that we have here a nominative plural form *mantrakoṭyāḥ*, irregularly based upon the stem *°koṭyā*, but one could perhaps instead interpret *mantrakoṭyā* as an instrumental.

2:1 'The goddess spoke:

If, o Lord, the syllabary is said to be the greatest mantra, tell [me about] the worship of the syllabary; [for] it is from the root that the branch grows.'

The last *pāda*, in which the *ātmanepada* seems anomalous, appears to be an *arthāntaranyāsa*: any branch must come from a root (and the root of a mantra is in a sense the *mātṛkā*). Thus *mūlayāga*, in the next verse, must mean the same as *mātṛkāyāga*. We could understand *yāga* here to mean the act of worship (*yajanakriyā*), the pantheon of worship (*ijyante iti yāgaḥ, devatā iti yāvat*), or the place upon which the pantheon is installed and worshipped, or all three of these.

The use of the *mātṛkā* as mantra is in later literature typically reserved for contexts where some general all-purpose mantra is required (hence its prominence in the relatively eclectic *Īśānaśivagurudevapaddhati*), such as in *liṅgoddhāra* (this appears not to be the context in *Dīkṣottara* 9:84ff, for which see Appendix V) or in cases where an existing image is to be newly adapted for worship and the mantra that was originally installed in it is no longer known. This is made explicit in the *sādhakābhiṣekavidhi* of Bhoja's *Siddhāntasārapaddhati* (A, ff. 31v–32r; B, ff. 40v–41r):

> *vijñāta*(*vijñāta* B; *jñāta* A)*mantrapratiṣṭhitaliṅgeṣu mantrān samuddhṛtya pratiṣṭhāvidhinā mantram āropyārādhayet. avijñātamantraliṅgeṣu* (*mantraliṅgeṣu* B; *mantreṣu* A) *praṇavaṃ mātṛkāṃ vā* (*praṇavaṃ mātṛkāṃ vā conj.* SANDERSON; *praṇavamātrikāṃ vā* AB) *vinyasya hṛdi pūrakena samānīya recakena dvādaśānte layaṃ nītvā pratiṣṭhāvidhinā svamantraṃ vinyasya ṣaṇmāsena* (*ṣaṇmāsena em.*; *ṣaṇmāseṇa* B; *ṣaṇmāse* A) *pūjite ceti liṅgaṃ parigṛhya mantram ārādhayet.*

The MĀTṚKĀ is therefore commonly counted among types of exoteric or 'universal' (*sādhāraṇa*) mantras. Thus in the *Jñānaratnāvalī* (Madras MS, p. 138) we find the following:

atha sādhāraṇaliṅgapakṣe sādhāraṇamantreṇaivārcanaṃ kāryam; tathā

> *praṇavo mātṛkā māyā vyomavyāpī ṣaḍakṣaraḥ*
> *prāsādāghoramantraś ca sapta sādhāraṇā matāḥ*
> *ebhiḥ sampūjayed vidvān sarvasādhāraṇaṃ śivam. iti*

In Trilocanaśiva's *Somaśambhupaddhatiṭīkā* (GOML MS R 14735, p. 161) this appears without attribution in the following form:

> *praṇavo mātṛkā māyā vyomavyāpī ṣaḍakṣaraḥ*
> *prāsādo bahurūpaś ca sarvasādhāraṇo mataḥ*

Tantrāloka 22:20 is a version of the same, but with the NETRA for the PRĀSĀDA:

> *praṇavo mātṛkā māyā vyomavyāpī ṣaḍakṣaraḥ*
> *bahurūpo 'tha netrākhyaḥ sapta sādhāraṇā amī*

Cf. also *Netratantra* 17:22 and the commentary ad loc.

2:2cd 'The lord spoke:
I shall teach you the worship of the "root", by which, when worshipped, o faithful one, [all] seven crores of mantras are [effectively] worshipped.'

Here the plural of *koṭi* is *koṭyaḥ* (contrast with *Uttarasūtra* 1:41) and *yaṣṭā* (for *iṣṭā*) must be intended to agree with it, so we could consider emending to *yaṣṭāś ca*.

2:3–5 'In a place that slopes to the North East and that is devoid of all sharp debris, that has a tree of milky sap, or on the banks of a river or lake, or on a great mountain, where it is agreeable, or in a garden or temple of Śiva, or a temple of the goddess or of the Mothers, or in a front yard or at a crossroads, or on the bank of a lotus-pond, or in a pleasant building, or in whatever place is pleasing (*rucite*), [and] devoid of all defects.'

The selection for a *yāga* of a clean piece of ground that faces North-East is typical. The term *śalya*, which we have translated with 'sharp debris', covers in fact a range of inauspicious objets: animal bones, pieces of wood, charred wood, husks, thorns and the like.

Curious here is the mention of the possibility of using a temple of the goddess (*devyā* is probably used here as the stem-form) or of the Mothers. *catvare*, since it is here juxtaposed with *catuṣpathe*, must mean something different from crossroads: perhaps simply 'front yard' or 'courtyard' or 'forecourt' (cf. *Mūlasūtra* 1:17), although courtyards are not commonly included in such lists. Cf. Vandyaghaṭīyasarvānanda's commentary on *Amarakośa*, 2nd *kāṇḍa*, *puravarga* 13b (*aṅganaṃ catvarājire*): *aṅganatrayaṃ prāṅgaṇe*, 'the three [words beginning] with *aṅgana* are used in the sense of forecourt'.

rucite may be a corruption (or a Middle Indic variant form?) for *rocate*: the familiar cliché is *yatra vā rocate manaḥ*, found, for example, in *Siddhayogeśvarīmata* 6:3d.

2:3d is unmetrical for being entirely iambic. We have only a string of locatives and there is no sentence, but it is clear that this is a description of the places one might select for the *yāgabhūmi*. Cf. *Mūlasūtra* 1:17.

2:6 '[The earth should be] white, red, yellow or black in accordance with the caste-class [of the worshipper]. He should then [after selecting it] make it well levelled by beating and he should smear it with cow-dung.'

For the colours of the earth, cf. *Mūlasūtra* 1:18. We have corrected, with K, from the unmetrical *sukuṭimān* of N (even though this form recurs in *Guhyasūtra* 8:10), since, as Peter BISSCHOP has pointed out, the word appears also in the *Śivopaniṣad* in 4:13 and in the *Śivadharmottara* 2:169. The word *sukuṭṭimān* here appears to mean something like *suṣṭhu kuṭṭitāṃ* and, given that *kuṭṭima* usually seems to refer to polished floors, the word might be the result of a conflation of *kuṭṭita* ("pounded down") and *kuṭṭima*.

2:7 'Having sprinkled it with the five products of the cow and [with waters] over which have been intoned the [consonants of the] five groups [viz. KA to MA], he should offer water with the SAKALA and [begin to] worship the God of gods.'

For the use of water after the five products of the cow, see *Mūlasūtra* 1:21.

2:8 'On the right [side of his body] he should place the seeds [=consonants]; on the left he should arrange the womb [=vowels]. [Thus] transformed into Śiva, serene (*prasannātmā*), he should begin the worship of Śiva.'

What is plain from the first half of this verse is that the worshipper should join the consonants (*bījāṃ*, which we take as a masculine accusative plural) to the right and the vowels (*yonim*) to the left. But to the right and left of what? Until now, we have been speaking of the *yāgabhūmi*, but here, since the following half-line begins with *śivībhūtaḥ*, it must rather be the worshipper's body on which the alphabet is installed, thus identifying him with Śiva before worship begins, and this is confirmed, as Peter BISSCHOP has observed, by the parallel in the account of *mātṛkāyāga* in *Dīkṣottara* 9:85b–86c (Appendix V), in which this installation is given the label *sakalīkaraṇa*:

> *dakṣiṇe yojayed bījaṃ vāme yonin tu vinyaset*
> *sakalīkaraṇaṃ hy etad durlabhaṃ tridaśair api*

"On the right [side of the body] one should place the seed[s, viz. the consonants]; on the left the womb [viz. the vowels]. This is *sakalīkaraṇa*, difficult to accomplish even for the gods."

This passage of the *Uttarasūtra*, then, is the second instance of a rite corresponding to what subsequently comes to be called *sakalīkaraṇa*; for the first, see *Mūlasūtra* 1:20.

Note that the feminine vowels are placed on the left, which thus makes the worshipper's body mirror that of Ardhanārīśa.

2:9 'The short [form of any given] syllable is held to be [the throne] Ananta; the long becomes the SAKALA mantra; at the end of the [dying] sound [of the enunciated mantra] is taught to be the NIṢKALA mantra. The long [form is to be used] in rites for all purposes.'

The NIṢKALA is the sound heard as the sound of the mantra dies away; the long vowel is the generic mantra to be used where no other mantra is specified (just as the HṚDAYA is the generic mantra in the *Kālottara* system: it is *sarvakāmika*).

2:10 'The prolated form (*pluta*) of whichever syllable is being worshipped should be formed (*kalpayet*) eight times: [these eight repetitions of the prolated form] are to be placed in the second circuit [around the deity]; they are held to be the Vidyeśvaras.'

This seems to mean that we repeat eight times the *pluta* form of the vowel that is chosen as the focus of the *yāga* in order to produce the eight Vidyeśvaras, who make up the second circuit. We seem not to have been told which mantra-deities populate the first circuit, but we would expect them to be *aṅgamantras* and perhaps also *brahmamantras*. If one is supposed to select any consonant as the mantra-base, KṢA, for instance, then KṢAṂ would be the throne

Ananta, KṢĀṂ would be SAKALA, KṢĀ3Ṃ repeated eight times would give us the Vidyeśas, and perhaps the *brahmamantras* would be KṢAṂ, KṢIṂ, KṢUṂ, KṢEM and KṢOṂ, and the *aṅgamantras* would be KṢĀṂ, KṢĪṂ, KṢŪṂ, KṢAIṂ and KṢAḤ?

We assume that *pluta* is an instance of a *prātipadika* used, for metrical reasons, in lieu of a nominative, and that *kalpayet* is intended as a passive. An alternative would be to assume that the nominative is used instead of the accusative to mark the object.

2:11 'The long forms are the Lokapālas; the short ones are the weapons of the Lokapālas. Having thus worshipped [the Lord and his retinue using elements of the syllabary as mantras] in accordance with the rules, one should perform oblation [into the fire] in the same [ground of worship].'

For the expression *astrayoni*, used to refer to the weapons of the protectors of the directions, see note on *Mūlasūtra* 6:22abcd.

2:12–13b 'There are four types of fire-pit. Listen to me as I tell you about it: round, square, triangular or bow-shaped. [The fire-pit] should be made one cubit across and four finger-breadths in height.'

Here the fire-pit, which can now be called an *agnyāgāra* and a *kuṇḍa* (see *Uttarasūtra* 2:21 below), has developed from what is described in the *Mūlasūtra* (see note on *Mūlasūtra* 3:1–2), as can be seen both from the options of shapes that are recorded and from the information that the fire-pit should be specifically four finger-breadths high. Later texts typically list further forms: see, for example, the passages cited in the note on 2:15–17 below.

2:13cd '...should be made for initiation and [regular(?)] oblation.'

Unclear.

2:14 'Regular obligatory oblation should be [into a pit] of that size; he should make [the fire-pit] four times [that size] in the case of a *homa* of a lakh of oblations and eight times the same in the case of a *homa* of a crore.'

For this restitution, cf. *Svāyambhuvasūtrasaṅgraha* 19:17–18:

> *sāhasrake tu kartavyaṃ samantād dhastasammitam*
> *daśasāhasrike home dvihastaṃ sarvataḥ samam* 17
> *tato lakṣamite mantrī caturhastaṃ prakalpayet*

koṭihome paraṃ śreṣṭham aṣṭahastapramāṇataḥ 18

2:15–17 'The fire may be generated in a round [pit] to the West of the *maṇḍala* [in which Śiva has been worshipped] (*purasya*); … … one should perform oblation in the East(?). Oblation for appeasing and for nourishing [that is performed] in [a fire placed to] the South, West, North and North East brings success. A fire [that is placed] in the South West and North West confers success (*prasiddhidaḥ*) in the case of malefic rites. In the case of regular obligatory oblation (*nityahome*), and also in the case of rites of appeasing and nourishing, [one should make oblations into a fire] in a square [pit].'

The half-line 2:15cd is particularly problematic. Both *bāṇa* and *agnidhāman* are names for types of *kuṇḍa*s and it is therefore not impossible that what is transmitted is a corruption involving one or other of them. We could therefore, for instance, conjecture *agnir bāṇe catur yāmye pūrve* and interpret 'Fire, in the case of the *bāṇa*-type *kuṇḍa*, [should be placed] in the South; in the case of the 4-[cornered] type, in the East' (suggestion of Diwakar ACHARYA). But this is somewhat unlikely, since only four types were announced and named in 2:12.

Another possibility might be to leave *anirvāṇaś* unchanged and interpret it as an injunction to the effect that the fire should never be allowed to go out (cf. *Mṛgendrakriyāpāda* 6:31; *Prāyaścittasamuccaya* 82–3; *Īśānaśivagurudevapaddhati*, prose before *kriyāpāda* 15:4); what follows might then be expiation if the fire does go out, but the syllables *caturyāmye* would remain problematic.

In 2:17c, one could emend *caturasre* to *caturasraṃ* (cf. *Uttarasūtra* 3:13cd), which would make the translation of 2:17cd smoother: "The square [pit] is for regular obligatory oblation and for rites of appeasing and nourishing."

For the correlation of particular shapes of *kuṇḍa* with particular directions, cf. *Svāyambhuvasūtrasaṅgraha* 19:8c–12b:

> *caturaśraṃ bhavet kuṇḍaṃ vṛttaṃ vā hastasammitam 8*
> *nitye naimittike caiva kāmye kalpapracoditam*
> *caturaśraṃ bhavet prācyām āgneyyāṃ ca bhagākṛti 9*
> *yāmyāyām ardhacandraṃ ca nairṛtyāṃ tu trikoṇakam*
> *vṛttaṃ kuṇḍaṃ tu vāruṇyāṃ vāyavyāṃ pañcakoṇakam 10*
> *padmākāraṃ hi saumyāyām aiśānyām aṣṭakoṇakam*
> *iṣṭakābhiḥ supakvābhir apakvābhir asambhave 11*

kuryāt kuṇḍaṃ tu śāstroktaṃ mantrahomānurūpataḥ

9d ca bhagākṛti] N (f. 41r); tu bhagākṛtim Ed. • 10a °candraṃ] Ed.; °candraś N • 10b tu] N; ca Ed. • 10c vṛttaṃ] N; vṛtta° Ed. • 11b aiśānyām aṣṭakoṇakam] N; aiśānyāṃ saptakoṇakam • 11cd °bhir apakvābhir asambhave] Ed.; °bhiḥ capakvābhir asaṃbhavāt N

The fire-pit should be square or round and measure one cubit across in regular obligatory, occasionally obligatory and wish-directed [rites], [and it should conform with what is] taught in the manual [followed by the ritualist]. [For wish-inflected rites,] it should be square in the East; in the South East it should have the form of the female sexual organ; in the South, [the shape of] the crescent moon; in the South West, triangular; the pit should be round in the West; in the North West, pentagonal; lotus-shaped in the North; octagonal in the North East. [It should be built] with well-fired bricks; if this is impossible, then [it should be built] with unfired ones. One should make the fire-pit as taught in scripture, in accordance with the [sorts of] mantra [used] and oblations [that one intends to perform].

Cf. also *Mataṅgakriyāpāda* 4:102–7:

caturaśraṃ bhavet kuṇḍaṃ caturviṃśatikāṅgulam
kāryaṃ trimekhalaṃ madhye kuliśenātha lāñchitam 102
sarvasiddhipradaṃ nṝṇāṃ pūrvasyāṃ vihitaṃ sadā
āgneyyāṃ diśi saubhāgye kuṇḍaṃ kuryād bhagākṛtim 103
yāmyāyām ardhacandraṃ syāc chāntyai tad vihitaṃ mune
trikoṇaṃ māraṇe śastaṃ nairṛtyāṃ tu prakalpayet 104
vāruṇyāṃ vartulaṃ śastaṃ puṣṭyai rājyārtham eva ca
vāyavyām api kartavyaṃ pañcakoṇaṃ samaṃ śubham 105
uccāṭane munivyāghra padmākāram udagdiśi
divyasiddhau sadā śastaṃ kuṇḍaṃ padmadalānvitam 106
aiśānyām aṣṭakoṇaṃ syād yogasiddhāv abhīpsitam
kartavyaṃ sudṛḍhaṃ bhadraṃ pakveṣṭakāsusaṃcitam 107

The fire-pit should be made square, twenty-four finger-breadths across, with three girdles and then marked in the centre with a thunderbolt. [Such a pit] created in the East invariably bestows all *siddhi*s upon men. For sexual good fortune (*saubhāgye*), one should make a fire-pit with the shape of the femal sexual organ in the South East. For peace, it should be made crescent-moon-shaped in the South, o sage. A triangular one is recommended for [rites of] killing; one should make it in the South West. A round one in the West is recommended for [rites of] nourishment, and for the sake of the kingdom one should make a pentagonal one, even and beautiful, in the North West. For driving others away (*uccāṭane*), o tiger among sages, it should be lotus-shaped in the North. For divine powers,[223] [such] a fire-pit with lotus-petals is always recommended. For yogic powers, an octagonal one in the North East is desirable. [The fire-pit] should be made good and firm, well-constructed with fired bricks.

For another account that may be relatively early (though its list of purposes added to the early triad of *śānti*, *puṣṭi* and *abhicāra* arguably suggests otherwise), see *Atharvavedapariśiṣṭa* 25.

2:18–19 'The adept should make the [lower piece of wood of the] *araṇī* one cubit long of *palāśa* wood, or he may make it of *aśvattha* wood for rites of appeasing and nourishing. Its width should be eight finger-breadths; its height should be four finger-breadths. The upper *araṇī*, which is the drill (*manthānam*), is to be the same, [but] three times [in length].'

2:20ab 'The cord (*netraka*) should be of one *vyāma*; the head [of the upper *araṇī*] should be of 16 *aṅgulas* [across].'

We should therefore perhaps imagine a 'head' that is like a pair of handlebars rather than circular.

2:20c–21 'Having made the lower piece [of the *araṇī*] (*yonim*) and having performed over both the lower piece and churning stick a purification and sprinkling and *pūjā*, and having joined them and generated [fire] he should put [the fire, which has thus been] purified by five rites into the fire-pit.'

The 'making' of the lower piece that is the 'womb' presumably involves drilling a hole into it.

2:22ab 'If he cannot get hold of a [pair of] *araṇī* for [making] fire, he should find [fire] that has been produced from a crystal.'

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[223] For this uncertain expression, see TAK 3 s.v. *divyasiddhi*. If it refers here to the eight powers of *aiśvarya*, then perhaps 106cd and 107ab should after all be reinterpreted as being a single (somewhat repetitive) unit about a pit in the North East.

The 'crystal' may refer to the *sūryakānta*, which is mentioned elsewhere as the first among alternatives to the *araṇi*, e.g. in *Svāyambhuvasūtrasaṅgraha* 19:35 (quoted in the note on 2:24cd below) and in Aghoraśiva's *Kriyākramadyotikā* (p. 234), which is quoted by BRUNNER in her annotation to SP1 4:9 (1963:237).

2:22c–23 'The fire from a lightning bolt [may also be used], the fire of a forest conflagration, and the fire of an *agnihotra*. If these too are not available, he should take the ordinary fire [of the hearth]. But one should perform oblations into a fire that has been purified by earlier preparatory rites (*pūrvasaṃskāraśuddhe*).'

The *saṃskāras* here presumably refer to what is about to be described.

2:24ab 'Having dug out (*ullikhitvā*) that fire-pit and having lifted out [the earth] (*uddhṛtya*), he should then sprinkle it.'

This "digging out" of the fire-pit is in later works perhaps often symbolically achieved with mantras. In the *Somaśambhupaddhati* and later manuals, rather than mere sprinkling (here *abhyukṣaṇa*) we would expect to find a four-fold purification of the fire-pit consisting of *nirīkṣaṇa*, *abhyukṣaṇa*, *tāḍana* and *prokṣaṇa*: see *Somaśambhupaddhati* SP1 4:9.

2:24cd '[He should place two blades of *kuśa* grass in the shape of a] crossroads and [then a 'curtain' of upright blades of *kuśa* grass leaning against the sides of the fire-pit and forming] an enclosure. He should place Brahmā in the South.'

According to MONIER-WILLIAMS, an *akṣapāṭa* is an 'arena', or 'wrestling ground' or 'place of contest'. But in this particular context it is probable that it refers rather to the upright blades of grass that mark off space, and it is even glossed by Trilocanaśiva (*Somaśambhupaddhatiṭīkā*, IFP T. 170, p. 67) with *tiraskaraṇī*, a 'curtain', which justifies translating in this way, as does the following remark of Kṣemarāja in his *Svacchandatantroddyota* ad 2:201: *devyā guptyartham akṣavāṭaṃ javanikāsthānīyaṃ rakṣārtham ūrdhvamukhair darbhair nyaset*, 'in order to shield the goddess, he should set an *akṣavāṭa*, serving as a curtain, for protection, using upward-pointing blades of *darbha*-grass'. In that context, the goddess Vāgīśvarī is shielded because she is about to conceive and bear a child; but our account is so brief that we cannot be certain that that is what is intended here too.

One could emend to *°vāṭan*, but *akṣapāṭa* is also attested. A number of rites to prepare the fire-pit (*kuṇḍasaṃskāra*) are enjoined before this in later works (e.g. *Somaśambhupaddhati* SP1 4:4–8). Just before forming a "crossroads" with two blades of grass pointing North and East, some later works enjoin making a *vajra*, which, according to the more detailed accounts, is achieved by laying down three blades of grass in the shape of a *vajra* (*Kiraṇa* 16:11, *Svacchanda* 2:187; *Mṛgendrakriyāpāda* 6:3 and commentary; *Somaśambhupaddhati* SP1 4:7; and *Mataṅgakriyāpāda* 4:102, which is quoted ad *Uttarasūtra* 2:15–17 above), but this detail is not universal and seems to be omitted in Pāñcarātra works.

For the seating of Brahmā, see our notes on *Mūlasūtra* 3:1–2. At this point, the *Svāyambhuvasūtrasaṅgraha* has a *viṣṭara*, a seat made of *darbha* grass, in the centre of the fire-pit for GĀYATRĪ (*Svāyambhuvasūtrasaṅgraha* 19:34–5):

> *catuṣpatham athāstīrya gāyatrīṃ viṣṭare nyaset*
> *gandhadhūpapavitrādyaiḥ praṇavenābhimantritaiḥ 34*
> *tatra sadyena gāyatryā-m-araṇyāgniṃ niveśayet*
> *sūryakāntodbhavaṃ vāpi dvijāṃ tathā gṛhotthitam 35*

> 34cd] N; ⊔ Ed. • 35ab tatra sadyena gāyatryā-m-araṇyāgniṃ] N; ⊔ dyena gāyatryāmaraṇyagniṃ Ed.

> Then, having spread a crossroads [of *kuśa* grass], he should place GĀYATRĪ on a seat, along with perfumes, incense, *pavitras* and the like, over which the PRAṆAVA has been recited. There, on GĀYATRĪ, he should put, while using SADYOJĀTA, the fire raised from an *araṇī*, or else fire produced from a sun-stone (*sūryakānta*), or coming from a home of brahmins (*dvijāṃ* = *dvijā*[*nā*]*ṃ*).[224]

2:25 'Having then venerated the Fire, he should place the *praṇītā* vessel to the North [of the fire] and having sprinkled the [various] vessels [with water] he should heat the sticks making up the *paridhi*.'

Alternatively, one could perhaps understand *paridhīdhmāni* to mean "the sticks making up the *paridhi* and the [smaller] fuel-sticks". For the *paridhi*, see our note on *Mūlasūtra* 3:3cd. It is conceivable that the sticks are also intended to be objects of *abhyukṣya* and that we are therefore supposed to supply an object to *tāpayet*, which might be the ghee.

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[224] We assume *dvijāṃ* to be an *aiśa* contraction, to suit the metre, of the genitive *dvijānāṃ*: cf. p. 119 above.

2:26 '[Then follow] the purificatory (*pavitram*) preparatory rite for the ghee (*ājyasaṃskāram*), the heating of the *sruva* and *sruk* (*sruvādīnām*) and, having performed the preparatory rite for the ghee known as the *āghāra* (*ājyasaṃskāram āghārya*), he should perform the oblations known as the *ājyabhāga*.'

Here we have taken *pavitra* to be adjectival and we think that the purificatory *ājyasaṃskāra* must be the *utpavana*, in other words the purification of the ghee achieved by skimming its surface with *darbha* grass; but we could instead understand it (SASS, SN) to refer to the *kuśa* grass itself, which serves as an instrument in performing the *utpavana* (cf. Nārāyaṇakaṇṭha ad *Mṛgendrakriyāpāda* 6:33–34: *pavitrasya cājyasaṃskārāṅgasya ... lakṣaṇam*, 'the characteristics ... also of the *pavitra*, which is a necessary adjunct of the procedure of purifying the clarified butter...'). Taking *pavitra* merely as an adjective may seem implausibly weak, since every *saṃskāra* may have a purificatory function; but taking it to refer to blades of *darbha* grass is also not unproblematic, for there appears then to be no verb of which it could reasonably the object.

The syllables *°ghārya* are partly conjectural: part of an *akṣara* that to us resembles the first two-thirds of a *gha* more than most of a *pa* is visible at the edge of the folio in N, but it is not impossible that K's reading *°pādya* is correct. If we were to read with K, we could interpret "Having accomplished the purificatory preparatory rite for the ghee, the heating of the *sruva* and *sruk* and the [remaing rites belonging to the(?)] *ājyasaṃskāra*..."

For annotation about *āghāra* and *ājyabhāga*, see our notes on *Mūlasūtra* 3:5–5.

2:27 'Then he should give a full oblation, and after that he should cook (*śrāpayet*) the *caru*. Having oblated [one part of] the *caru* [in the fire], he should give [one part] to the deity [in the *maṇḍala*, and one part] then to the *sādhakas*.'

Although this account of *agnikārya* before the incubation (*adhivāsa*) of initiands expands upon that given in *Mūlasūtra* 3 in most respects, it offers us no detail whatsoever about the manner in which the Fire is to be visualised, or in which Śiva is to be visualised in the fire. For this we have to refer back to the very unclear instructions in *Mūlasūtra* 3:5d–7.

Perhaps *śrāvayet* is authorial, since the confusion in this word may be old. This oddity is apparently not in the *Brahmayāmala*, so we have tentatively corrected to *śrāpayet*. The interpretation, of course, remains the same whichever form is chosen. For the making and dividing of the *caru*, see our notes on *Mūlasūtra* 3:10–12b above. We understand *sādhakais* to be used with dative sense. An emendation to *sādhake*, would have been possible, but we expect a plural.

2:28–31 'Having transformed [the threads that embody] the bonds into Śiva in the manner prescribed, one should 'bind' [these threads that embody] the bonds using the TATTVA. [One should then install upon them the following layers of the cosmos] *prakṛti*, *puruṣa*, *niyati*, *kāla*, *māyā* and *vidyā*. These constitute the [layers of the cosmos that principally comprise] 'bond[age]' (*pāśo 'yam*). [Then there are] also [the bonds which] Īśvara and Sadāśiva [inflict], as well as those other bonds controlled by the Gaṇeśas and further the bonds that consist in religious duty and its opposite (*dharmādharmamayā*[*ḥ*]), and love, anger, greed, birth and death, old age, disease, grief, hunger, thirst, delusion, despondence, fear, pride, jealousy, cruelty,—[these being] the gross [bonds], and also the subtle ones, those that block (*nirodhakāḥ*?) that are called "rules" (*samayākhyāḥ*?).'

This instruction corresponds to what we find in *Mūlasūtra* 3:9 (see notes ad loc.), in which we think that the *pāśasūtra* (or *prakriyāsūtra*), a three-stranded cord onto which the initiand's soul is installed as well as the cosmographic hierarchy of worlds in which incarnation can take place, is made into Śiva by the application of mantras. The expression *bandhayet* could refer either to the tying of this thread onto the initiand's topknot and big toe, or to the enclosing of the thread, after it has been detached from the topknot and big toe, for incubation on the night before initiation. The description of this rite has been brought up to date here by listing the *tattvas* beginning with *prakṛti* (as mentioned above, this list of *tattvas* does not feature anywhere in the *Mūlasūtra*): their mention here is presumably meant to indicate that the cosmos should be installed on the thread in these divisions. But the list of *tattvas* is followed immediately by a list of further bonds (*pāśa*). We assume that these are in some way also to be installed onto the thread because they bind souls who are embodied at the various levels of the cosmos.

The *Nayasūtra* comments on these in 1:81ff. We learn there that Sadāśiva wields the two '*pāśas*' of *tirobhāva* and *anugraha* (*Nayasūtra* 1:83c–89b); that Īśvara ties creatures with the *sṛṣṭipāśa* (*Nayasūtra* 1:89c–92b); then follow *vidyā*, *māyā* etc. (*Nayasūtra* 1:92c–99) and then the *gaṇapāśas* (*Nayasūtra* 1:100–108), which are the bonds inflicted by the Gaṇeśas.

Thereafter, the same bonds are listed again, with a few fresh items, in *Nayasūtra* 1:109ff, but no commentary on them is offered or explanation of why these ethical 'bonds' follow here after all the other '*pāśas*'.

For the 'bonds' of religious duty and its opposite, cf. the last verse, 113, of chapter 3 of the *Guhyasūtra*:

> *eṣo gurur mantramayo hi dhīro na lipyate dharmma-m-adharmapāśaiḥ*
> *yasyājñayā mantragaṇaṃ hi tūrṇṇaṃ karoti karmmāṇi ca siddhayaś ca*

> This wise mantra-master is not stained by the bonds of *dharma* and *adharma*, at whose command the corpus of mantras quickly produces effects and supernatural powers.

(We must assume that *dharmma-m-adharmapāśaiḥ* is intended as a compound, and that the *m* is inserted to fit the metre.)

The meaning of the unit 2:31cd is not clear to us. If the "rules" are the eight rules of post-initiatory conduct (*samaya*), they should have been included among the *gaṇapāśas*, since they are enforced by the Gaṇa Caṇḍīśa (*Nayasūtra* 1:103–5); furthermore it is not clear what is being called 'subtle' and 'gross': one could instead understand the *samayas* to be divided into subtle and gross.

2:32 '...he should cause [each] disciple to drink the five products of the cow; he should give them the [remainder of the] *caru* and the tooth-cleaning stick.'

The pronoun *teṣām* refers to the initiands (referred to in the previous half-line in the singular), to whom the initiating guru should give *pañcagavya* and the *caru* for purification, and then the tooth-cleaning stick, both for purification and for prognostication, as will be described immediately below. (Cf. *Mūlasūtra* 3:12.) The beginning of *Mataṅgakriyāpāda* 5:118 suggests a possible restitution for the missing syllables:

> *tarpayitvā tataḥ śiṣyān pañcagavyaṃ tu pāyayet*
> *caruṃ vibhajya yac chiṣṭaṃ dattvā deyaṃ prayatnataḥ 118*
> *ṛjv agranthy avraṇaṃ sāndraṃ kṣīravṛkṣasamudbhavam*
> *kaniṣṭhāṅgulivat sthaulyaṃ dairghyaṃ ca dvādaśāṅgulam 119*
> *dantakāṣṭhaṃ …*

'After satisfying [the fire], he should then make the disciples drink the five products of the cow and, having divided the *caru* and given [them] what remains of it, he should carefully give them a tooth-cleaning stick that is straight, without knots or blemishes, smooth, and taken from a tree of milky-sap — its thickness should be that of one's little finger and its length should be of twelve finger-breadths…'

2:33 'Facing East the competent [initiand] should chew the best [variety of?] tooth-cleaning stick, [which should be] of a tree of milky sap, without blemish, not crooked, with the bark intact (*sadalam*) and of twelve finger-breadths in length'.

Having the bark intact is a normal requirement and it seems to us conceivable that this should be expressed with *sadalam* (suggestion of Anil Kumar Acharya). Literally, however, this expression should mean 'with leaf', a prescription for which we know no parallel.

2:34–35b '[If it falls] facing East, facing South, facing North, upwards or facing the North-East, then it bestows [by presaging the attainment of] all desired fruits. Know that [if it falls pointing] in any other direction it is inauspicious: for that one hundred oblations must be [performed to obviate the difficulties that have thus been indicated].'

When the used tooth-cleaning stick is discarded by the initiand, if it points East, South, North, upwards or toward the North-East, it presages success in the ritual. If it points in some other direction, it is a poor omen and one hundred [and eight] oblations into the fire are prescribed before the initiation can proceed. The West is mentioned as an auspicious direction for the stick to point in *Mūlasūtra* 3:13 (the second half of which is almost the same as *Uttarasūtra* 2:35ab) instead of the South.

2:35cd 'Purified (*śuddhātmā*), [the initiand] should sleep [that night] in the same place [namely the sacrificial enclosure]; at dawn he should relate his dreams [to the initiating guru].'

We have taken *vaset* in the sense of *adhivaset*. This sequence of verses that follows expands on the extremely brief mention of good and bad dreams given in *Mūlasūtra* 3:16–17.

2:36–8 '[If he sees himself to be] crossing a river or tributary or the ocean, reaching the top of a mountain, mounting a lion-throne, a celestial chariot (*vimāne*), an elephant, cow or bull, obtaining a parasol, standard, cows, flower-garlands, grain, garments, [obtaining(?)] white or blue water-lilies or lotuses, receiving land, eating curds, drinking or being smeared with alcohol or blood, eating what is unclean (*amedhyasya*), being burnt in fire, having his head cut off, [that] man will succeed.'

Here in 2:37cd, we have emended to *bhūlambhaṃ* (in the sense of *bhūlābhaṃ*) since *kṣitilābha* is to be found in the same context in *Svacchanda* 4:13 and *pṛthivīlābha* in *Brahmayāmala* 34:248. In 2:38cd, we should perhaps rather understand 'if he sees a conflagration or a decapitation [of someone else]'.

2:39–40 '[If he sees himself] being smeared in oil, being married, obtaining a son, dancing, [wearing(?)] red garlands and garments, climbing upon a buffalo or camel, [or if he sees] a quarrel, a shaven[-headed man], a naked [man], [or feels himself to be] sinking in mud, [or sees] a vehicle, parasol, house or bed being broken—by these [he may know that he] will not succeed [in the coming initiation].'

In 2:39a, we may either retain *ca-m-udvāhaṃ* and take the *-m-* as an authorial euphonic glide consonant, or we could emend it away on the assumption that it is transmissional and has been inserted to obviate a hiatus. In 2:39b we could emend to *putralambhe* or *putralambhāt* but it is not necessary to assume that the dancing is occasioned by the birth of a son: the two could be separate dreams.

2:41 'Beginning with [the rites connected with] the *araṇi* and [ending with] the rite which is prescribed in the case of dreams of ill-omen, one should perform all [those] rites using the short form of the first letter.'

This could be interpreted to mean that whatever reparatory rite applies, beginning from one entailed by problems in the preparation of the *araṇī* or in the case of bad dreams, one should use the first letter, in its short form, namely A, probably followed by Ṃ as the mantra for all the actions in it. But the interpretation we have chosen receives support from the parallel in *Uttarasūtra* 3:23ab below (*sūtraṇādau śikhāntañ ca yat karmma parikīrttitam*), which furthermore suggests that *dusvapnaṃ* here is indeed used in the sense of *duḥsvapnāntaṃ*.

3:1 'Having bathed twice (*dvisnātaḥ*), after becoming pure, he should mark out with threads [the lines of] the *maṇḍala* (*bhuvanam*). [One should set posts] between the asterisms of Citrā and Svātī; by this one may determine [the axis between] East and West.'

We assume that the expression *dvisnātaḥ* means that he should have performed a *malasnāna* followed by a *vidhisnāna*. Cf. *Sārdhatriśatikālottara* 3 and 4 (in particular 4:2), *Kiraṇa* 13:5, *Sarvajñānottara* 25:8, *Svacchanda* 2:7, *Somaśambhupaddhati* 1.1:38. The second half of the verse describes *diksādhana*: one has to determine the line between the asterisms Citrā, the brightest star in Virgo, and Svātī, the star Arcturus. Other asterisms may be used in this procedure, which goes back at least to the *Mānavaśulbasūtra*: see YANO 1986:28, fn. 2 and, for a presentation of the account of the *Mṛgendra*, BRUNNER 1985:148–151. Other accounts that involve specifically Citrā and Svātī include, for instance, *Tantrasadbhāva* 9:100–101, in *Pratiṣṭhālakṣaṇasārasamuccaya* 22:78, and in the commentary on *Śāradātilaka* 3:20.

3:2 'The North and South are determined just by the pole star. The first line [to be pitched] is held to be the East-West one; the next is the South-North one'.

A line from the pole star that meets the East-West line perpendicularly is enough to determine the North-South axis.

3:3 'He should draw four concentric circles [around the centre-point, known elsewhere as the *brahmasthāna* (the intersection of the two lines)], each of which should be four *aṅgula*s apart, [and corresponding respectively to the outer most extremities of] the petals, 'inner petals', pericarpel and stamens'.

If this were a list of the concentric circles in the order in which they occur working from the outside to the inside, then we would expect the tips of the stamens to be mentioned before the pericarpel (see BRUNNER 2003:167). The 'inner petals' (*upadala*) are not a particularly common feature in the older literature, but they do occur, for instance, in *Brahmayāmala* 11:107, and in the *Devyāmata* (A 41/15, f. 27v). In the later South Indian Temple Āgamas, they are not uncommon: see, e.g., *Ajita* 20:153. It is possible that the term does not in fact refer to a separate set of smaller petals, but rather to the points where the eight petals converge. In other words, one circle is formed by the tips of the petals, and four finger-breadths inwards an inner concentric circle is formed by the points at which the petals begin to overlap with each other (cf. BRUNNER 2003:167, where these points are referred to as *dalāgra* and *dala* respectively).

3:4 'These [petals?] are of equal measurement. The base (*pīṭha*) is [a square of] thirty-two finger-breadths [across]. [Around] the edge of the base he should mark with a thread (*sūtrayet* [= *sūtreṇa pātayet*]) each line in the four directions.'

We assume that the *pīṭha* is the square base inside which the lotus fits; its side is thirty-two finger-breadths, which is thus double the length of one petal from the central point. Around the base are to be marked the three (or five) coloured lines mentioned again below in 3:13 (cf. also *Mūlasūtra* 4:3). Each side of the square lies in one of the four cardinal directions.

3:5–6 The small gaps in these verses are large enough to prevent us from being able to interpret them.

3:7–8b 'They [*scil.* the above-mentioned *āvaraṇas* (?)] may be [made using dimensions that are] according to one's own *tantra* (?), whereas the doors [should be made] according to the rule: the door [on each side] should be [of] the same [width] as the inner part [of the *maṇḍala*]; the *śobhā* should be half the [width of the] door; the *śobhā* should be twice the width of the *kapola*(?); the *upaśobhā*...'

The instruction *svatantramānasiddhāni* is not clear to us. The obvious interpretation seems to be "established in the proportions determined by one's own book"; but does it make sense here? The width of the door is then said to be the same as that of the *garbha*, which perhaps refers to the pericarpel of the lotus. Each *śobhā* is perhaps half the width of the door. What survives of the text here is not enough to make clear how these parts of the *maṇḍala* are to be made according to the *Uttarasūtra*, but it is noteworthy that *śobhā* and *upaśobhā* are already technical terms in the *Uttarasūtra* and that they are used as though the reader is already expected to have an idea of what they mean. For these elements (*śobhā*, *upaśobhā*, *dvāra*) in other *maṇḍalas*, see, e.g., BRUNNER 2003 and TÖRZSÖK 2003.

If correctly transmitted, 3:8a furnishes us with another instance of a *sa-vipulā* (see note on *Mūlasūtra* 1:12–13).

3:8c–9 'He should keep open (*vāhayet*) the Western door; the three others he should block. In the case of rites for nourishing, [he should use] the Southern door; for malefic rites, the Northern. I have explained about the square [*maṇḍala*]; now hear from me about the round one.'

The general rule for a *yāgabhūmi* is that one should use only the Western door. Cf. *Somaśambhupaddhati* 4.2:48cd: *vāhayet paścimadvāram pidadhyād aparāṇi tu*. BRUNNER translates (1998:86): 'Il faudra aller et venir par la Porte Ouest, et fermer les autres'. (Cf. also *Sārdhatriśatikālottara* 7:5, *Kiraṇa* 28:3; *Sarvajñānottara* 8:75; *Saurasaṃhitā* 8:28.) It is curious that the one direction not mentioned should be the East, since that is, in some later literature, the only option mentioned other than the West: thus, e.g., *Jñānaratnāvalī* (GOML, p. 19): *vāhayet paścimadvāraṃ pūrvadvāram athāpi vā*. The use of the Western door may have been originally adopted because of the East being conventionally placed at the top, which would mean that someone looking down on the *maṇḍala* would be next to its Western door. The later adoption of the option of keeping the Eastern door open might be a reflection of *maṇḍala*-worship having been adapted to or influenced by temple-worship, given that a large number of temples face East.

3:10 'Having then (?) made a square, [he should bring about its] enlargement from one [square?] cubit by a further [square?] cubit by increasing it by two finger-breadths [at the middle of each side(?)] and then he may draw round [those points to form] a circle.'

This verse is unclear. What is clear is that it is intended to give us a means of obtaining a circle by using a square as a starting point. It is probable that it is describing a circle whose diameter will be the diagonal of a square with a side of one cubit. Perhaps what it intends is that one should set a string of half a cubit (could *hastāddhasta°* conceal a corruption of *hastārdhataḥ*?) and two finger-breadths at each corner of the square and then use it to mark off two overlapping arc-lines opposite the middle of each side of the square. One could then trace a circular curve that would run through the points of the square and the points where the arc-lines intersected. Alternatively, perhaps one end of a string of half the side of the square plus two finger-breadths is to be set in the middle of the square to draw a circle round it that touches the points of the square.

But why begin with a square? Why not simply take a piece of chalk on a string and draw a circle without a square? One might suppose the square to be needed to be sure that the orientation is exactly correct. But even this seems implausible because that would not be an easy way to achieve this, and because there is a method that was well known described by YANO 1986 in a section entitled 'Method of the so-called Indian circle', about which he remarks (1986:18): 'This method, which is good enough for practical purposes, must have been used commonly throughout the history. No text on architecture discusses the orientation problem without mentioning this one.'

We have assumed that *vṛddhyāyā* is intended as an instrumental or ablative of *vṛddhyā*, which is in turn intended to mean *vṛddhi*.

3:11–12b 'This is the circular version [of the *maṇḍala*]; the doors are to be understood to be as taught before. If half the circle is left aside, there will be a half-circle [*maṇḍala*]. The half-circle [*maṇḍala*] has one door. Now hear about the triangle.'

Presumably we must understand that *ekadvāram ardhacandram* has been run together for metrical reasons and that it is a sentence consisting of predicate and subject.

3:12c–13b 'The triangular [*maṇḍala*] should be produced with three dots. About this there is no doubt. Optionally the triangular [*maṇḍala*] may have three doors. In the centre it should be empty(?).'

It is not clear how the three dots from which the triangular form is generated should be produced. Presumably specifying the option of having three doors is intended to imply that the norm is, as in the case of the half-circle, to have one door. As for the last observation, it is not clear what it means: perhaps one should instead translate it with 'in the centre it should have a dot'. In that case it might be an instruction similar to that about forming the triangle using three dots.

3:13c–14b 'The round and square [types are suitable] for rites of appeasement and of nourishment; the semi-circular [*maṇḍala*] is for Caṇḍeśa; the triangular [type] is for malevolent rites.'

The shape of the semi-circular *maṇḍala* is perhaps thought of as an echo of Caṇḍeśa's distinctive emblem, the axe.

It might seem that the implication of this sort of teaching here is that the initiation-ceremony itself may be inflected for particular *siddhis*, but it seems more probable that these extra shapes are supplied as ancillary information, and the inclusion of the *maṇḍala* of Caṇḍeśa seems to confirm this.

3:14c–15 'When he has thus drawn out the outline [using a thread] (*sūtrayitvā*) in accordance with the [sort of] ritual act he wishes [to perform],[225] he should fill in (*ālikhet*) the *maṇḍala* (*bhuvanam*), [in such a way that it becomes] beautiful (*śubham*), [making it] three-lined or five-lined. The three-lined [type] has three divinities; with the [other] two [lines of the five-lined type] Śiva and Sadāśiva [are represented].'

Presumably this means that a *maṇḍala* may be executed with three or with five colours, for cf. *Mūlasūtra* 4:3–4. No method is specified, but we guess that colours are added in the usual way: coloured powders are added in lines, released from the tips of the fingers. As for the divinities, it is possible that they are the five *kāraṇeśas*, namely Brahmā, Viṣṇu and Rudra for the first three colours, and then Śiva (here used to refer to Īśvara?) and Sadāśiva.

3:16 'Once he has thus drawn [the *maṇḍala*] with care, the worship, as taught above, should take place. It should be surrounded by biteable and chewable food and adorned with a canopy and flags.'

Does this mean that the *maṇḍala* should be surrounded by food and adorned with flags, or that the worship (*arcanam*) should involve these things?

3:17–19b 'Having venerated [Śiva in the *maṇḍala*] according to the rules, one should then begin the initiation. [The following rites are to be accomplished for the soul who is being initiated by oblations:] the rite attending conception, the rite ensuring male offspring, the parting of the hair, the birth-ritual, the rite of going out [to see the sun and moon], that of eating solid food, the rite of creating the top-knot, [and the conferring, on the occasion of *upanayana* of] the skin of the black buck, the girdle of [*mauñja* grass that is to be worn for] the religious observance [of *brahmacaryā*], clothing, a sacred thread, a staff, [instructions for the] worship of the junctions of the day, and further also [for] recitation and oblation, the wearing of the triple line (*tryāyuṣam*) and the formal salutation.'

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[225] This translation glosses over the difficulties of rendering *yena yat*.

Up to and including the final salutation of the guru, the *abhivādana*, this list of life-cycle rites is essentially the same as that of *Mūlasūtra* 4:9ff, but in that passage *nāmakaraṇa*, which is not found here, appears after *niṣkrāmaṇa* (*Mūlasūtra* 4:9); the three elements *ajina*, *vratamekhala* and *vāsas* appear in the single compound *mekhalājinavāsāṃsi* in *Mūlasūtra* 4:10a; the expression used for the *upavīta* there is *pavitra*; and instead of *tryāyuṣa* we find *tripuṇḍra* in *Mūlasūtra* 4:10d, but the two expressions denote the same rite, according to Kṣemarāja's *Svacchandatantroddyota* ad 10:389c–390b. BRUNNER remarks (1985:299, fn. 6) that the rite consists in tracing three stripes of ash across a young man's forehead symbolising childhood, youth and adulthood. One could instead take *vratamekhala* to signify *upanayana* (cf. Nārāyaṇakaṇṭha's remark on the expression *vrata* in *Mṛgendrakriyāpāda* 8:160c: *vratam iti vratam upanayanākhyam*) or assume that it is intended as an expression equivalent in sense to *mekhalāvrata*, 'observances connected with the girdle', which are said to be seven in number and are identified as the Bhūteśa, the Pāśupatya, the Gaṇa, the Gāṇeśvara, the Unmatta, the Asidhārā and the Gaṇeśa in a passage of the *Pārameśvara* quoted below in this note, and also, with some differences in the names, in *Svacchanda* 10:391. We have assumed that *sandhyā-m-upāsanam* is intended as a compound with an *-m-* inserted to lengthen it to fit the metre. But it is also possible that this is a corruption for *sandhyāgnyupāsanam*, since we find the mention of fire here in the parallel lists of life-cycle rites of *Svacchanda* 10 (verse 390) and of the *Pārameśvara* as quoted in Nārāyaṇakaṇṭha's *Mṛgendravṛtti* ad *kriyāpāda* 8:159c–161:

> *yad uktaṃ pārameśvare—*
> *vratāni vratabandhe 'smin śodhyāny eva caturdaśa*
> *tatrādau mekhalā daṇḍam ajinaṃ tryāyuṣaṃ tathā*
> *sandhyāgnyupāsane bhikṣā mekhalāvratasaptakam*
> *bhūteśaṃ pāśupatyaṃ ca gaṇaṃ gāṇeśvaraṃ tathā*
> *unmattam asidhārākhyaṃ gaṇeśaṃ saptamaṃ tathā*
> *caryāvratāni śodhyāni iti*

3:19cd '[Next in the list comes] abandonment of the observance by one who has taken the [final] bath, and offering of the stick and so forth into the fire.'

We could emend the first *pāda* to read *snānavrataparityāgo* and render it with '[final] bathing and abandonment of the observance'; but the transmitted text is also interpretable.

As for *daṇḍādīnāñ ca homanam*, we could instead have taken it to refer to offering *homa* to the stick and to the other *vratāṅgas* (rather than to oblating the stick and other accoutrements of *brahmacaryā* into the fire). No mention of either appears in the account of *Mūlasūtra* 4, but this is perhaps simply because it is considered part of the *vrataparityāga*. For a discussion of the abandonment of the *vrata* in the course of initiation, see BRUNNER 1977:148ff. Offering oblations to the *vratāṅgas* is specified in *Somaśambhupaddhati* SP3 2:26 (BRUNNER 1977:154–5).

3:20 '[Then] marriage and the domestic rites and the Soma sacrifices up to and including [the group of Vedic rites known as] "the thousand" are to be performed, and [then the initiand is then ritually made to enter the *āśramas* of] forest-dwelling and mendicancy [as a renunciate].'

For the marriage and *pākayajñas*, etc., see *Mūlasūtra* 4:12–13. We have assumed that *āsahasrāḥ* means the same as what is meant by *āsahasrikāṃ* in *Mūlasūtra* 4:13b, and we have emended to a nominative to make this an adjective agreeing with *yajñāḥ*. For this group of Vedic rites known as the Sahasra, Sahasraka or Sahasrikā, see our note on *Mūlasūtra* 4:13ab (and the quotation at the end of the note on 4:12cd). For the last *pāda*, cf. *Mūlasūtra* 4:13c, *tāpasyaṃ ca parivrājyaṃ*, a phrase which is also meant to refer to *vānaprastha* and *saṃnyāsa*.

3:21 'Having [then] effected [symbolically the performance by the initiand of] the Pāśupata observance (*vratam*), he [viz. the initiating guru] should [perform] purification and sprinkling [of the initiand], superimposition [of mantras on to his own hand(?)], [laying on of that] Śiva-hand (*śivahastaṃ*) [onto the initiand's head], and severing of the bonds.'

In the account of the *Mūlasūtra* (4:13), the purification and sprinkling, which mark the beginning of the Śaiva rites and the end of the Vaidika ones, follow on immediately after *tāpasyaṃ ca parivrājyaṃ*. Here, however, a Pāśupata observance is inserted between the two groups of rites, thus marking a continuity with the Atimārga in the *Niśvāsa*.

3:22 'He should perform [the ritual] striking [of the initiand] (*tāḍanam*) and worship (*pūjanam*) according to the procedure enjoined in scripture, [then] the cutting of the topknot (*śikhācchedavidhānam*) at the conclusion of the *vidyādīkṣā*.'

It is conceivable that *pūjanañ caiva* is an error for *yojanañ caiva*. For a discussion of *vidyādīkṣā* and *muktidīkṣā*, the two types of initiation mentioned frequently in the *Niśvāsa* corpus, see the annotation on *Mūlasūtra* 4:14–15b above. The purpose of the striking in this particular context is uncertain. The cutting of the topknot serves to mark the loss of mundane status.

3:23 'All the ritual acts taught [here], beginning with the measuring out [of the *maṇḍala*] by threads and ending with the [cutting of the] topknot, are to be performed by the master [using the base of the root mantra] with a long [form of the] letter [chosen for use in initiation] (*dīrghākṣareṇa*).'

Throughout the *Uttarasūtra*, the mantra-system is that of the *mātṛkā*, but this appears to mean, judging from *Uttarasūtra* 2:10, that a particular *akṣara* is to be chosen and that shorter and longer vowels are attached to it to inflect it. According to 2:9d, the ordinary long vowel (*dīrgham*) is to be generally used unless specified otherwise. The same model is outlined in the beginning of *Sarvajñānottara* 2:

kakārādi kṣakārāntaṃ svarasaṃyogapūrvakam 2:2
ekaikam akṣaraṃ bhinnaṃ svarair dvādaśabhis tathā
hrasvair brahmā samākhyātā dīrghair aṅgāni nirdiśet 2:3
[...]
śivam evaṃvidhaṃ vidyāt sarvavarṇeṣv anukramāt 2:6ab

2:3c hrasvair brahmā samākhyātā] *conj.*; hrasvai brahma samākhyāta P₁; hrasvai brahma samākhyātā T334

Each letter, beginning with KA and ending with KṢA, depending on being linked to a vowel [may be used to form the mantras]. Each letter is spliced with [one of] the twelve vowels: thus with the [tantric] short [vowels, the seed-syllables obtained] are taught to be the *brahmamantras*; with the long [vowels] one may pronounce the *aṅgamantras*. [...] One should understand that ŚIVA is of this nature [just described above, where the vowels just mentioned may be attached] in due order upon all of the consonants.

3:24 'One who wishes to attain special power should perform a consecrating bath with the mantra chosen for attaining his power (*sādhyamantrābhiṣekam*).'

We assume that this stands for *sādhyamantreṇābhiṣekam* and that the words have been run together for the sake of the metre. This statement could be taken to describe one of three different scenarios. It could imply that in certain cases only an initiate might be a *sādhaka* and that he might then follow the above ceremony with a concluding bath, for which he would use the particular mantra that has been chosen for his particular *sādhana*; it could be intended to convey that all recipients of the *vidyādīkṣā* (all of whom might be *sādhakas*) should conclude with a consecratory bath, before proceeding to pursue their *sādhana*, and for this bath the same chosen mantra as was used for the initiation should be used; or it could be intended to mean that all recipients of the *vidyādīkṣā* should conclude with a consecratory bath, before proceeding to pursue their *sādhana*, and that at this point a mantra should or may be "chosen", perhaps by some device such as the casting of a flower onto the *maṇḍala* (a device which, as we have observed, is not explicitly mentioned in the *sūtras* of the *Niśvāsa*). It is perhaps the last of these three possibilities that would best accord with what we have read in *Mūlasūtra* 4:16–17.

4:1 'In meritorious sites for *siddhi* he should examine a piece of land for his *sādhana*. Having established God there in accordance with prescription he should bathe and worship Him thrice daily'.

4:2 'He should recite the NAVĀTMAN over the [three portions of] earth; [one of these] he should cast in all directions; the second [he should cast] into the water; with the third he should touch [in order to clean] his body.'

The transmitted reading *mṛdāñ*, if it is not a corruption, might have been intended as an accusative plural, which is what we take it to be. For a fuller description of this part of the bathing procedure, see, e.g., *Sārdhatriśatikālottara* 3:3–4 and *Somaśambhupaddhati* SP1 1:26–9.

4:3 '... he should venerate the junction of the day, [perform] *prāṇāyāma* with SADYOJĀTA, [perform] the *upasthāna* with TATPURUṢA and satisfy the ancestors with VĀMADEVA.'

In place of the three missing syllables at the beginning, one could conjecture something like *ghoreṇa* or *īśena*, in order to supply a mantra and thus make this injunction parallel to the others in this verse, but one could also supply an action, such as *snātvā tu*, 'having bathed' (suggestion of Diwakar ACHARYA). Cf. also *Mataṅgakriyāpāda* 2:20cd, which enjoins using all five *brahmamantras*: *brahmabhir vandayet sandhyāṃ gāyatryā tarpaṇe sadā*. (But there seems to be no trace of a superscript *r* on the *v* of *vandayet* in N.) The term *upasthāna*, mentioned, for instance, in *Sārdhatriśatikālottara* 3:3 and *Mataṅgakriyāpāda* 2:22 as part of *sandhyāvandana*, is presumably short for *sūryopasthāna* and refers therefore to the casting up of an offering of water towards the sun, who is to be regarded as Śiva.

4:4 'One who bathes in Śiva-water [in the above-described fashion] has effectively bathed in all the sacred bathing spots, rivers and oceans on earth.'

4:5 'Having then recited the BRAHMAMANTRAs, the breath-control exercises (*prāṇāyāmaḥ*) [are to be performed] along with the yogic exercises of focus (*dhāraṇaiḥ*). He should [then] begin meditation on Śiva and worship [Śiva] according to [scriptural] injunction.'

4:6 '[He should offer] white flowers for rites for peace (*śāntike*) and fragrant yellow or red flowers for prosperity (*pauṣṭike*). [Flowers that are] the opposite [in that they are dark and bad-smelling are to be used] for maleficent rites (*viparītābhicāruke*).'

We first chose to render the first three *pādas* of this verse differently: "[He should generally offer] white flowers; fragrant yellow and red flowers are for rites for peace and prosperity [respectively]." But a parallel in the *Niśvāsamukha* rather suggests that white flowers are for *śānti* and yellow ones for *puṣṭi*.

sarve śuklās tu śāntyarthe sarvve pītās tu pauṣṭike 1:147
nīlaraktās tu ye puṣpā arccane parikalpitāḥ
vaśyākarṣaṇam evaṃ hi sarvan taiḥ parikalpayet 1:148

> All white [flowers may be used] for the purpose of peace; all yellow ones for prosperity; as for blue/black and red flowers employed in worship, one should accomplish all rites of subjugation and attraction with them.

4:7–9 'Types of incense such as bdellium, particularly sweet-smelling ones, should be used for rites of peace and prosperity; the opposite kinds [are to be used] for maleficent rites. Fragrant unguents such as sandal, particularly sweet-smelling ones, should be used for rites of peace and prosperity; the opposite kinds of fragrant unguents [are to be used] for maleficent rites. Ghee-cooked cakes and delicious (*divyāni*) foods [are to be offered] for rites of peace and prosperity; the opposite [kinds of food are to be used] for maleficent rites.'

4:10–11b 'Then (?) joining together the wrists (*veṇībandham...kṛtvā*) of both hands, the little fingers should be stretched out (*sṛte*) and pressed together (*lagne*), the two thumbs concealed in the middle [of the joined hands]. This is the called the *bījamudrā* [as] taught in this tantra.'

A few other tantras speak of a *bījamudrā*, but without necessarily having the same gesture in mind: the *Mataṅga*, for example, gives this name to another posture for the hands, which it describes in *kriyāpāda* 1:7–8b; the editor's understanding of it is presented in the back of the volume as Fig. 2. It is possible that the unclear description given in *Pūrva-Kāraṇa* 28:15c–16b accords with ours:

aṃguṣṭhau prakṣipen madhye kaniṣṭhau prasṛtau yutau
bījamudreyam ākhyātā darśayec chaktikalpane

Cf. also *Suprabhedakriyāpāda* 9:21–22:

uttānau tu karau kṛtvā veṇībandhan tu kārayet
aṅguṣṭhau prakṣipen madhye hastasampuṭagopitau 9:21
kaniṣṭhakau tathā caiva muhuḥ kṛtvā prasāritau
agre gurusamāyuktāṃ bījamudrāṃ pradarśayet 9:22

Perhaps the "Then" (*tataḥ*), which does not seem to fit here at all, might be an indication that this passage has been lifted from some other context.

4:11c–12b 'Putting the hands together, all the pairs [viz. the two thumbs, the two index-fingers, etc.] should be stretched straight (*sṛtāḥ*): that is called the *namaskāra*; [it is used] for venerating all gods.'

4:12c–14b 'The two middle fingers should be interlaced with the two ring-fingers, [then] the index and middle fingers on opposing hands should be joined together, as well as the little fingers and ring-fingers on opposing hands in the same way, and the thumbs should point down [inwards]: this *mudrā* is known as the *amṛtā*.'

This gesture is elsewhere referred to as the *dhenumudrā*, since its shape recalls the four udders of the cow. For an illustration, see BRUNNER 1963, Planche 1, No. 8.

4:14c–15b 'Placing the hands together back to back, with the fingers of the one interlaced with those of the other, one should turn them round, [so] turning them into a ball: [thus] is taught the *koṭimudrā*.'

Other than the *Niśvāsa* (*Mūlasūtra* 6:26; *Guhyasūtra* 16:55), the only other text in which we find the *koṭimudrā* referred to is the *Sarvajñānottara* (5:53), which lists several *mudrā*s without describing them. The same *mudrā* may perhaps be given another name elsewhere, but we have not been able to find it.

4:15c–18b 'Next I shall teach you the definition [of] the *dravyamudrā*: whenever the Sādhaka has in mind a particular thing [that should be offered] he should always make a changed arrangement of his hands that is similar [to the required offering]. He should raise (*ucchṛtau…kṛtvā*) both hands with their fingers interlaced; by moving them [to and fro] he should show them to the [ritual assistant known as the *uttara*[*sādhaka*] (*uttare*) as a sign alone [without accompanying words]. By this [act] alone, everything can be brought into being (*jāyate*), and in this way one removes obstacles [that the absence of certain offerings would have produced].'

This interpretation makes a number of assumptions that are particularly uncertain. First of all, it is assumed that verse 17 is still describing the same *mudrā*, which seems to be implied by 18ab, but one might take 17–18b as describing a separate (unnamed) gesture. Secondly, *ucchṛtau* could be an *aiśa* form for *utsṛtau* or, as we have assumed, for *ucchritau*, and *anyonyāntara°* a metrically shortened expression intended to convey the sense of *anyonyāntarita°* (cf. 4:14d above and 4:18d below). Thirdly, *uttare*, which could perhaps be taken to be an odd adverbial expression meaning 'afterwards', or an optative without a final *t* and with the sense of *vitaret* ("he should offer [them] in sign alone"), we have taken to be an instance of the locative for dative and to refer to the ritual assistant, the *uttarasādhaka*. For this assumption, cf. *Uttarasūtra* 4:34 below.

A few other much later works teach different versions of a *dravyamudrā* for when something that should be offered is not to hand (e.g. *Kiraṇa* 15:10–11; *Īśānaśivagurudevapaddhati*, *kriyāpāda* 7:15c–16b; *Pūrva-Kāraṇa* 28:18–19; *Ajitāgama* 26:55).

4:18c–19b 'He should turn his two hands downwards with the fingers interlocking, [but] with the little fingers and thumbs hanging downwards: this is the *anantāsanamudrā*.'

Presumably the thumbs and little fingers pointing downwards are to evoke the four feet of the throne. Later Śaiva sources appear not to record an *āsanamudrā*, but some Vaiṣṇava ones do, e.g. *Jayākhyasaṃhitā* 8:61–3 (the *mudrā* being quite different from the one described here).

4:19c–20b ‘[Placing] the hands so that their fingers are locked together [he should make] a fist: this is the *mudrā* of Sakala †...† in the middle.’

The text is damaged here and we find no Śaiva parallel for a *mudrā* of this name. There is, however, a definition of a different *sakalamudrā*, followed, as here, by *niṣkalamudrā*, which appears again not to be the same as ours, given in *Viṣṇudharmottara* 3.33:13–17:

> *padmākāro bhaved dhastaḥ kaniṣṭhātarjanīyutaḥ*
> *catasra ucchritāḥ kṛtvā pṛṣṭhe ’nyonyaṃ tu yojayet 13*
> *aṅguṣṭhāv ekataḥ kṛtvā praṇālaṃ caiva kārayet*
> *sakalasya bhaven mudrā duṣṭānāṃ śamanī śubhā 14*
> *trayaḥ saṅkucitā yatra kaniṣṭhāṅguṣṭhakevalāḥ*
> *uttānaṃ dakṣiṇāṅguṣṭhaṃ vāmāṅguṣṭhena veṣṭayet 15*
> *dakṣiṇāṅgulibhiś cātra vāmāṅguṣṭhaṃ tu veṣṭayet*
> *vāmasyāṅgulibhiś cātra tv aṅgulīḥ pariveṣṭayet 16*
> *tarjanyau kuñcitau kṛtvā mudrā niṣkalarūpiṇī*

4:20c–22b ‘He should interlink the two little fingers and ring-fingers, stretching out the middle fingers joined †...† tips of the index fingers. In the middle he should bend the stretched out thumbs, putting them downwards: this is the *mudrā* of Niṣkala, the index finger together with the thumb(?).’

The description of the *mudrā* is unintelligible to us and we know of no parallel other than that given in the previous note.

4:22c–23b ‘On seeing this [*mudrā*, souls] are released; on forming it, one goes to the state of Śiva. For all other [gods] one should show the *namaskāra* [for welcoming] and the *koṭimudrā* for dismissal.’

4:23c–26b ‘For rites for peace, mental [silent] recitation of mantras should be practised; for rites for prosperity, mumbled recitation; [one should recite mantras] out loud for malefic rites. One should face [respectively] East, North and South [for these]. Rosaries of *rudrākṣa* beads, conch, lotus-seeds, *putrañjīva* seeds, pearls are for rites for peace; ones of crystal, precious stones, gold and coral are for rites for prosperity; rosaries of iron, tin, lead and bone are for malefic rites.'

This passage has been integrated, with modifications, into the *Svacchanda* (2:145ff): see apparatus for the part that is closely parallel.

4:26c–29b 'A hundred and one, or twenty-five, or fifty-one [beaded] rosaries [are to be used] for rites for peace and prosperity. One should make [a rosary of] one hundred and seven, or twenty-seven, thirteen, forty-nine or nineteen [beads] for rites for killing. The competent man (*budhaḥ*) should draw the rosary along using respectively his thumb, middle finger and index finger for rites for peace and the others [namely for prosperity and for malefic purposes] respectively (*śāntikādikrameṇaiva*): recitation [of mantras performed in this way] will bestow all the fruits required.'

The fingers with which the bead may be moved vary: see, e.g., *Kiraṇa* 14:39–40, where the Nepalese sources disagree with the South Indian edition about the fingers to be used.

4:29c–30b 'When the mantra does not work, the wise man should discern the obstacle. [The remedies are] bathing, inflaming, cutting, awakening, purifying, lighting up.'

As we shall see below, these appear to be remedies used first upon a doll of vetiver (*uśīra*) and then, in 4:31cd and perhaps in the following lines, to the mantras. It is conceivable therefore that the doll represents the *sādhaka*, who needs to be protected by an *abhiṣeka* before the mantras are treated with the other processes; but it is also possible that the mantra that has not been giving results is to be installed in or represented by the doll and thus that all the remedies are to be applied to the mantra. It is rather this second possibility that is suggested by a rite in *Mañjuśriyamūlakalpa* 26 (p. 297) in which again a doll of vetiver is bathed in order to nourish all mantras and, after that, in order to restore a mantra that has been 'pierced' and so immobilised (*kīlita*)[226] or otherwise damaged:

> *sarvavidyānām āpyayanaṃ kartukāmaḥ gomūtrayāvakāhāraḥ uśīramayīṃ pratikṛtiṃ kṛtvā śuklapuṣpair abhyarcya kṣīrāṣṭaśataṃ juhuyāt. kṣīreṇa ca snapayet. aṣṭaśatajaptena agarudhūpaṃ dadyāt. āpyāyito bhavati. sakṛd uc-*

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[226] See TAK2, s.v. *kīlita*.

> *cāritena ātmarakṣā kṛtā bhavati. dvir uccāritena parasya trir uccāritena dravyasya rakṣā kṛtā bhavati.*
>
> *chinnabhinnanaṣṭakīlitānāṃ āpyāyanaṃ kartukāmaḥ uśīramayīṃ pratikṛtiṃ kṛtvā śuklapuṣpair abhyarcya anena uṣṇīṣarājena paṭasyāgrataḥ rājasarṣapāṇāṃ dadhimadhughṛtāktānāṃ aṣṭasahasraṃ juhuyāt, vidyām uddiśya. utkīlitā bhavati.*
>
> One desirous of nourishing all mantras should consume [only] cows' urine and barley gruel, should make an image of vetiver [root?/grass?], venerate it with white flowers and oblate with milk one hundred and eight times. And he should bathe it with milk. And he should offer *agaru* as incense over which the [UṢṆĪṢARĀJA] mantra has been recited one hundred and eight times. The [mantra] will become nourished. By [thereafter] reciting [the UṢṆĪṢARĀJA] once, one's own protection will be effected. By reciting it twice, that of another person; by reciting it thrice, the protection of some substance will be effected.
>
> One desirous of nourishing [mantras] that have been cut, broken, destroyed or transpierced should make an image out of vetiver [root?/grass?], venerate it with white flowers and, with this UṢṆĪṢARĀJA he should, in front of the cloth, perform 1008 oblations into the fire of mustard seeds smeared with curds, honey and ghee for the sake of the mantra (*vidyām uddiśya*). She [scil. the *vidyā*] will become un-pierced.

Cf. also *Guhyasūtra* 10:126–7:

> *cchinnabhinnakīlitākoṭitavitrāsitāni baddhāni sattvānāṃ mokṣayati. uśīrapratimā[ṃ] kṛtvā gandhodakena snāpayed ekaviṃśatijaptena doṣamuktaś ca siddhyati.*
>
> [With the VYOMAVYĀPIN] he frees for [other] beings[227] [mantras] that have been cut, broken, transpierced, hammered down, or terrified, [in other words that have been] bound. He should make an image of vetiver [root] and bathe it with fragrant water over which

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[227] sattvānām might alternatively be connected with the understood *mantrāṇi*, and taken in the sense of 'divine beings'.

[the VYOMAVYĀPIN] has been repeated twenty-one times. And [the mantra] becomes freed from the problem and will be effective.

Cf. also the procedure included in a long quotation of the *Ucchuṣmatantra* that appears in Takṣakavarta's *Nityādisaṅgrahapaddhati*, in which it appears that a given mantra is visualised according to the *dhyāna*-prescription for that mantra-deity, installed in an effigy of vetiver, which is then installed on a throne and bathed with waters that have been empowered by the recitation of the mantra of Paramākṣaradeva (Oxford MS, f. 123r): *yadā mantragaṇās sarve bhogād †vivṛta†lālasāḥ/ dhyānoktaṃ rūpakaṃ jñātvā uśīrapratimāṃ kuru/ siṃhāsane niveśyaitān kalaśenābhiṣecayet/ paramākṣaradevena sahasram abhimantrayet.*

In *Atharvavedapariśiṣṭa* 6.1 we find a nourishing rite involving a doll, but in that case it is not mantras that are nourished or repaired, for the effigy in question, which is to be made of flour (*piṣṭa*), is an effigy of the year (*saṃvatsarasya pratimām*, 6.1:5).

4:30c–31b 'Having made a ... [with] a surrounding rim ([*sa*-?]*mekhalam*), he should place [there] a doll made of *uśīra*. With milk/water that has been empowered by a thousand repetitions he should bathe (*abhiṣiñce*) that (*tam*) †*ātmanaḥ*†.'

It would be natural, perhaps, to make a *snānapīṭha* for this bathing, so perhaps one could conjecture *pīṭhaṃ samekhalaṃ kṛtvā*. In place of *ātmanaḥ*, the conjecture *ātmanam* has been proposed (an irregular accusative attested in the *Brahmayāmala*).

4:31b–33c 'The syllable JUṂ awakens mantras; with the syllable OṂ he should kindle them; with NAMAḤ he should perform purification [of them] (*amalaṃ kuryāt*); with SVĀHĀ he should make them flame (*dīpayet*); the syllable SAḤ, positioned at the beginning and the end, is to be used for "cutting". They [*scil.* mantras] bestow all objects of desire when this rite has been performed as prescribed (*yathokte karmmaṇā kṛte*).'

Note that OṂ JUṂ SAḤ is the central mantra, the death-defying (*mṛtyuñjaya*) NETRA of the *Netratantra*. For the procedures performed with it on other mantras, cf. the following quotation, given in the *Netratantroddyota* ad 18:6c–8: *tad uktaṃ śrīmaducchuṣmatantre*—

dīpane tu mahābhāga praṇavobhayayojanam

bodhane tu namaskāraḥ svāhākāro 'male tathā
vauṣaḍantargataṃ mantram abhiṣeke niyojayet
phaṭkārobhayasaṃyuktaṃ tāḍane viniyojayet
ādyantaṃ caiva huṃkāram indhane viniyojayet

We have taken *yathokte karmmaṇā kṛte* as a phrase consisting of three instrumentals in apposition (the first and last being irregularly formed. Alternatively, we could emend to the locative *karmaṇi* (assuming that the following *kṛ*, pronounced as *kri*, would make the final *-i* metrically long), or emend to an irregularly formed locative *karmaṇe*, and take the phrase as a locative absolute.

4:33c–34b 'One who is true to his word, accepting no gifts, who observes the rules of cleanliness and good conduct, [and] who is without anger or greed will succeed in a short while.'

4:34c–35 'To his ritual assistant (*uttarasādhake*) he should show a gesture that resembles a thing [that he requires]; in this manner (*tena*) the *sādhaka* may obtain things (*dravyāṃ*) when he is observing silence (*maunakāle*). If he receives [gifts] or transgresses rules, he will be due for a rite of reparation (*prāyaścittī*).'

4:36 '... substances fit for offering into the fire ... [at] the top middle and base, [the fuel-sticks] should have their bark (*satvacāḥ*?) and not be split (*asphāṭitāḥ*?).'

Judging from parallels and from 4:37cd, the missing syllables might have explained that these fuel-sticks should be of sacrificial woods, straight and devoid of blemishes (*vraṇa*), knots (*granthi*), breaks and other such faults. Cf. *Sarvajñānottara* 22:4–7:

dīrghakaṇṭakino vṛkṣā nimbatinduvibhītakāḥ
śigrūśleṣmātakāś caiva vijñeyāḥ krūrakarmaṇi 22:4
dvidhāgrā sphuṭitā vakrā vakracchedāḥ samiddhayaḥ
viṣāsṛkkaṭutailāktāḥ prayojyāḥ krūrakarmaṇi 22:5
uktābhyas tv anyathā skanda kṣīravṛkṣasamudbhavāḥ
śāntikarmaṇi vijñeyās tyaktā vā brahmavṛkṣajāḥ 22:6
latāpallavamadhyasthā granthihīnāḥ samatvacaḥ
nīrujā nirvraṇāḥ śānte krūreṣv etā vilomikāḥ 22:7

4a. °kaṇṭakino] NLT; °kandakino P_1 • 4b. °bhītakāḥ] P_1L; °bhītakā N; °bhītakām T • 4cd. śigrūśleṣmātakāścaiva vijñeyāḥ] P_1; śigrūśleṣmātakāścaiva vijñeyā N; śigruśleṣṭhātakāścaiva vijñeyāḥ T;

śraśakraśleṣmātakāścaiva vijñeyā L • 5a. dvidhāgrā] N; dvividhāgrā TP$_1$L (unmetrical) • 5b. vakracchedāḥ samiddhayaḥ] TP$_1$; vakracchedāsasaṃndhayaḥ N; vakracchedāsamiṅkṣayaḥ(?) L • 5cd. viṣāsṛkkaṭutailāktāḥ prayojyāḥ krūrakarmaṇi] *conj.*; viṣāsṛkkaṭutailāktāṃ prayojyā krūrakarmaṇi N; viṣayāsṛkkaṭukailāktāḥ prayojyāḥ krūkarmmaṇi T; — sṛkkaṭukailāktāḥ prayojyāḥ krūrakarmmaṇi P$_1$; viṣāprakaṭikairlākṣāḥ prayojyāḥ krūrakarmaṇi L • 6ab. uktābhyas tv anyathā skanda kṣīravṛkṣasamudbhavāḥ] TL; uktāsamānyathā skanda kṣīravṛkṣasamudbhavā N; uktābhyastvanyatha ⊔ ndakṣīravṛkṣasamutbhavā P$_1$ • 6cd. vijñeyās tyaktā vā brahmavṛkṣajāḥ] *conj.*; vijñeyā tyaktā vā brahmavṛkṣajā N; vijñeyāntyaktvā vā brahmavṛkṣajāḥ T; vijñeyāntyaktvā vā — mavṛkṣajāḥ P$_1$; vijñeyāstyaktvā vā brahmavṛkṣajā(jau N^{ac}) L • 7b granthihīnāḥ samatvacaḥ] *conj.*; granthihīnā samāṃgulā N; grandhihīnassamatvacaḥ TP$_1$; grānthihīnāḥ samatvacaḥ L • 7cd. nīrujā nirvraṇāḥ śānte krūreṣv etā vilomikāḥ] *conj.*; nirājā nivraṇā śānto krūreṣveṣā vilomikā N; nirujā nirvṛṇāś śāntāḥ krūreṣv etā vilomikāḥ TP$_1$; nīrujā nirvraṇāḥ śāntakrūreṣvetā vilomikāḥ L

Long-thorned trees, Neem, *Nux vomica*, *Terminalia bellirica*, the drumstick tree, and *Cordia dichotoma* are to be understood [to be used] for "cruel" rites. [Such] fuel-sticks should be split-ended, fissured, crooked, twisted and broken. They may be used for "cruel" rites when smeared with poison, blood and mustard oil. Different from those taught above, o Skanda, are those of woods of milky sap. They may be understood to be [used] for rites of appeasement. One may (*vā*) exclude those of *Ficus racemosa*. For [rites of] appeasement, they should be [selected from] between the branches and sprouts, devoid of knots, with even bark, free of disease and of wounds; they should be [of the] opposite [attributes] for "cruel" rites.

4:37–8 'For rites for peace and for prosperity (*śāntike pauṣṭike*), these fuel-sticks should be of twelve finger-breadths [in length]. In malefic rites, however, they must be without bark (*dalahīnāḥ*), [only] eight finger-breadths [in length], crooked, and split. For rites for peace or for prosperity, the mantrin should oblate things that are [conventionally] fit for oblation and the like (*haviṣyādīni dravyāṇi*); in malefic rites, the opposite (*viparītābhicāruke*).'

This last expression we must either take here as a fixed idiom the grammar of which resists analysis (cf. *Uttarasūtra* 4:6d, 4:8d, 4:9d, and cf. 4:40c below), or we may assume that *viparītā* (or *viparītāḥ* with double sandhi) is intended as an adjective agreeing with *dravyāṇi* and treated as nominative plural: "the opposite sorts of things [are to be used] in malefic rites".

4:39 'The [ladle known as the] *sruva* should measure one hand [in length]; its [liquid-holding] base ... finger-breadths... One should make the [ladle known as the] *sruk* ...; its lotus[-shaped receptacle] (*puṣkaram*) should be the size of a hand.'

It is tempting to repair 4:39 in the light of *Sarvajñānottara* 17:2, which is so similar that it might have been based on our text:

> *sruvaṃ hastapramāṇaṃ tu ādhāro 'ṅguṣṭhaparvakaḥ*
> *bāhumātrā srucī jñeyā puṣkaraṃ karasammitam*

2b °parvakaḥ] *conj.*; °parvakam N; °pūrvakam GOML R 16829; °parvataḥ L • 2c bāhumātrā srucī jñeyā] *conj.*; bāhumātrasrucī jñeyā N; bāhumātrāṃ sruvaṃ jñeya GOML R 16829; bāhumātraṃ srucaṃ jñeyā L • 2d karasammitam] N, GOML R 16829; saṃnisannibhaḥ L

The *sruva* should be one *hasta* in length; its [liquid-holding] base should be [like] the joint of the thumb [in size]; the *sruk* should have the length of the arm; its bowl should be of the size of a hand.

We have hesitated to do so, however, partly because N in our verse clearly reads *°ṅgula°* and not *°ṅguṣṭha°*. The *puṣkara*, the bowl of the *sruk*, would be very large, by the way, if *hasta* referred here to the unit of measure defined, e.g. in *Parākhya* 5:3, as twenty-four finger-breadths; but the expression *karasaṃmitam* in *Sarvajñānottara* 17:2d suggests that this is a non-technical use and that the bowl simply has the size of a human hand, and this is why we have not translated 'which should measure one *hasta* across'.

Much more detailed descriptions of these ladles can of course be found elsewhere, e.g. *Mṛgendravṛtti* ad *kriyāpāda* 6:35ff.

4:40 'They [viz. the wise] know that these two [ladles] should be of *palāśa* and of *aśvattha* wood for rites for peace and for prosperity; the teacher should make them [of] opposite [materials] for malefic rites.'

In the second half of the verse the dual has been replaced by a plural but it is presumably still the ladles that are spoken of. The loss of the dual might have been partly induced by the use of the idiom *viparītābhicāre/viparītābhicāruke*, for which see the note on 4:37–8 above. The woods in this case this may be those of poisonous plants such as *vibhītaka*.

4:41 'Any substances other than those listed are the "opposite" (*viparīta*) [substances] that are to be used for malefic rites. But for all [types of] rites he should [invariably] take enclosure-sticks of [the usual] sacrificial woods.'

The first half of this verse seems oddly expressed: we would expect *ataḥ param* to mean rather "after this". Perhaps the text is corrupt here.

We take this last injunction, which we have repaired by conjecture, to mean that for the three sticks that are used to form the enclosure of the sacrificial fire (*paridhi*), standard woods that are recommended for sacrifice (*yājñika*) are to be selected for all types of rite, whether for *śānti*, *puṣṭi* or *abhicāra*.

4:42 'Two blades of *kuśa*-grass of one inner span [in length] placed together at the tips [should be] knotted together in the middle: [this is how the tool known as] the *pavitra* is made, according to this work (*tantre*), for scraping off the scum of ghee.'

We have assumed that *kuśāgradvayasaṃyuktam* is a muddled compound that is intended in the sense of *kuśadvayam agrasaṃyuktam*).

4:43 'Seeing and conversing with meritorious folk, prosperity among the people of the court, observing an access of increased strength in oneself (*ātmotkarṣabalam*), [—in the case of such signs impending success,] he [viz. the *sādhaka*] will enjoy success, there is no doubt.'

We have assumed that *ātmotkarṣabalam* is another disordered compound and that the intended sense is that of *ātmabalotkarṣam*. There is, however, a parallel for this strange compound in a similar verse in the *Sarvajñānottara* (22:10):

> *viśiṣṭajanasaṃvādo narendrajanavardhanam*[228]
> *ātmotkarṣabalaṃ caiva yadi syāt sidhyate dhruvam.*

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[228] °saṃvādo narendrajanavardhanam] *conj.*; °saṃpādo narendrajanavandanam T. 760, p. 92.

The following half-line in the *Sarvajñānottara* confirms that this is intended as a list of impending signs of success for the sādhaka:

> *divyāntarikṣabhaumāni siddhiliṅgāni paśyati.*

We have taken *puṇya°* to refer to meritorious folk, assuming it to be parallel with the *Sarvajñānottara*'s *viśiṣṭajana°*, but it is possible that *puṇyadarśana°* is intended as a *bahuvrīhi* conveying the same idea: "those the sight of whom is meritorious". This would make the verse more closely parallel with the following one.

4:44 'Conversing with unmeritorious folk, trepidation among the people of the court, [or] observing the diminution of [the power of his] self, [—if he sees such signs of impending failure,] he will never enjoy success.'

Unfortunately there is no parallel in the *Sarvajñānottara* for these signs of impending failure. Our translation ("he will never enjoy") assumes that *satatam*, in spite of its position, may be taken with the apodosis. It would be possible, of course, to take it earlier: "observing the constant (*satatam*) diminution of [the power of] himself".

4:45–46b 'The rules (*vidhiḥ*) for the *sādhaka* that give rise to the attainment of all desired objects have been taught; through them (*yena*), *sādhakas* who know the mantras and follow [the requisite] observances (*mantracaryāsamāyuktāḥ*) succeed. Equipped with them (*saṃyuktā yena*) [ordinary] men [will also] succeed even in spite of ignorance.'

We have taken *ajñānād api* to mean "even in spite of ignorance" but it should more literally mean "even because of ignorance".

4:46c–47 'I shall teach you salvific initiation (*nirvāṇadīkṣām*) [next], so listen to me while I speak. Performing an oblation [using as mantra the letters of the syllabary] in due order, beginning with KṢA and ending with A, he should join (*saṃyojya*) [the initiand's soul] in the Ineffable (*anuccārye*) and then, using Śakti, he should merge him in the Indivisible (*niṣkale*).'

We earlier assumed that *anuccārye* (emended, partly on the strength of *Mūlasūtra* 5:22, from *anuccāre*) was an adjective to *niṣkale*, as it may be in *Mūlasūtra* 5:22, and that 4:47cd spoke only of the ultimate level attained through liberation; but it seemed difficult to account for *saṃyojya* (or *saṃyojyā* in N) in such an interpretation. One suggestion advanced was to retain *saṃyojyā* and to understand it as an instrumental feminine singular adjective qualifying *śaktyā*, "using the Śakti that links". (Here it is not clear in what sense Śakti is instrumentalised to link the soul with *niṣkala*, for it is not clear what Śakti is: does it refer here to a mantra (cf. *Uttarasūtra* 1:17 and 5:39c–40), or to an invisible power of Śiva that is neither enunciated nor visualised, or could it refer perhaps to the yogic cultivation of *śaktisamarasa* that will be described in the following chapter?) In the interpretation we have adopted, however, we have the difficulty of having to identify the level that is referred to as *anuccārya*. We may note that the ANTASTHA is described as *anuccārya* in *Mūlasūtra* 6:13cd (= *Sārdhatriśatikālottara* 19:9cd). But could this be thought of as a level just below *niṣkala*? On the basis of *Uttarasūtra* 1:17 above and 4:49cd below, the levels we might expect to be mentioned below *niṣkala* are those of *sakala* and Śakti.

4:48 'By means of Śakti he becomes *niṣkala* and goes to the Śiva-state. Alternatively (*atha*), the *ācārya* may purify [the initiand's rebirths throughout] the cosmos (*prakriyām*) simply (*eva*) using the cluster-letter (*piṇḍākṣareṇa*) [viz. the NAVĀTMAN].'

Instead of performing fire-oblations for each sound in the syllabary as a means of purging the soul of all karmic obligation to live through future rebirths, the *ācārya* may simply use the letters of the NAVĀTMAN, whose correspondences with levels of the cosmos were taught at the beginning of the first chapter of the *Uttarasūtra*. The use of the syllabary is very lightly touched on here and will be expanded upon in the first chapter of the *Nayasūtra*.

4:49ab 'The cluster-letter [viz. the NAVĀTMAN] and the eight-grouped [syllabary]—these two are in fact one [and the same] (*dvāv etau eka eva ca*).'

The point of this equation is presumably to emphasise that the syllabary can be used as a mantra just as effectively as the NAVĀTMAN. The above translation glosses over some oddities of language: *piṇḍākṣarāṣṭavargañ ca* may be taken to be an instance of double sandhi of *piṇḍākṣaram* and *aṣṭavargam* or of a *dvandva* followed by a superfluous *ca* linking its members (see p. 129 above), and the final *ca* is odd if the *eva* before it is intended to be an emphatic predicate-marker (as we have taken it to be).

4:49c–51b 'Higher than both Sadāśiva and Śakti is Śiva. Once linked there [at that level of *niṣkala*], a [formerly] mortal being does not return to perpetual rebirth; liberated from merit and demerit, devoid of all sins, immaculate like ether, pure he goes to Śiva-liberation (*śivasāyojyatāṃ vrajet*).'

In 49cd, we have assumed that *dvābhyām* is probably meant to be taken in apposition with *śivasya śakteś ca*, which, though formally genitive, we construe as ablatives depending on the comparative *paratarah*. We earlier supposed that the juxtaposition of 49ab and 49cd might have been meant to suggest to the reader that Sadāśiva and Śakti were to be equated respectively with the NAVĀTMAN and the syllabary and that these two were, at the level of ultimate truth, not different from the ineffable transcendent Śiva. But the implicit identification with Śakti of the syllabary ranged in the conventional order from A to KṢA would be odd, since the conventionally ordered syllabary (*śabdarāśi*, *mātṛkāśiva* [mentioned in 5:27 below]) is associated elsewhere with Śiva himself.

4:51c–52b 'There is no liberation equal to [the liberation granted by] initiation; there is no mantra (*vidyā*) beyond the syllabary (*mātṛkāparā*), there is no knowledge beyond [the knowledge of] the cosmos (*prakriyā*); there is no yoga [in a real sense] without [the highest] goal.'

This restitution and interpretation was proposed by Peter BISSCHOP on the basis of comparison with *Svacchanda* 11:199:

> *nāsti dīkṣāsamo mokṣo na vidyā mātṛkāparā*
> *na prakriyāparaṃ jñānaṃ nāsti yogas tv alakṣyakaḥ*

To get the same sense, we might assume either that there is a split compound of *prakriyā* and *paraṃ* or, and this is the solution we have preferred, that *prakriyā*, and perhaps also *mātṛkā*, must have been intended as ablative. Cf. also *Sarvajñānottara* 30:70:

> *na paraṃ prakriyā jñānaṃ na śivād vyāpakaṃ param*
> *na yogāt paratarah siddhir na śamāt paramaṃ sukham*

There is no knowledge higher than [the knowledge of] cosmography; there is no all-pervasive entity higher than Śiva; there is no attainment higher than yoga; there is no happiness greater than peace.

Here the editions (the verse is 2:68 in the Tanjore edition and 5:5 in the Devakōṭṭai edition) print *prakriyājñānān*, but this would leave us without a subject for the first *pāda*.

5:1 'The goddess spoke:
You have taught the eight varieties of the cluster-letter [mantra], the eight [groups of letters] of the alphabet, Sadāśiva, Śiva and the cosmography.'

The 'eight varieties of the cluster-letter [mantra]' are the eight forms of the *mūlamantra* (also known as the eight forms of Sadāśiva) given in *Mūlasūtra* 6, and in the course of the raising of those forms the eight groupings of the alphabet are used. But it is possible that the text is here referring back instead to *Uttarasūtra* 1:18ff. A detailed cosmographic account occurs in *Mūlasūtra* 5, but it is possible that on this point the text refers back instead to *Uttarasūtra* 1:13–17.

5:2 'Tell me about *śakti*, great lord, and about the yoga of the cosmos (*prakriyāyogam*), about what should be aimed at and what should not (*lakṣyālakṣyam*), o lord: on this I have considerable doubt.'

As we shall see below, 'yoga of the cosmos' could be analysed to mean 'yogic practice involving [levels of] the cosmos' or 'linking oneself [through yoga] to [successive levels of] the cosmos'. It is not clear what precisely is referred to, among the topics mentioned in the following chapter, by the term *lakṣyālakṣyam*.

5:3 'The lord spoke:
Matter, soul, binding fate, time, *māyā*, *vidyā*, Īśa—these should be meditated upon one by one.'

These are the seven *tattvas* homologised with seven of the ten elements of the TATTVA in *Uttarasūtra* 1:10–11. The neuter form *dhyātavyāni*, 'they should be meditated upon', might have been used because the unstated term *tattvāni* is to be understood, but we have assumed instead that the neuter adjective is used to qualify the whole group of words of various genders. The text now gives an account of raising the soul through the cosmic hierarchy to liberation by means of a gnostic yoga, and in this it seems archaic, harking back to the Lākula intiation (cf. p. 294): elsewhere in the Mantramārga, such visionary salvific yoga has often been ousted by a more concrete ritual process involving fire oblations, with yogic processes (such as *bhūtaśuddhi*) typically retained only as ancillaries to ritual.

5:4–5 ‘Also Sadāśiva, who is eight-fold, day, night and the semesters, transfers, equinox, [a state of awareness in which everything has] the same flavour as Śakti (*śaktisamarasam*). Knowing all of these one may reach union with Śiva. By meditation [upon them] one may attain power; omniscience will arise.’

With this the programme for the chapter has been announced. Knowing about time must refer to knowing the correspondences between macrocosmic external time and microcosmic internal yogic time. One might be tempted to repair the metrical fault in 5:4d by emending *śaktisamarasan* (in which both the second and third syllables of the *pāda* are short) to *śaktisāmarasyan*, but it seems that *śaktisamarasa*, not *śaktisāmarasya*, really is the technical label in this text, and the same metrical fault involving the same term recurs in *Uttarasūtra* 5:36d below.

5:6 ‘The first [element of this meditation] is the meditation on the essential nature (*tattvadhyānam*) [of a given thing]; the second is the meditation on its form (*chāyādhyānam*); the third is the meditation on its sound; the fourth is the meditation upon [it as] a target (*lakṣyadhyānam*).’

The meaning of the fourth of these is not entirely clear, nor does it become so during the course of the chapter. In fact, as we shall see, it seems that not every one of the *tattvas* listed in 5:3 is meditated upon in each of these four ways.

5:7 ‘After meditating upon the [bottom] twenty-four *tattvas*, he should reflect [on them] using the seed[-syllable-mantra] (*bījena*). Now this meditation involving the seed[-syllable] of matter (*prākṛtena tu bījena*) is held to be that upon its essential nature (*tāttvikaṃ smṛtam*).’

The *bījena* in the first half-line could simply refer to the same as that in the second, namely that of *prakṛti*, which was identified above (in *Uttarasūtra* 1:10) as being ū. If not, a different seed-syllable might be required for each of the twenty-four *tattvas*. But this seems less likely, since the purport of this verse appears to be to define *prakṛti*’s nature as something that envelops all the twenty-three *tattvas* beneath it.

5:8 ‘First entering into an awareness of the form [of *prakṛti*] (*chāyācittaṃ samāveśya*), the wise person should meditate upon that until the form should become white: then the man will succeed.’

The word *citta* has been used in place of *dhyāna* here, which is why we have translated it in this way. The translation “First” (of *tāvat*) suggests that these meditations were sequential, but the text does not clearly tell us whether or not they were to be engaged upon one after the other.

5:9 'Meditation on the sound [of *prakṛti*] is the third; it bestows the supernatural power associated with matter (*prākṛtīsiddhidāyakam*). And he [who attains it] becomes omniscient and becomes all powerful (*svatantraḥ*).'

What is not specified is what the sound in question is. We suppose that it is the sound Ū, which has been identified in *Uttarasūtra* 1:10 as the seed-syllable of *prakṛti* and whose written form is about to be mentioned in the following verse as the *lakṣya* of *prakṛti*.

5:10 'For one who stares into the heaven, a letter Ū, with its wiggly shape, [appears there]. Upon seeing [this] meditation-focus [that enables the grasping] of matter (*prakṛtilakṣam*), he is released from bondage.'

We have corrected to the *ātmanepada* form *vīkṣamāṇasya* and assumed that *sa* picks up the same subject in the next half-line, almost as though there had been a relative pronoun *yasya* agreeing with *vīkṣamāṇasya*.

5:11 'He who, engaged in yoga, meditates [on that] must obtain success in yoga (*yogasiddhim*). This yoga connected with *prakṛti* has been taught to you, [which is] salvific, supreme.'

The second half of this verse recurs verbatim as *Nayasūtra* 3:22ab.

5:12 '[The first element of meditation, namely the *tattvadhyāna*, is] the awareness that one is conscious but not an agent; the second [element of meditation on *puruṣa*] is a zinging sound (*ciñciṇīyakam*); the third is the mark of smoke (*dhūmalakṣam*); the fourth is the mark of shadow (*chāyālakṣam*).'

Very little of this is clear and almost nothing is certain. We have moved up to meditating on the next *tattva*, namely *puruṣa*, and we seem to have four types of meditation given for it just as 5:6 would lead us to expect. The first *pāda*, therefore, gives us a *tattvadhyāna*, a meditation on the essential nature of the *puruṣa*. We have emended the first *pāda* and treated it as though it were a compressed and irregular formulation of *cetāhaṃ, na tu kartā, iti vijñānam*: "[The *tattvadhyāna* on the *puruṣa* consists in] an awareness of the form 'I am sentient, not an agent'". (The sentiment, surprisingly, is a Sāṅkhya rather than a Śaiva one.) An alternative translation, perhaps even more implausibly awkward, might be to take the first word as a sort of title: "The knower [viz. the soul has this as its essential nature]: knowledge that it is not an agent;".

The second type of meditation here sounds as though it should be a *ghoṣadhyāna*, which we would expect, from 5:5, to be third rather than second. The fourth here, *chāyālakṣa*, sounds as if it might correspond to the second of 5:6, namely *chāyādhyāna*, but in that case it is not made explicit what shape should be thought of (unless it be a "shadow"). This would leave *dhūmalakṣa* to be the *lakṣadhyāna* of 5:6. The following verses now expand upon these meditations on the soul.

5:13 '"I am not an agent and I am without the *guṇas* [that pervade material creation]; action is caused by matter (*prakṛtyā*)"—such is the meditation of awareness [of the nature of the *puruṣa*]: one is released [through this meditation] from the latent traces (*vāsanāt*) [that keep one locked inside the illusion that *puruṣa* and *prakṛti* are not distinguishable].'

Instead of assuming that *vāsanād eva mucyate* refers to the practitioner being liberated by this meditation from the traces left by good and bad actions, one might interpret it to mean "through the mental traces [left by this meditation] (*vāsanāt*) alone (*eva*) one may be released." This appears to be how Kṣemarāja has interpreted the *pāda* when it occurs as *Svacchanda* 12:50b (for which see Appendix II), for he embeds the half-verse in his commentary thus: ***prakṛtyā kāritaṃ manye** buddhyādidvāreṇa pravartitam iti niścinomi; tadīdṛśaviveka-jñānotthāt **vāsanād eva mucyate**. vāsanaṃ saṃskāraḥ. mucyata iti sāṅkhyabhikṣuḥ*. This meditation, as we have remarked in the previous note, corresponds to the *tattvadhyāna* of 5:6.

5:14 'A buzzing sound (*ciñciṇī*) is the sound of *puruṣa-tattva*; one should meditate upon it with one's mind engaged in yoga. By meditating one obtains success: one attains union with Viṣṇu (*viṣṇusāyojyatām*).'

This meditation, as remarked above, appears to be the *ghoṣadhyāna* of 5:6.

5:15 'Smoke that has emerged from the door to the fourth is the meditation-focus (*lakṣam*) of *puruṣatattva*. If one meditates [on it] (*dhyānāt*), that smoke bursts into flame. If one sees fire [when performing this meditation], then one succeeds.'

Kṣemarāja identifies the "door to the fourth [state of consciousness?]" with the *brahmarandhra* in his *Svacchandatantroddyota* ad 4:449. We assume that this is what it is here too, as well as in *Nayasūtra* 4:18. Somdev VASUDEVA observes of this practice (TAK 3, s.v. *turyadvāra*): "This implies an unstated notion of a flame-like soul (presumably in the heart) that produces a normally imperceptible trace of smoke that rises out of the cranial aperture."

This meditation we assume to be the *lakṣadhyāna* of 5:6 (and it is partly for this reason that we read *dhūma* as a *prātipadika* (for nominative) rather than in compound with *lakṣam*).

5:16 'Focussing on one's awareness on [one's] "shadow" (*chāyācittam*), one will see the soul (*pumān* = *pumāṃsam*?) in the sky (*viyatstham*). Practising in this way, one attains success and becomes Śiva.'

We have *pumān* as an instance of the nominative for an accusative, a usage for which we may lack other evidence, but the word is awkward to decline and its accusative would be metrically problematic here. We could instead take *paśyate* to have passive sense, take *viyatstham* to agree with the masculine nominative *pumān* and assume an anacoluthic shift of subject in this *pāda*: "the soul will be seen standing in the ether".

This presumably corresponds to the *chāyādhyāna* of 5:6. Is the *chāyā* no more than the "shadow" or shape of a given object of meditation? What then is the "shadow" of the soul? With this unclear meditation, the focus on *puruṣatattva* is concluded.

5:17–18 'In the case of great gains and losses (*mahālābhavipattau*), one should meditate [while looking at a reflective surface] on liquids such as water, [or] in a mirror in order to gain successes in conquering *niyati* (*niyatyājayasiddhiṣu*). [After attaining such success] one does not rejoice or become despondent in the case of great gains and losses: once one knows the true nature of *niyati*, she will be vanquished.'

This meditative practice strikingly recalls catoptromancy, known in Sanskrit works as *prasenā* or *prasīnā*, that is to say the practice of looking at shiny, reflective surfaces, or getting others, typically innocent children to do so, in order to try to "see" the future in them.[229]

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[229] A *prasīnā* procedure is described, for example, in *Guhyasūtra* 3:22 and *prasīnā* is the subject of a forthcoming article by Somdev VASUDEVA. See also his article on the subject in TAK 3, s.v. *prasenā*.

What that in turn suggests is that *niyati* is probably not yet conceived of here in the theologically sophisticated manner of Rāmakaṇṭha, in other words as the subtle imperceptible entity whose only function is to ensure that the consequences of morally significant acts accrue to the perpetrator, but rather as "chance" or "destiny". Moving to the next text-layer, that of the *Nayasūtra*, we find a another meditation on *niyati*, in which she seems to be little different from *karman* itself, incarnate as an ineluctable goddess: *Nayasūtra* 3:29–30. We think that the second of the above verses, 5:18, may correspond to the *tattvadhyāna* of 5:6.

We have assumed *niyatyājayasiddhiṣu* to be a compound in which *niyatyā* is treated as a stem-form (instead of *niyati*: see § 2.18 in our discussion of language above), but we could equally have assumed a genitive *niyatyāḥ* from *niyatī*.

5:19–20 'One should practise on the meditation-target of *niyati* in water or in ghee, for it is of the nature of water. If one sees *niyati*, one will succeed. [Alternatively] he should meditate on *niyati* in a mirror; it (?) will arise in fiery form. Then, seeing *niyati*, he will definitely have success with/over (?) *niyati*.'

Depending on whether one takes *niyatyā* in 20d as an *aiśa* nominative (cf. the form *devyā*, e.g. in the title *Devyāmata*) or as an instrumental of *niyatī*, the final statement could be read either as "*niyati* is surely mastered" or as "he surely succeeds by *niyati*". We have preferred to assume the latter, since we are not certain to have seen clear instances of this sort of stem-shift (from *i*/*ī* to *yā*) other than in oblique cases and at the seams of compounds. We assume that the above two verses correspond respectively to the *lakṣadhyāna* and the *chāyādhyāna* of 5:6. There seems to be no *ghoṣadhyāna* for *niyati*, for the next verses moves up to the next *tattva*, that of *kāla*.

5:21 'Moments, day-junctures, days, in fortnights, months and seasons, in all auspicious times, Time is worshipped thus.'

The text is hard to construe here. We have assumed that *muhūrtasandhyatithayaḥ* functions as a locative because of its proximity to other locatives. But does the sentence mean that time is "worshipped" by the fact that one marks such divisions as those listed? Or should we perhaps understand *kālam eva* (with a following hiatus-blocking *m*) rather than *kālam evam*? In that case we could interpret: "...in all these auspicious times it is none other than Time that is worshipped". Meditations on time seem not to have been divided up into the four types announced in 5:6 above.

5:22 'At all times he should [strive to] see Time as dwindling (*hīyamānam*). One who meditates [thus] on Time will soon see Time.'

This interpretation is of course speculative since it depends on conjectures. It may seem odd to say that Time "dwindles", but we assume that what is enjoined here is a meditation on transience.

5:23 'He becomes one whose form is that of Time; he attains power (*siddhyate*), [being] a Time-yogin (*kālayoginaḥ*). Omniscient, and able to take form at will, he becomes pure (*svacchatāṃ vrajet*) like Śiva.'

It may seem tempting to correct *śivavat svacchatāṃ vrajet* to *śivasvacchandatāṃ vrajet*, but we find parallels for *svacchatāṃ vrajet* in the *Niśvāsakārikā*: *na tasya kalayate kālaḥ kālena svacchatāṃ vrajet* (IFP T. 150, p. 182) and *sṛjan saṃharate viśvaṃ śivavat svacchatāṃ vrajet* (IFP T. 127, p. 204). This concludes the meditation on Time.

5:24–5 'One who is without desire for affection, who is intent on pursuing knowledge, who is perturbed by *saṃsāra* and desirous of liberation—such a person has gone beyond *māyā*. He should make an effigy of *māyā* of wood or of clay. One should meditate on that. And when it bursts into flames, he succeeds.'

Here *pratima* is used, *metri causa*, for *pratimāṃ*, and the causative *kārayet* has the flavour of the simplex *kuryāt*, which the metre also precludes. The form *sidhyateti*, which has the appearance of *siddhyate* with an *iti* crushed on to the end, appears here and in a few other places in the text (e.g. 5:31d and *Nayasūtra* 3:43d: see p. 122) to be simply a metrically padded form of *sidhyate*.

No indication appears here of how *māyā* is to be represented, and one might suppose that she is to be seen as a beautiful seductress. But the visualisation given in *Nayasūtra* 3:34c–37 (≈ *Svacchanda* 12:118–121b) is emphatically not intended to be one of intoxicating beauty.

5:26 'One should perform meditation upon *māyā* [while staring] into sapphires, [other] jewels, lamps. When there are [spontaneous] flames, the aspirant succeeds with his meditation on *māyā*.'

It might seem conceivable that this should mean "if the image of *māyā* burns, the *sādhaka* will enjoy success...", but yogic visions of flames without there necessarily being something to burn are commonplace in the *Niśvāsa*: cf., e.g., *Uttarasūtra* 5:15, 5:31, *Guhyasūtra* 3:59, 3:68, 3:76–80. Cf. also pp. 82ff above.

5:27 'He should meditate on Śiva as the alphabet (*mātṛkāśivam*), focussing on each phoneme in turn: he will obtain the supernatural power associated with the *tattva* of *vidyā* and he will become equal to Śiva.'

From this very short visualisation it is clear that the *vidyātattva* beyond *māyā* is from the first associated with meaningful sound. The meditation on *vidyā* in *Nayasūtra* 3:39–40 (≈ *Svacchanda* 12:122c–124) is unfortunately obscure, but it implies (in 3:40a) the same association. When we reach the *Guhyasūtra* (7:249c–251≈ *Svacchanda* 10:1142c–1143), a lower *vidyā* has been included among the mesoteric *tattvas*, and so, not surprisingly, we find this upper *vidyā* prefixed by a qualifier. The qualifier is not *śuddha-*, as in most later literature, but *mahā-*.

5:28 'One should visualise each dissolution (*ekaikan tu layam*). Alternatively one should visualise ... as having the form of fire (*vahnirūpiṇam*), of wind, of earth, water, ether (*vāyurūpamahendrāpakharūpa...*).'

We expect to move straight from meditation on *vidyā* to meditation on *īśvaratattva* and it is not clear what this surprising verse is prescribing. It seems conceivable that the first *pāda* is intended to mean that the yogin should visualise himself as undergoing a total immersion (*laya*) into each of the *tattvas* dealt with in this chapter thus far (*prakṛti*, *puruṣa*, *niyati*, *kāla*, *māyā* and *vidyā*) or else, since we may still be inside the prescription for meditation on *vidyā*, a total immersion into each sound of the syllabary. The rest of the verse might then be proposing as an alternative the cultivation of the sense of being immersed into each of the five gross elements in turn, as in the *dhāraṇās* of the elements. But the word *dhāraṇā* is not mentioned and damage to the manuscript has obscured what should be visualised as having the form of fire, wind, etc. Should we supply *layam* from the above half-line? In that case we could repair the damaged *pāda* to read *°kharūpaṃ ca vicintayet*.

The "translation" of *mahendra* with "of earth" may seem surprising, but Judit Törzsök has observed that in the *dhāraṇās* in the *Svacchanda*, that of earth, which is referred to as Māheyī in the KSTS edition of *Svacchanda* 7:300ab, appears as Māhendrī in all the MSS of the *Svacchanda* consulted (a reading that has therefore been adopted into our text of the damaged verse 4:115cd of the *Nayasūtra*, which is the source of *Svacchanda* 7:300ab). This still leaves unexplained, however, why it should be that *mahendra* or *māhendra* might come to mean earth. A possible explanation is that the bridge is the expression *pārthiva*, a derivate of *pṛthivī* that can mean either 'earthen' or 'king', just as *mahendra* can mean king. As we have remarked on p. 75 above, *pārthiva*, *mahendra*, *māhendra* and *aindra* all appear to be used to designate the 'earthen' semi-vowel L in passages of *mantroddhāra* the *Guhyasūtra*.

As for the order of the elements, it is not what we expect, but the *dhāraṇās* in the *Nayasūtra* are also not arranged as we would expect (from most gross to most subtle), but in another seemingly arbitrary sequence.

5:29 'He will attain success with that form (*tena rūpeṇa*), and he will attain Śiva-liberation (*śivasāyojyatāṃ vrajet*). The yoga connected with the *tattva* of *vidyā* has been taught; now hear the meditation related to the *tattva* of Īśvara.'

The expression *tena rūpeṇa* probably means "with that [same group of] form[s prescribed above for visualisation]", but it could perhaps instead be interpreted to mean "with this same embodiment".

5:30 'One who desires the attainments associated with the *tattva* of Īśvara should meditate constantly on the sound of a bell (*ghaṇṭānādam*). Then he will see Īśvara, he will attain power (*siddhyate*), he will become Śiva (*śivatāṃ vrajet*).'

For meditation on the sound of the bell, cf. *Nayasūtra* 3:55.

5:31 'Alternatively he may take up a visual meditation (*cakṣurdhyānam*) upon two *liṅgas* (*liṅgaliṅge*) in the sky (*ākāśe*). He will then see a subtle *liṅga* [above them]; and when there are spontaneous flames (*jvalite*), he will attain power (*siddhyateti*).'

It may seem extremely implausible to take *liṅgaliṅge* as both dual and locative (or as the locative of a *samāhāradvandva*), as we have done, but we are motivated to do so after reading the parallel sequence of meditations connected with *īśvaratattva* given in *Nayasūtra* 3:55–6: there we find a meditation on two *liṅgas* (*liṅgadvayam*) given immediately after the meditation on the sound of the bell and followed in turn by a vision of a subtle *liṅga* above them (*tatopari*). It is conceivable of course that the passage in the *Nayasūtra* is in fact a distortive commentary on this passage and that we should not be following it. But no alternative interpretation seems more convincing.

5:32 'The SAKALA is to be recited as bestowing liberation, the NIṢKALA in the contexts of worship and initiations. The ŚŪNYA is that which joins [the soul to higher levels of the cosmos]; it is to be meditated upon always by the wise.'

The mantras discussed here are the inflections of the root-mantra listed in *Mūlasūtra* 6:6. We have emended to *budhaiḥ*, but perhaps we could have retained the *budhaḥ*, defending it as a nominative used for metrical reasons in place of the instrumental singular, the force of the cliché (of padding a half-verse out with *budhaḥ*) being perhaps considered so strong that the need to use the required case-ending was felt not to be absolute (cf. the idiom *nātra kārya vicāraṇāt*, in which case-endings are irrelevant).

5:33 'KALĀḌHYA [is to be used] in recitation and in fire-oblations (*japahomasu*) because it [there] bestows divine powers; KHAMALAṄKṚTA leads yogins on the path of Śiva (*śivapathapraṇetā*).'

We could consider emending *divyasiddhipradānāc ca* to *divyasiddhipradātāraḥ*: "when used in recitation and fire-oblations the KALĀḌHYA bestows divine powers".

5:34 '[For the attainment] of supernatural powers connected with the subterranean paradises and with mortal [worlds (?)] (*pātālamartyasiddhīnām*) one should recite KṢAPAṆĀT-KṢAYA. The ANTASTHA, when meditated upon, may destroy ageing, disease, hunger and death.'

For variant forms of the name of the mantra referred to here as KṢAPAṆĀT-KṢAYA see, e.g., *Mūlasūtra* 6:6 and 6:12.

5:35 'The NAVĀTMAN †... from the scales and from fires (?) can transfer (?) in things that have no seeds(?)/ in magical rites of rendering infertile(?)† accomplishes through recitation and fire oblations the *siddhis* that give faith because their effects are directly observed.'

Although this verse is probably both damaged and corrupt, the basic purport seems clear: it appears to state that the NAVĀTMAN is to be used for faith-inspiring mantra-miracles such as those that are expounded in *Sārdhatriśatikālottara* 21 (cf. also *Mūlasūtra* 7:12–15).

Among these are the miracle of the scales (*tulā*), in which someone is shown to weigh less after initiation, the miracle of burning things that can't burn (perhaps referred to here with the element *agni*), and the miracle of rendering plants infertile (*nirbījīkaraṇa*). It is possible that the verse should begin with *navātmanā* (or *navātmena*).

5:36 'Sadāśiva has been taught to be eightfold [in that he is divided into the above-mentioned eight mantric forms]; hear [now about yogic] days, nights, the semesters [marked by the Northern and Southern] movements [of the sun] (*ahorātrāyanāni*), transitions [from one planetary house to another] (*saṅkrānti*) and the equinox, [and the state in which there is] a sense of identity with Śakti [pervading all things].'

Cf., e.g., *Sārdhatriśatikālottara* 11:3. This verse recalls part of the programme for this chapter (cf. 5:4–5). Our text is closely parallel from here up to 5:49 with the one-hundred-verse recension of the *Kālottara*, the *Śatikakālottara* (90–104), which we believe to have drawn on the *Uttarasūtra*. At the time of the preparation of GOODALL's publication of an annotated edition of that text (2007), we had ff. 28r and 28v inverted in our transcription of the *Uttarasūtra*, and it was the discovery of this parallel that enabled us to see that our text was wrongly ordered.

5:37 'The upward breath is taught to be "day" and the downward breath is "night". [The tube called] Suṣumṇā should be known to be the Northward [movement of the sun]; Iḍā is the Southern movement.'

Note that we appear to have only two tubes here: Suṣumṇā is not the central tube, as is so common elsewhere, and there is in fact no mention of a central tube at all. For a discussion of this oddity, see pp. 33ff above.

5:38–39b 'When the [life-breath that in some sense carries and is therefore identified with the] "soul" is in the centre [between the two above-mentioned tubes], then the wise know this to be "equinox". When the "soul" comes and goes [from or] into the centre, then this is taught to be "transition". Hear from me also about Śakti.'

5:39c–40 'In the third stretching [of the breath?] the sixth [vowel, namely Ū, with] (?) the *anusvāra* and preceded by the second (?) [vowel, namely Ā]. When this power is heard, and when, once she has been heard, a man understands, then he is merged in Śiva, o Goddess, upon his body being destroyed (*bhinnadehe*), there is no doubt.'

This is one extremely tentative interpretation produced (but not printed) for the same unit in the *Śatikakālottara* (the fact that both texts contain the same string of obscure syllables suggests that there is no corruption here). But we may be forcing upon the words an analysis that produces a sort of *praṇava*: Ā-Ū-Ṃ. Perhaps we should rather allow Śakti to be some other mantra entirely. If we take *tṛtīye...āyāme* to refer to the third range of consonants (rather than the seemingly irrelevant type of breath-stretching known in *Nayasūtra* 4:112 as *kumbhaka*), then we could interpret: "the sixth vowel [with] an *anusvāra* and preceded by the second letter in the third range of consonants [viz. CH]". This would give us the mantra CHŪṂ. Perhaps we could interpret the irregular compound *dvipūrvam* to mean (irregularly) "the second in the first group [viz. KH]". We could then assume that *ṣaṣṭhabindukam* was tagged on at the end without syntactic markers and that the intended mantra was therefore KHŪṂ. No wholly convincing interpretation has suggested itself.

In place of the vocative *devi*, *Śatikakālottara* has the locative *deve*: this is probably a conscious change, since, as in other recensions of the *Kālottara*, Śiva is there addressing Skanda. The *bahuvrīhi bhinnadehe* used here as a one-word locative absolute here (cf. *Mūlasūtra* 5:26) has been unpacked in the *Śatikakālottara* to *bhinne dehe*.

5:41 'Men (*martyāḥ*), if devoid of Śakti, cannot bestow the grace that is initiation. Those without Śakti do not succeed and do not reach the supreme destiny.'

Instead of *martyāḥ*, the *Śatikakālottara* here has *mantrāḥ*, which works well for the first half-line, but less so for the second.

5:42–3 'Know that Śiva is omnipresent, devoid of name and form. And Śiva is soul that is pure consciousness; he rests pervading everything. One should cultivate the [following] awareness (*vāsayet*): I, being linked with Śiva, am of the same flavour [as everything else]. Having thus become of the same flavour [as everything else], one goes to indestructible Śiva.'

The *Śatikakālottara* here gives a grammatically improved text of these verses. The translation of *vāsayet* here reflects the *Śatikakālottara*'s word-choice *bhāvaye* (for *bhāvayet*). *vāsayet* is presumably used in this sense under the influence of an awareness of the possible senses of *vāsanā*.

The cultivation of *sāmarasya* has been twice announced using the word *śaktisamarasam* (*Uttarasūtra* 5:4, 5:36) and it will be referred to again in the same manner in the *Nayasūtra* (4:61); but there seems to be no distinction between *śaktisamarasa* and a state that one might have called *śivasamarasa*: there appears instead to be just one state of *sāmarasya* taught in the *Uttarasūtra* and *Nayasūtra*. We may contrast this with the *Svacchanda*, which distinguishes seven levels of *sāmarasya* (*Svacchanda* 4:297c–315), including a *śaktisāmarasya*.

5:44 'Alternatively, with [great] effort resorting to [meditation upon] the Supportless [and therefore inconceivable, viz. Śiva] upon one's head, one should perform worship, recitation, visualisations, [and] all [manner of religious] acts.'

Usually, the supreme form of the divinity cannot be focussed upon by the mind at all: cf., e.g., *Kiraṇa* 3:22c–23.

5:45–46b 'Having [thus] placed Śiva [in his head], even though [he continues to be] engaged in performing acts, he is not stained [by the karmic consequences of those acts]. He will obtain the power of yoga (*yogasiddhim*); he will reach Śiva-liberation (*śivasāyojyatām*). I have taught you the yoga of knowledge (*jñānayogaḥ*), which gives powers and liberation without [the need for] effort.'

The last half-vere is almost the same as *Nayasūtra* 4:47cd.

5:46c–47 'It should be given, after careful examination, to one who has dwelt [beside his guru] for three years, to a brahmin of [good] conduct, to a Kṣatriya of moral behaviour, to a Vaiśya who is compassionate, to a Śūdra who is obedient (*śuśrūṣatatpare*).'

This is another clear indication of a relative openness to receive non-brahmins, while still retaining strong notions of social hierarchy. Only three years of dwelling with the guru are mentioned here, whereas in *Nayasūtra* 4:48 and 4:63 the number of years is twelve (the period commonly recommended for the study of one Veda, e.g. in *Manusmṛti* 3:1; for other references, see SCHARFE 2002:226, fn. 86). The two positions are not necessarily in contradiction, however, for in *Mūlasūtra* 8:6 it was explained that the number of years differs by social group, from three years for brahmins to twelve years for Śūdras. Perhaps the *Uttarasūtra* is speaking of the default of three years for brahmins, whereas the *Nayasūtra* treats the twelve years for Śūdras as the default?

The locatives and datives mixed together here are all intended to have dative sense.

5:48 '[It should] not [be given] otherwise, to bad people who follow [a path of] reviling and reasoning away [faith]. The Śiva-truth (*śivasadbhāvam*) should not be given to those who follow wrong paths.'

The expression *anyāyapathavartin* has become a cliché in the *Niśvāsakārikā*. It occurs also in the *Trikasāra* as quoted in the *Tantrālokaviveka* ad 23:97.

5:49 '[To those] who are devoid of devotion to Śiva, without devotion to their guru, obsessed with curiosity to acquire knowledge (*jijñāsākautukālīnāḥ*), this supreme Truth should not be given.'

The modifications in the *Śatikakālottara* are intended to improve away the anacoluthic structure of this verse. It there reads (104):

> *śivabhaktivihīnāya gurubhaktivivarjite*
> *jijñāsākautukārthibhyo na deyaṃ tattvam uttamam*

With this verse ends the parallel with that text.

5:50–1 'Now (*'tha*) those who do not study the *Niśvāsa* will go on sighing and sighing. And those who do study the *Niśvāsa*, they will not sigh again. [For this reason] it is known as the *Niśvāsa*, the compendium of all Tantras, on knowing which a creature will be released from the bondage of being in *saṃsāra*.'

It is not certain that *tantra* in *sarvatantrasamuccayaḥ* should be taken to refer to what came to be known as Tantras; it could simply mean "treatises" (see prolegomena p. 30). When this etymology is later referred to and further embroidered upon in *Guhyasūtra* 12, the first half-line is dropped and the second improved upon (12:28ab) by replacing *adhītvā*: *adhītya caiva niśvāsaṃ na punar niśvasanti hi*.

5:52–3 'What was taught in the *Mūlasūtra* is explained (*nigadyate*) by the *Uttara*. By it everything has been expounded (*ākhyātam*): it is the clarifier (*nirmalīkaraṇas tu saḥ*). Of the twenty-eight scriptures taught by the Supreme One commentary will have to be offered (*kartavyā*) later (*upariṣṭāt*) in full (*samantataḥ*).'

These two verses reveal that the *Uttarasūtra* was intended as a *vyākhyā-tantra* on the *Mūlasūtra* and they imply that more scripture was soon to follow. Is this still the voice of the Lord? The use of the expression *proktāḥ...parameṣṭhinā* suggests that it is not. Does 5:53, announcing the need for(scriptural?) commentary on the other twenty-seven scriptures, prepare the way for the *Nayasūtra*? Perhaps not, since the *Nayasūtra* appears to be intended an explanation of the *Uttarasūtra* (particularly of Mātṛkāśiva and of the *Uttarasūtra*'s account of yoga).

If the text is indeed correctly transmitted and interpreted here then the usage in 52d is irregular.

5:54 'Two hundred and ten verses[230] make up the *Niśvāsottarasaṃhitā*. If one studies it, o goddess, one raises [out of *saṃsāra*] twenty-one generations of one's family (*kulān*).'

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[230] *Ex conj.*

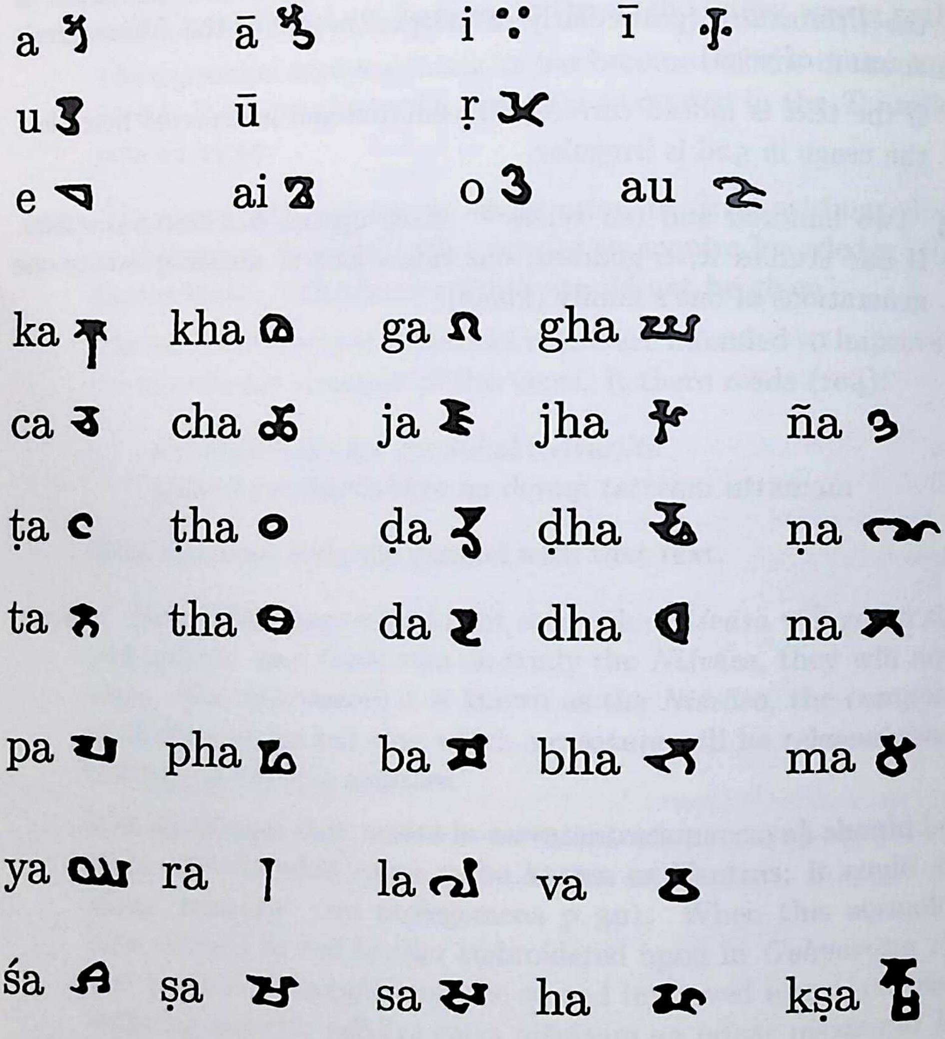
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Figure 8: A Gupta "font" created by Somdev VASUDEVA on the basis of SANDER 1968, Tables IX–XIX, which document what she calls "Gupta-Alphabete" of "Schrifttypus II" from c. 3rd to 5th century AD.

TRANSLATION OF THE NAYASŪTRA

1:1 ‘The goddess spoke:
The *tattvas* and the bonds, o Lord, are present in the NAVĀTMAN. That [mantra] is proclaimed to be that which [in initiation] cuts [souls free from the bonds], that which joins [souls to higher and higher levels] and that which [ultimately] bestows liberation.’

1:2 ‘... how can the bonds be understood to be found in each letter? This is my doubt: tell me [the response] that will cause the burning of the bonds.’

Perhaps one could instead understand: “Tell me [the answer to] this doubt, which will cause the burning of the bonds.” We have no confident conjecture to propose for the missing opening, but one suggested possibility is worth mentioning: *dīkṣāyāge tu*, “In the context of the sacrifice that is initiation”.

1:3–4 ‘The lord spoke:
All the *tattvas* reside in the letter *a*, o splendid one: it binds and it burns. It is none other than the supreme Lord. All the letters reside in the letter *a*, and the letter *a* resides in all of them. Thus all these letters are held to be capable of burning bonds [in initiation].’

1:5–6 ‘The goddess spoke:
The bonds are taught to be gross [and] the soul (*jīvaḥ*) is taught to be subtle. They have become fused together, like verdigris on copper. [So] when the bonds are bound [in initiation], how is it that the soul is not bound? [How is it that] there is no burning [of the soul] when they are burnt, or cutting [of the soul] when they are cut (*chidyataḥ*)?’

We assume that *chidyataḥ* is an irregular passive present participle in the singular when we require a plural, and in the genitive, although we expect a locative. We have translated as though we read *chidyamāneṣu* (which would not have fit the metre).

1:7–8 'The lord spoke:
Just as fish in the water are bound by means of a net and yet the water is not bound, so too the soul is not bound. The goldsmith burns away the flaws and yet the gold is not burnt; similarly, when the bonds are burnt, the soul is not burnt.'

1:9–10 'Just as [when] an iron ball is melted and broken into portions, the fire is not split, so too the soul is not split. It is like ether, which is all-pervasive and resides in all things: when things are split, ether cannot be split.'

1:11ab 'Thus the groups of bonds are all [to be divided] according to a division into gross and subtle.'

For the notion that some bonds are *sūkṣma* and others *sthūla*, cf. *Uttarasūtra* 2:31. Nonetheless, we are somewhat uncertain of the text and of the interpretation here. What we might rather expect at this point is a restatement of the correct position, which seems to be that, as the Devī said in 1:5, the pāśas are *sthūla* and the soul *sūkṣma*, now that Śiva has answered the objection to that position given in 1:6. But we see no easy way to restore the text so that the idea that the soul is *sūkṣma*, unlike the *pāśas*, is also contained in the line.

1:11c–13 'When the bonds are burnt at the time of initiation in the Śiva-sacrifice [that is the initiatory fire], the soul does not split; it remains, just as ether does. According to [this] teaching of Śiva, those who know the mantras perform the binding and burning (*bandhadāham*) [of the bonds],[231] and having burned the power of the bonds to bind one to birth (*janmabandhañ ca pāśānām*) with the Śiva-fire, they become transformed into energy (*tejībhūtāḥ*) and enter their natural state (*svatattvam*) once again (*punar eva*).'

For the interpretation of *janmabandham*, cf. *Sārdhatriśatikālottara* 8:12ab: *hutenaiva tu mucyante sādhakā janmabandhanāt.*

The second half of verse 13 implies the doctrine of *abhivyakti*, namely that souls are innately endowed with infinite powers and that they "regain" this innate state in liberation. But it is also possible that the bonds are described as *tejībhūtāḥ* and that it is the bonds that return to their natural states by being resorbed into their source.

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[231] Alternatively, one could understand 'the burning of the bonds'.

1:14 'They are said in this scripture of Śiva to have been withdrawn from [all contact with the] bonds; those knowers of other teachings who are not released from the bonds are not liberated.'

Note that here we have, in effect, the standard argument for the indispensability of initiation, even though we have no *mala*, which is usually held to be the fundamental bond. We could take *sarvapāśanivṛttāḥ* as a disordered compound with the sense of *nivṛttasarvapāśāḥ* (like *agnyāhita*).

1:15–16 'The goddess spoke:
How, o Lord, are the nine *tattvas* present in the letter *a*? And [how] does that one [letter] pervade (*vyāpī sthitaḥ*) [all the others]? And how do the [other] letters reside [in the letter a]? O Lord, Śarva, Omniscient one, Lord of all, Master of the universe, tell me what there is to be known with regard to each letter, [and] with regard to the letter a, o you who are true to your observances.'

Describing Śiva as *suvrata* is perhaps meant to express that he is a faithful husband.

1:17–20 'The lord spoke:
The [letter] *a* should be known to be indestructible (*akṣayaḥ*); the fifty [letters] are found in it. [The *sādhaka*] should see them in himself [viz. in his own body] just as he sees them in the body of that [letter *a*]. Situated at the top of the crest [written as a stroke rising above the half-moon that is in turn written above the letter a] is the Lord Anāman, together with his power (*śaktisaṃyutaḥ*). In the knot of the crest,[232] o goddess, is held to be Sadāśiva. As for Īśvara, he is in the head [of the letter]; *vidyā* is the right-hand line [of the letter] (*dakṣiṇarekhiṇī*);[233] *māyā* is the left-hand line; *kāla* hangs down below. Know that *niyati* is the curve [at the base?] of the *a* (*a-kuṭīm*) and that *puruṣa* is in the half-moon. That which goes up and down [viz. the long vertical line that runs the length of the letter on its right] is *prakṛti*, which has the form of a standard (*dhvajarūpiṇī*). These nine *tattvas* are [thus] situated in the [written form of the] letter *a*.'

Here the *tattvas* that were homologised with the elements of the NAVĀTMAN in *Uttarasūtra* 1:10–12 are allocated positions on the written form of the letter *a* surmounted by a crescent moon and crest

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[232] Presumably the *śikhā* rises up from a node at its base.

[233] Those unhappy with the proposition that *rekhiṇī* is used for *rekhā* when metrically expedient (for which see p. 127) may interpret instead '*vidyā* possesses the right-hand line'.

(*śikhā*). We are not certain of the written form of the letter *a* involved.

1:21–22b 'The letter *a* stands at the head of all the letters; thus all the letters reside in all the *tattvas*. It burns all the bonds at the time of initiation in the Śiva-sacrifice.'

Presumably 'standing at the head' of other letters refers both to the position of *a* at the head of the alphabet and to its being present by default in each consonant, for the consonants cannot be enunciated without pronouncing it. Since the *tattvas* are in *a*, and since *a* is thus in the other letters, the *tattvas* reside therefore in the letters of the alphabet.

1:22c–23 'Making then five dots, he should draw the letter *a*. ... the wise man should then discern each letter... Wherever a letter may not be seen, he should there make a †...†'

1:24 'The fifty [letters of the alphabet] should be seen in the body of the letter *a*. The best of teachers (*deśikendreṇa*) should see them in his own body one after the other (*punaḥ punaḥ*).'

The use here of *deśikendreṇa* could be taken to imply that this practice is a prerequisite for performing an initiation.

1:25–8 'The Lord Anāmā, the cause, who is supreme, is situated in the tip of the topknot (*śikhāgrāvasthitaḥ*); and his power (*śaktiś ca*) should be understood to be †...†; the *bindu* [viz. Sadāśiva?] is situated in the head; Īśvara is to be understood to be in the forehead and *vidyā* in the soft palate; *mahāmāyā* is in the uvula; *kāla* resides in the throat; *niyati* is to be understood to be in the heart; *puruṣa* is in [the very centre of] the lotus [within the heart]; *prakṛti* is in the navel. When one has understood these nine *tattvas* [one becomes] competent to initiate, the best of gurus, one who has reached the farther shore of Śaiva truth. Otherwise, [viz. without this knowledge,] he is not a guru, there is no [true] initiation [that he can perform], and [whatever initiation he might perform is] not salvific.'

The illegible location of *śakti* could perhaps be the topknot.

1:29–30 'Without knowing the *tattvas* [as] situated in the body, and all the letters as they are situated in the body, one cannot be liberated. All these I shall teach you [as they are] written visibly. Some have the shape of parts of the body; some have the shape of the [whole] body [arranged in particular ways].'

The conjecture *aṅgākṛtīni* is perhaps not indispensable: *aṅgakṛtāni*, if retained, could be interpreted to mean 'made with the [whole of the] body'.

1:31 'Putting the hands against [the sides of] the body and the shanks next to one another, [with] the whole body stretched out [straight, one makes one's] body the shape of the "formless" letter *a* (*niṣkalākāravigraham*).'

Presumably this does not, unlike the following descriptions, correspond to any written letter. (Indeed one could even understand that this refers not to becoming the *niṣkala* form of the letter *a* (*a-kāra*) but a *niṣkala* shape (*ākāra*).) With what follows below, however, we have a complete written alphabet described, and thus a much better basis for dating on palaeographical grounds than the descriptive names offered of the letters in the *Jayākhyasaṃhitā* (6:32–58), which BHATTACHARYA in his preface used inventively, but not quite convincingly, to date the *Jayākhyasaṃhitā* to the fifth century (pp. 30–35). His demonstration fails to persuade because such code-names for the letters can easily be borrowed from one source to another without change, long after the script that suggested the code-names has ceased to be used, and this proves indeed to have been the case for a number of works later than the *Jayākhyasaṃhitā*, as a glance at TOKUNAGA's article of 1990 reveals. More convincing is VASUDEVA's demonstration (2004) that the ordering of the letters of the alphabet deity Mālinī was originally based on the position taken by the letters in a top-to-toe visualisation of her body in which each letter, because of its distinctive written shape in an early Northern alphabet, represented a body-part or ornament. In that instance too, however, the identifications of letters with body-parts is shared by other sources, in this case Trika ones, and so although the identifications seem old, their appearance in the *Mālinīvijayottara* can once again plainly not be used to argue that the composition of the *Mālinīvijayottara* must date from the period in which the script that is implicit in the identifications was current. In the *Niśvāsa*, however, we do have such evidence: if it were possible to pin down the script described here, it seems reasonable to suppose that this part of the *Niśvāsa* was composed at the time and place in which the script in question was in use. Unfortunately, as we shall see below, most of the descriptions cannot help us to pin down any one century or place.

The descriptions of some letters are unintelligible (several vowels, for instance, and the letters *kha*, *jha* and *ña*), and quite a number are clear or nearly clear but cannot usefully be used for dating (the letters *cha*, *gha* and *ṭha*, for instance, are too unchanging for too long to be useful for our purposes). Among the more interesting cases are *ta*, *dha*, *ma*, *la* and *ha* (see below). On the basis of these, we can assert with confidence that this part of the text was probably written between the fourth and the seventh centuries.[234]

Aside from its value for situating the text in time and place, this account of the written alphabet is evidence, as we have remarked above (see p. 77 above), of the importance of the visual aspect of letters in the Śaivism of the early Mantramārga: the purpose of adopting with one's body the shape of each grapheme, as will be explained in 1:75c–82b below, is to attain liberation and control over all mantras. Emphasis on this visual aspect appears to have retained its importance in Tantric Buddhism, but its importance appears gradually to have waned in Śaivism, which stresses rather the sonic aspect of mantras and of their building blocks, the sounds of the syllabary.

1:32–3 '[With one] knee placed on the ground, the left arm hanging down, the right arm across and upwards (?), placed(?) above the central joint/knot(?)—he should show (*vinirdiśet*) this [as the] "form-endowed" (*sakalam*) body of the letter *a*. [By] making the left hand horizontal the letter *ā* is distinguished [from the letter *a*].'

Unfortunately this is not clear to us. The distinguishing feature of most fifth-century graphs of *ā* is a loop attached to the bottom right of the letter from the viewer's perspective (see figure 8 on p. 402); in most pre-fifth-century graphs for *ā*, it is distinguished by a horizontal line extending to the right from the middle of the letter. Either could correspond to the horizontal left hand, depending on whether it extends horizontally outwards from the body (pre-fifth-century line) or is hooked back and held horizontal pointing towards the body (fifth-century hook), since the *sādhaka*'s left often seems to correspond to the letter's right as seen by a reader.

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[234] We thank Victor DAVELLA and Nina MIRNIG for agreeing to be photographed illustrating some letter-shapes for the annotation below.

1:34–35a 'If one makes the junction of the brows into the head [of the letter], with the pupils of the eyes as the [lower two] dots, this is taught to be the letter *i*; together with the column of the nose [it becomes] the long [*ī*]. The letters *u* and *ū* are [to be discerned in the curly shapes] inside the ear.'

The earliest type of letter *i* is simply produced by a cluster of three dots (once again, see figure 8 on p. 402). In Gupta and post-Gupta Northern scripts, one of these dots may become a short line. The line may occur at the left, at the right and at the bottom (the most common position), but it also may occur at the top (e.g. BÜHLER 1896, Tafel IV, column IX), and this presumably is the type that corresponds to our prescription, in which the junction of the brows forms the upper part of the letter.

1:35b–36 'The letter *ṛ* is made with the arms(?): the two shanks are to be placed together and the upper body stretched out straight; one should make one's right arm horizontal, resting on top(?). One should place the front of the hand [viz. the fingers(?)] there(?). The left hand [should be] in the middle(?).'

Unfortunately, this account of *ṛ* is unclear to us.

1:37 'Placing the left arm above that (?), the letter *ṝ* will result. He should make his feet horizontal (?): the letter *ṛ* will be visible.'

Again, the description is unclear. We have of course interpreted *rī* to be intended to stand for *ṝ*.

1:38ab 'The letter *ḷ* is that which tastes flavour [viz. the tongue]; the letter *ḹ* is [the tongue again] together with the uvula.'

We must assume either that *ghaṇṭikāsaha* is an unusual compound, or that *ghaṇṭikā* is here used as a contracted instrumental (instead of *ghaṇṭikayā*) to fit the metre.

1:38c–39b 'The letters *e* and *ai* [form] a row of teeth. [There are] lines in the interstices between the teeth; when he eats food and drink [while bearing this in mind] a creature is liberated.'

Perhaps *rekhā dantāntareṣu* should instead be interpreted to mean '[there is] a line in between the [two] teeth' (plural for dual). That line could be the line resembling a *pṛṣṭhamātra* letter *e* that distinguishes the *ai* from the *e* in Gupta and late Gupta scripts (see again our figure 8 on p. 402 and VASUDEVA 2007:533). The last statement could perhaps alternatively be interpreted to mean "knowing [these letters] a creature is released from having to consume food and drink".

1:39cd 'One should see the letters *o* [and] *au* ...'

The description is unfortunately lost.

1:40 '[To get the letter *aṃ*,] the head has [to be imagined as having] the form of the dot [and] the letter *a* is as taught above. The letter *aḥ* can definitely be perceived if one joins the testicles [to the letter a].'

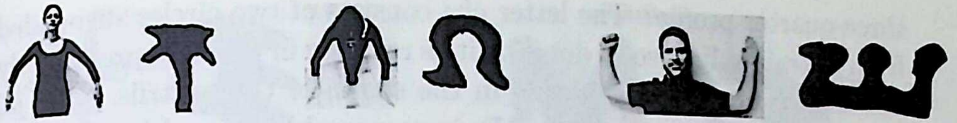
1:41 'The letter *ka* is taught to have the shape of a man above the navel: making the head [of one's body] as the head [of the letter], the [two lines formed by the] neck and the shoulders [become] the two [crossed] lines [of the letter *ka*].'

For this interpretation, we are assuming that *dvirekhiṇī* is an oddly formed (because situated at the metrical cadence) dual with the sense of *dve rekhe*. The cross-like form of the *ka* is a constant in early North Indian scripts. Note that the arms are not included for the branches, only the shoulders, suggesting a relatively early form of the cross, similar perhaps to that shown in figure 8 on p. 402.

1:42 'He should stretch out his arm horizontally ... with hand (?). This is proclaimed to be the letter *kha*. The *ga* is held to be [visible when the *sādhaka*] has his hands stretched out [in front of him].'

The description of the letter *kha* is unfortunately too damaged to be interpretable. Perhaps what we should expect is something like the letter *ga* except that neither of the hands is turned outwards and one of them is actually curled inwards?

As for the letter *ga*, the two arms stretched out in front of one will presumably form the horseshoe shape that is distinctive of the letter *ga* in many Indian scripts, and, if the hands are turned outwards, they might make the form that is found, for example, in the Gupta-period letter in our figure 9. Whether one should transcribe *sṛtapāṇis* or *śṛtapāṇis* is a matter of doubt. We think that the scribe may not be consistent. Note that when the prefix *ut* is attached to *sṛta*, as at the beginning of this verse, it becomes *ucchṛta*, as though the unprefixed form were *śṛta*.



(a) *ka* (b) *ga* (c) *gha*

Figure 9: The letters *ga, gha* and *ja* formed with the body.

1:43 'If one holds both arms upright [and makes] a fist with the right hand, [this, taken] together with the head is the letter *gha*; minus an arm (?) [it is] the letter *ṅa*.'

The letter *gha* can indeed be recognised here if one raises both arms but keeps them bent at the elbow, and if one discounts the whole body below the shoulders (see figure 9 on p. 411 above). The central prong of a Gupta and post-Gupta *gha* is then recognisable in the head. The left-hand upright prong, which has a thickened end, is recognisable in the right fist and right forearm of the *sādhaka*. We may extrapolate from this description that whatever is on the *sādhaka*'s right side typically becomes a feature on the left side of the letter as viewed on the page. This means that most letters shaped by the *sādhaka*'s body would not be clear to him if he were looking in a mirror, but they would be clear to an external observer (such as an *uttarasādhaka*?).

Less clear is the letter *ṅa*. If, taking the letter *gha*, one were to discount the *sādhaka*'s right arm (both upper arm and forearm), this would perhaps give the simple cup shape which, when turned 90° to the reader's right, forms the characteristic shape of a letter *ṅa* such as it appears in ligatures such as *ṅka* in Gupta and post-Gupta alphabets. Once again, see BÜHLER 1896 Tafel IV ("Nördliche Alphabete von ca. 350 bis 800 p. Chr.").

1:44 'The letter *ca* is in the path/space of the mouth (*vaktramārge*); the letter *cha* resides in the nose. If he raises his arms and hands, [these,] together with the head, are the letter *ja*.'

The letter *ca* could simply be the elliptical shape of the partly open mouth. (Cf. its use as the eyes of the goddess Mālinī (VASUDEVA 2004:532 and 536).) Given that it is not, however, usually evenly elliptical, but often has a pointed protrusion only on its left side while being rounded on its right, perhaps this rather means that one should visualise the open mouth of someone facing to the viewer's right in three-quarter profile? The letter *cha* consists of two circles suspended from a straight line, so to describe it as residing in the nose presumably means that its shape is visible in the shape of the nostrils. The *ja*, somewhat like a roman capital E, is presumably formed by the head and the arms raised but bent at the elbows, in other words just like the letter *gha* except that neither hand forms a fist (see figure 9 on p. 411 above). The descriptions of the letters *ca* and *cha* could be read as consistent with many Northern and Southern scripts even beyond the tenth century; but a clearly E-shaped *ja* seems to begin to disappear after the end of the eighth century both in the North and the South.

1:45–46a 'I shall teach you the letter *jha*, knowing which one becomes Śiva. [Keeping] the body straight (*prasṛtam*?) and together [viz. with the arms against the sides ?], his right [fore-]arm [should be raised] upwards. This is the letter *jha*.'

The constitution of the text and the interpretation are both tentative here. A distinctive element of the letter *jha* in several early Northern scripts seems to be a thin straight stroke emerging from the middle of the right-hand side of the letter and pointing up at an angle of about 45° (see, e.g., BÜHLER 1896, Tafel VI). In our manuscript N, however, this stroke is on the left-hand side of the letter, which would correspond better to the description here, since the *sādhaka*'s right seems in other instances to correspond to the left of the letter on the page (but this is not an invariable feature of these descriptions).

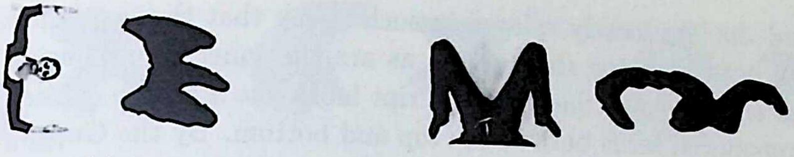
1:46b–48c 'Hear from me the letter *ña*: ... The hands are like the coils [of a snake]. This is taught to be the letter *ña*.'

We can make nothing of this description and so have attempted neither to emend it, to constitute a readable text, nor to translate it.

1:48d–49b 'Stretched out [legs?] with (?) the shanks together: know [this to be] the letter *ṭa*, as much as (?) a broken circle (?), on the ground (*talaṃ gataḥ*) (?).'

This description is unintelligible to us. We expect, however, that the shape should be somewhere between a modern roman capital L and a half circle. So perhaps this means that one should sit on the ground with the legs stretched out in front and together, and with the arms kept to the sides.

1:49cd 'The letter *ṭha* may be seen [as follows]: the body [made into a] circle is the letter *ṭha*.'



(a) *ja* (b) .*ṇa*

Figure 10: The letters *ja* and *ṇa* formed with the body.

Perhaps this means that one should continue sitting on the ground with one's legs stretched out in front, but that this time the circle should be closed by touching one's hands to one's feet? Alternatively, we could interpret: "The letter *ṭha* has as its body [the round shape of] an empty circle."

1:50 'With the shanks folded (?) and horizontal [viz. in a kneeling position (?)] and with the arms pressed against the sides, this is taught to be be the letter *ḍa*. Hear from me the letter *ḍha*.'

If the body were in a squatting kneeling position (rather than an upright kneeling position), and if the knees formed the bottom right of the letter, then a Gupta or post-Gupta letter *ḍa* might be imitated.

1:51 'Making the head into the head of the letter, one should draw up the left arm and having drawn it up, one should curve [the hand around towards the upper arm to form] a circle. Know (*vidhiḥ*, for *viddhi*!) that this, taken together with the neck, is the letter *ḍha*.'

We imagine that the head forms a sort of serif at the top of the letter, that the neck is the upright, that the right shoulder is the angle to the left of the letter, that the line of the shoulder and of the left arm up to the elbow forms the downward tending transverse stroke, and that the forearm and hand form the ring at the bottom right of the letter. (The rest of the body, namely the right arm and torso, are to be discounted.) The same sort of shape can be found in many Northern scripts beyond the eighth century, and is still to be found virtually unchanged in modern Śāradā script. Note that the left arm is also identified with the letter *ḍha* in the visualisation of the alphabet goddess Mālinī (VASUDEVA 2004:532).

1:52 We can translate almost nothing meaningfully in this verse, but this is what we suspect it may mean: the letter *ṇa* may be seen in the wobbly zig-zag pattern formed by the legs when one sits with the knees flexed and the legs loosely splayed in such a way that the inside lower legs are both touching the ground, as are the inner thighs inside them. An ancient *ṇa* in the Brāhmī script looks like a roman capital I with pronounced serifs both at the top and bottom. By the Gupta period, this shape had split down the middle from the top and peeled apart, resulting in two n-shaped loops linked at the bottom by a horizontal bar. Here the two n-shaped loops were presumably formed by the flexed legs splayed outwards on the ground. This sort of *ṇa* is less commonly found among the Southern scripts, but remained common in Northern scripts until the end of the eighth century.

1:53ab 'And when the legs are stretched out [slightly apart, they form] together with the waist [as the top] the letter *ta*.'

This describes the tuning-fork-shaped letter *ta* that is typical in many early Northern scripts. Note that the thighs of the alphabet goddess Mālinī are homologised with the letter *ta*. In VASUDEVA's reconstruction (2004:536), each thigh has this shape, but VASUDEVA observes (2004:533) that the letter might have been intended 'to cover both thighs together'.

1:53cd 'The navel, together with the line of a fold of flesh [across it] is the letter *tha*.'

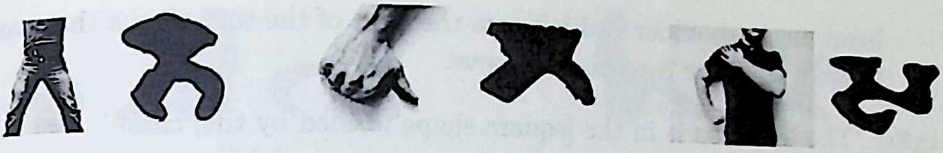
This describes the *tha* typical of Indian scripts of the fourth, fifth and sixth centuries: a ring with a horizontal bar crossing its middle. In earlier lettering, there is usually a dot rather than a bar in the middle, and in later scripts, the letter is either no longer ring-shaped, or the bar becomes shortened and/or hooked.

1:54 'Making the head into the head [of the letter], one should flex [the left arm] at the elbow and one should curve the hand [upwards]: a letter *da* is seen by the wise.'

We assume that what is intended is the same as in the case of the letter *ḍha* (1:51), except that the hand is not curved round to form a ring by touching the arm.

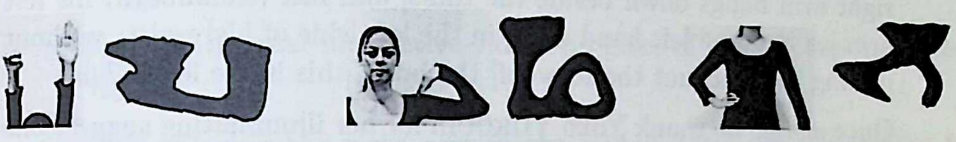
1:55ab 'One should join one's hand to one's neck: discounting the [rest of the] body [other than the neck shoulder and arm], this gives the letter *dha*.'

Presumably the point of the elbow forms the base of the letter, which is often pointed in Northern scripts (not in Southern ones). It is not specified whether the left or right arm should be used.



(a) *ta* (b) *na* (c) *sa*

Figure 11: The letters *ta, na* and *sa* formed with the body.



(a) *pa* (b) *pha* (c) *bha*

Figure 12: The letters *pa, pha* and *bha* formed with the body.

1:55c–56 'Making the wrist of the right hand into the head [of the letter], one should draw together the four fingers and thus make a fist; the thumb is to face downwards: the letter *na* will be produced.'

Here the fist, hanging downwards and with the thumb detached from it, is to be arranged so that the back of the hand faces the viewer. The fist then gives the thickened knot-like left-hand branch of the Gupta *na*, while the thumb looks like the thinner right-hand branch.

1:57 'He should put his arms up, placing his arms against his ears, [and make] a fist on his right hand: the letter *pa* will be produced.'

The line produced by the raised lower arms and the top of the head will give the distinctive upturned square-cup shape of the old letter *pa* that is typical of Northern scripts from Gupta times up to the end of the seventh century and in Southern scripts still later. The fist of the right hand produces the knot-like head at the top of the left-hand branch of the letter.

1:58abc '[With the starting point] of this [above letter's] shape, he should curve (*saṃkuṃcya*) the left (*savyam*) arm and see (*lakṣayet*) the divine and pure letter *pha*.'

This description could have been clearer, but, as Yuko YOKOCHI has suggested to us, we may imagine that one is meant to stick one's left upper arm out horizontally, keeping the elbow flexed and the left hand looped back to touch the left shoulder: a beholder will then see in the head, neck, shoulder and left arm the lines of the sort of *pha* that can be seen in figure 8 on p. 402 above.

1:58d 'The letter *ba* is in the [square shape formed by the] chest.'

Already in Brāhmī scripts, the letter *ba* is simply a square.

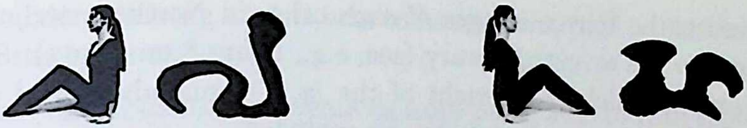
1:59 'The wise one should let down (*prakṣipet*) his right hand [so that his right arm hangs down beside the torso] and flex (*saṅkuñcya*) his left arm [so that the left hand rests] in the left [side of his] waist: without [taking into account the torso of] the body, this is the letter *bha*'.

Once again, we thank Yuko YOKOCHI for her illuminating suggestions about the interpretation of this body-letter. It seems that here the usual directions of right and left are reversed: if one stands looking in a mirror with the left arm akimbo and the right hanging down, one can indeed see, if one takes only the head and arms into consideration, a shape that resembles the sort of *bha* that can be seen in figure 8 on p. 402 above.

1:60 'He should extend the right arm and the left and raise them up, making the head into the head [of the letter]: know that this (*vidhiḥ*!), together with the girdle zone (*kakṣayā*?) is the letter *ma*.'

This too is not plain. We assume that the two arms raised above the head (even though the head is said to be the head of the letter) form the two horn-like branches at the top of the letter *ma*. The expression *kakṣayā*, 'with the girdle zone', might then be intended to indicate that one should include the body down to the waist in order to form the bulb of the *ma* to which the two horns are attached. (One might be tempted, by the way, to assume some corruption of *kukṣi*.)

But such a description assumes the ox-head-shaped letter *ma* that is typical of Southern scripts, but which disappears in Northern scripts after the fourth century. It is presumably also this same rounded type of *ma*, and not the angular post-fourth-century Northern type, that is homologised with the goddess Mālinī's buttocks, as VASUDEVA has suggested (2004:533 and 536). In other words, if this understanding of the description of *ma* is correct, we must assume either that the author of this passage had a Southern script-type in mind, or a Northern script-type unlikely to be later than the fourth century. The hypothesis that this alphabet may have been based on a Southern script might still seem possible at this stage, but it will be weakened by the information given below that that *la* and *ha* are mirror-images of each other.



(a) *la* (b) *ha*

Figure 13: The letters *la* and *ha* formed with the body.

For the irregular imperative *vidhiḥ* (in place of *viddhi*), see *Nayasūtra* 1:51.

1:61–62a 'Flexing the right arm in the middle (?) horizontally (?)... he should raise the left arm: excluding the girdle region (?), this is the letter *ya*.'

Unfortunately, too much is lost for this description to be intelligible, but this appears (because of the mention of flexing one arm to form a loop) to be a description of a tripartite *ya*, and not of the bipartite *ya* that began to replace it from the end of the sixth century in Siddhamātṛkā lettering.

1:62bcd 'Now hear the letter *ra*: above the foot, with the knee as its head, the letter *ra* is [made] with the shank.'

As in many scripts up to the seventh century, the letter *ra* is simply a straight vertical line with a node at the top, formed here by the knee. Some have also a node at the bottom, which could be formed by the ankle, but this is not specified.

1:63 'Placing his arms against the body, sitting down [on the ground], and flexing both legs (*jaṅghau*) [at the knee] on the left [from the perspective of a potential observer], he may discern (*lakṣayet*) the divine letter *la*.'

We assume here that *vāma* (standing here for *vāme*) has been left uninflected because a short syllable is required for the metre (to give a *pathyā* cadence) and that it does not qualify *jaṅghau* (for who has two left shanks?). If it means '[with his feet] to the left [from the perspective of an observer]', then a plausible imitation of a letter *la* that is typical of Northern scripts from the fourth to the seventh century results. The information (given in 1:69 below) that the same body position, but qualified instead with *dakṣiṇe*, produces the letter *ha* appears to confirm this interpretation, for the letters *ha* and *la* appear indeed to be mirror images of each other in Northern scripts of the fourth to the seventh century (see, e.g., figure 8 on p. 402). Southern scripts, in which the upright of the *la* is commonly looped over the rest of the letter, can probably be excluded.

In the letters *la* and *ha*, left and right of the *sādhaka*'s body appear to correspond to left and right of the letters as they might be observed on a page.

1:64ab 'Making the line of/from the testicles(?) into the head [of the letter], the anus [when joined with that line] is taught to be the letter *va*.'

Alternatively, if one were to take *muṣkasūtraśiraḥ* as a *bahuvrīhi*, one could translate: "The letter *va* is taught to be the anus, if you make it with the line of the testicles (?) as its head." But this seems to us less likely.

In many Southern scripts, and in Northern scripts before 600 AD, the letter *va* is commonly a round, triangular or oval bulb (clearly compared here with the anal orifice) sometimes (particularly in Brāhmī) descending from a short vertical stalk. The expression *muṣkasūtra* could therefore perhaps mean 'the [vertical] line [drawn from the anus] to the testicles', or it could perhaps mean 'the [horizontal] line [above the bulb of the *va*] formed by the testicles'.

1:64c–66 'Making the head at the head [of the letter], surmounted (?) by the left arm, ... one should join the right [arm?] in the middle(?): this is the letter *śa*. Making the head [of the letter] as taught above [in the previous letter], he should stretch out (*utsṛjet*?) his right arm. Inside (?) he should put his left arm and join it in the middle (?). [From the] outside a great-souled person (*mahātmanaḥ*) may see the shape of the letter *ṣa*.'[235]

Sadly the description of *śa*, on which the interpretation of the letter *ṣa* also depends, is too damaged to be interpretable. In many early Northern scripts the *ṣa* appears almost like the sort of mirror image that one might see if one placed a mirror beneath a *śa*.

1:67–68c 'I shall tell you the letter *sa* as it is in its divine form (*divyarūpeṇa saṃsthitam*): the wise man should connect his right hand with his left shoulder, allowing his left arm to hang down, half ... This is taught to be the letter *sa*.'

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[235] Alternatively, one could take *mahātmanaḥ* as a regular genitive (rather than as a nominative), qualifying *ṣakārasya*.

Once again, damage prevents us from being able to read the whole description, but here there is perhaps just enough to be able to recognise the letter as the kind of *sa* found in Brāhmī, early Southern scripts and in some Gupta-period Northern styles. To do this, however, we must perhaps assume that the right of the *sādhaka*'s body is not the left of the letter (as it has been in some earlier descriptions) but the right.[236] The lines of the letter are then produced entirely by the right arm, flexed at the elbow and resting on the left shoulder, and the left arm, which might have been described as slightly flexed at the elbow in the lost *pāda* beginning *arddha*.... The rest of the body, including the shoulders, would not be taken into consideration: see our figure 11c on p. 415 above.

One could perhaps get the description to accord with the general rule that the right of the *sādhaka*'s body corresponds to the left of the letter by emending 1:67cd to read *dakṣiṇe yojayed dhastaṃ vāmaṃ skandhe vicakṣaṇaḥ*, but this would be a surprising word-order and would entail taking *savyabhujaṃ* in the following line to refer to the right arm, even though *savya* has in this passage been used for the left.

1:68d–69c 'Hear from me the letter *ha*: he should make the same form, [but with the feet] on the right [from the perspective of the viewer] as [was taught] for the letter *la*. The letter *ha* has been taught with this (*tataḥ*).'

See annotation on 1:63 above and figure 13b on p. 417.

1:69d–72b 'Now hear the letter *kṣa*: this powerful [letter] (*prabhuḥ*), [though] having [just] one shape, may be seen in the body in four ways. The hollow [at the base] of the throat (*hiṣkārandhra*)[237] is the head of this [letter] and the [vertical] line that goes down [from it] to touch (*samprāptā*) the line of the waist, together with the [horizontal]

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[236] We are grateful to Dr. Ferenc Ruzsa for this observation.

[237] Monier-Williams records *hiṣkā* / *hikkā* as referring to a hiccough, but we note that *hikkā* and *hikkāsūtra* are used as reference points on the body, e.g. in the *Ajita*. *Ajita* 36:49, for instance, uses the expression *hikkāntam*, which Bhatt, Filliozat and Filliozat render (2005, vol. 3, p. 13) "that which ends at the Adam's apple", and *hikkāsūtra*, which appears, for example, in 36:83–84, is rendered (2005, vol. 3, p. 23) with "neck-baseline".

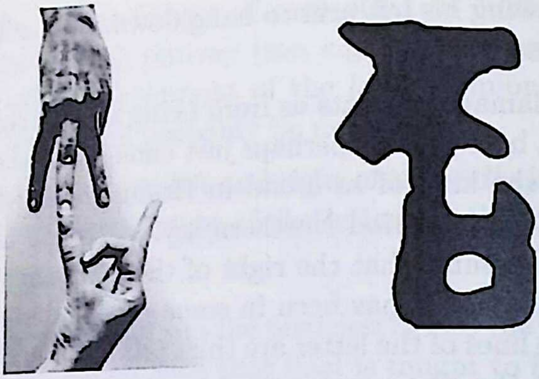

Figure 14: The letter *kṣa* formed with the hands as described in 1:72c–74b.

line between the breasts, [forms the cross that] is remembered as the letter *ka*. [And if you add] the waist-line and the horizonal line [at the level] of the navel [measured out to one side] from the centre, and the line that is [formed] by the side [of the torso and that is therefore perpendicular to the navel line], this is held to be the first letter *kṣa*.'

This is clearly recognisable as a Gupta-period *kṣa*: the cross of the *ka* is drawn on the chest and the *ṣa* is beneath it to one side (it doesn't matter which side of the body, since instances of *kṣa* with the *ṣa* attached both to the left and to the right of the central descending line of the *ka* are attested), its outer edge being the outer side of the body. Given that the navel is the central point of the letter, one might speculate as to whether or not it is coincidence that *kṣa* is identified as Mālinī's navel (VASUDEVA 2004:533).

1:72c–74b 'Making the joint of the [left] hand [viz. the wrist] into the head [of the letter, and showing] three fingers [index, middle and ring-fingers of the left hand] extended (*prasṛtā trīṇi cāṅgulīm*),[238] one should join the middle [finger] with the thumb [of the right hand], then [keeping] the index finger [of the right hand] rounded [so that its tip touches the middle of the thumb], one should extend the middle [finger of the right hand] upwards. [This is] the second [way of making the] letter *kṣa*. The same [but] on the right hand is the third letter *kṣa*.'

We thank Yuko YOKOCHI for pointing out that this description makes perfect sense if we assume that the left hand forms the upper part of the letter (namely the *ka*) and that the right hand forms the lower part (namely the *ṣa*): see figure 14.

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[238] This assumes that these three words are in apposition and are feminine accusative plural!

1:74c–75b 'With his upper body [including the arms (?)] as the letter *ka*, he should draw up his lower legs [in such a way that they become] bunched up [against the thighs?]. †There he should make the upper body(?)†. The letter *kṣa* is clearly discernible.'

1:75c–76b 'Whoever finds these shapes of the letters of the syllabary in his [own] body, and similarly in the letter *a*, is released from the cycle of rebirth [while remaining] in this world [itself] (*iha*).'

It would also be possible to take *iha* simply as a pronoun in agreement with *akāre*, particularly since it falls in the same *pāda*, or as meaning simply "in this system", but cf. *bhūtale* in 1:78, which might again suggest something like *jīvanmukti*.

1:76c–80b 'This is the supreme, highest knowledge, beyond all other secret knowledge (*sarvaguhyottamottamam*). He who knows the true nature of the alphabet becomes a guru who may destroy bonds [in initiation]. All mantras will be under his control; when urged by him they will carry out his commands. He is held to be a guru capable of liberating souls, like Śiva himself, [but] on earth. Not through giving, bathing, [visiting] sacred sites (*tīrtha*), nor through recitation, meditation or oblations can one attain the highest state in the same [easy] way (*yathā*) as one can through knowledge of the syllabary. Those liberation-seeking teachers of other schools, who teach [doctrines] other than that of the knowledge of the syllabary are deluded pounders of chaff.'

Perhaps one could understand "who talk [and talk] (*kathayanti*) without knowledge of the syllabary are in their delusion [merely] pounding chaff" or "who teach [all the various doctrines], but not the knowledge of the *mātṛkā*, are deluded pounders of chaff".

1:80c–82b 'Thus all these letters, when pregnant with the realities (*tattvasampūrṇasaṃsthitāḥ*), burn all the bonds and become liberation-giving. [Even] without being recited repeatedly (*ajaptaḥ*), mantras succeed [if one knows the true nature of the alphabet]; [even] without being sacrificed to with oblations (*ahutaḥ*), [mantras] give their fruits. †...† without being meditated upon †...†.'

1:82c–83b 'The goddess spoke:

> How can these bonds, which exist as [given] realities (*tattvarūpeṇa saṃsthitāḥ*), be bound? Tell me quickly the nature of the bonds; on this point I have great doubt.'

Or perhaps: 'How do these bonds bind, [and how are they] constituted as entities?'. Or perhaps even: 'How do these bonds bind, [and how are they] arranged in truth?'.

The speaker-indication has been supplied here because we seem to require an introduction to this question about bondage.

A fundamental tenet of the Śaivasiddhānta is that each soul is innately all-knowing and all-powerful, but that its nature can only be realised by the removal, through a ritual initiation, of bonds that fetter it. As mentioned in the introductory pages to this book (pp. 40ff), the notion that embodied souls are fettered by bonds (*pāśa*) has a long history in Śaivism. The ancient name 'Paśupati', a name of Śiva that may be translated as 'Lord of cattle' or 'Lord of beasts', has played a rôle in speculation about bondage because the element *paśu* is taken to refer to beast-like individual souls, who are all bound by bonds (*pāśa*). Indeed a number of Śaiva works begin their presentations of doctrine in terms of these three 'P's: *pati* ('the Lord'), *paśu* ('bound souls') and *pāśa* ('bonds'). And even in tantras in which these three do not form by themselves the list of didactic categories (*padārtha*) into which the cosmos is divided, they usually form at least a part of such lists.

So what are the bonds by which souls are bound? We have quoted above the succinct summary of the central problem of bondage from SANDERSON's useful résumé of developed Saiddhāntika doctrine (1992:285–6, quoted on p. 40). Given the centrality of bondage and, in particular, of the bond of impurity (*mala* or *āṇava-mala*), to Saiddhāntika doctrine, one expects to find it expounded in all Saiddhāntika literature. But, as we began to notice in January 2007, impurity is entirely missing from a number of early scriptures of the school.[239]

The account of bondage in the *Nayasūtra*, as we shall see from Īśvara's answer below, is entirely different from those of classical Saiddhāntika sources. It first assigns the rôle of "binding" in certain particular ways to Sadāśiva and Īśvara, rather implying thereby that the divinities are themselves bound by the obligation to bind, just as the souls they bind are bound. It then runs through the bonds inflicted by the others of the *tattvas* that we have earlier seen homologised with the nine elements of the NAVĀTMAN. It lists then a number of bodily bonds, and bonds inflicted by seven divinities classed as Gaṇas (1:100ff), and then concludes with a disparate and catch-all list of constraints experienced in life on earth (1:109–111). There is no mention at all of *mala*, and the description of *māyā* leaves one in doubt as to whether it is conceived of as "primal matter" or as some sort of "delusion".

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[239] GOODALL and ISAACSON 2007:5; GOODALL et al. 2008:315.

1:83cd 'The lord spoke:
Grace and Occlusion are the two bonds of Sadāśiva.'

This is a well-known tag (see apparatus) and it is unclear whether this is the source in which it first appeared, for when quoted by Śaiva authors (see apparatus for quotations by Rāmakaṇṭha and Tryambakaśambhu) it is taken to be an opponent's claim that even Sadāśiva is subject to bonds, whereas here the bonds in question are under Sadāśiva's control. But it is possible that this text is its source, that it was really intended to mean that the bonds, although they are under Sadāśiva's control, bind him too with the obligation to use them, and that it was later put in the mouths of opponents of Śaivism as being a statement of Śaiva scripture that reveals Śiva's power to be circumscribed.

1:84–86 'Occlusion is nullifidianism, which relies on dry logic.[240] One equipped with a faith in logic does much that is wrong. A man who does wrong is cooked in the hells, [and] having attained an animal [re]birth, is then [re]born as a domestic animal (*paśuyoniṣu jāyate*). In birth after birth the deluded soul lives a life of occlusion. I have taught you Occlusion: hear about Grace from me.'

For the partly conjectural half-line *tiryagyonim anuprāptaḥ paśuyoniṣu jāyate*, cf. *Guhyasūtra* 4:68cd: *sthāvaratvam anuprāpto paśuyoniṣu jāyate*, "having first become a plant, he is born as a domestic animal". Either *tiryagyoni* is here differentiated from *paśuyoni* (perhaps it could be intended here to refer to mainly non-domestic animals?), or the reading of one or other of the transcripts is unreliable. The often sloppy but uninventive scribe of W has read *tiryagyo*, which is partly supported by N, for we can read the initial *ti* there, whereas the scribe K has plainly supplied *paśu*, since he places it in round brackets. In other words, *paśuyoniṣu* is more doubtful here than *tiryagyonim*.

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[240] Or perhaps: 'Occlusion [produces] nullifidianism [and] a reliance on dry logic.' But cf. *Nareśvaraparīkṣāprakāśa* 1:74 and Rāmakaṇṭha's commentary ad loc.

1:87–89b 'A man with faith, endowed with moral rectitude,[241] is active in good deeds—a seeker after knowledge, his destiny is heaven: he plays in a heavenly world. Now when he falls from there, he is born in an excellent family. Initiation, through Śiva's power falling upon him, grants [him] knowledge. This is how Grace is held to be, and the one who gives it is Sadāśiva.'

One could instead take *dīkṣājñānam* as a compound, meaning either "initiation and doctrine" or "the knowledge that is/concerns initiation", and understand the subject of *prayacchati* to be Sadāśiva.

1:89c–90b 'Īśvara ties all creatures with the bond that is Creation. He resides in the heart of everyone, impelling them, because of their merit and demerit (*puṇyapāpābhyām*).'

Īśvara is the second of the *tattvas* (after Sadāśiva) that were homologised with the elements of the NAVĀTMAN in *Uttarasūtra* 1:10–11.

In view of the parallel in *Svacchanda* 12:146ab (see appendix II), it seems possible that *puṇyapāpābhyām* is intended to have genitive flavour: "impelling good and bad deeds"; or a locative one: "impelling with respect to good and bad deeds". Also conceivable is that we should construe backwards and understand "he links creatures with the consequences of their good and bad deeds".

1:90c–91b 'The Pāśupata observance has been taught [by him] for the sake of grace. He gives the Supreme State; he bestows knowledge and liberation (*jñānamokṣām*).'

This translation assumes that *jñānamokṣām* is intended as an accusative plural with the sense of a dual. Masculine accusative plurals in this text often end in *-āṃ*, as recorded on p. 133, but the use of a final *m* is rare: see p. 117. (Here of course, there is a following *p*, and so one could regard it as a final *anusvāra* transformed into a final *m* by a natural operation of *sandhi*.) Exactly what is meant by the Pāśupata observance (*vrata*), alluded to also in *Uttarasūtra* 3:21, is not clear. Perhaps it is some adapted form of some part of the Atimārga observance of Pāñcārthika Pāśupatas. This mention is in any case unlikely to be a reference back to the description of Atimārga religion given in *Niśvāsamukha* 4, for we think it unlikely that the *Niśvāsamukha* had become part of the corpus at the time of the composition of the *Nayasūtra*. It is noteworthy that it is a lower form of the Lord who is presented here as teaching an observance associated with the Pāśupatas.

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[241] The correct form, for a nominative masculine singular, would be *dharmavān*.

1:91c–92b 'Residing in the world in the form of a *liṅga*, he also bestows and withdraws the [potentially] indestructible condition of being a Gaṇa.'

Note that it would also be possible to link *akṣayaṃ hi gaṇatvañ ca* with the *dadāti* in 1:91a and so to tag it onto the previous sentence: "and [he] also [bestows] the indestructible condition of being a Gaṇa". In that case we would interpret 1:91d–92b as follows: "Remaining in the world in the form of a Liṅga,[242] Īśvara bestows and takes [rewards] away." As for the "indestructability" of being a Gaṇa, perhaps this only means that this is a reward that is guaranteed, not that it is eternal. One could perhaps understand *akṣayam* and *gaṇatvam* to be two different rewards.

As for "the condition of being a Gaṇa", this is typically a reward for lay Śaivas (*māheśvaras*) following a worldly (*laukika*) religion (cf., e.g., *Niśvāsamukha* 1:89, 1:94, 1:115, 1:161, 1:163, 2:18, 3:30, 3:168, 3:178, 3:192). It is therefore just the sort of a reward that would be appropriate for devoted worship, in a *laukika* fashion, of the *liṅga*. We shall see below (1:100ff) that the principal Gaṇas or Gaṇeśvaras are seven (not the standard group of eight found in later *Siddhāntatantras*). Presumably "becoming a Gaṇa" here refers to becoming adopted by Śiva as part of his train in a similar way to the well-known, named Gaṇas.

Hara is one of the names of Śiva, and so to say that he "takes away" (*hareti*) is to allude to an affective etymology of that name: Hara takes away (souls to liberation, or bonds from the soul). (For this *nirvacana*, cf. *Kiraṇavṛtti* ad 1:1 and GOODALL 1998:165, fn. 12.) As for the verb-form, it is a metrically required irregular form used in the sense of the regular third person singular *harati*.

1:92c–93b 'If someone teaches the meaning of scripture wrongly (*anyathā*), [or teaches] truth wrongly, then *vidyā* binds such logicians

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[242] The correct form of the nominative masculine singular, the sense of which is intended here, would be *liṅgarūpī*.

(*tarkavādinām*) for speaking falsehood (*anyārthabhāṣaṇe*).'

This interpretation is based on a conjectural restitution. If the constitution and interpretation of the text are correct, then the use of the plural *tarkavādinām*, without a correlative pronoun, is anacolouthic, and it must be assumed to be an unusually irregular accusative plural. What is clear is that we require *vidyā*, as the third of the *tattvas* homologised with the elements of the NAVĀTMAN, to bind here.

1:93c–94b '[If] someone is too much attached [to] mother, father, sons, wife, house, vehicles and whatever wealth [he possesses] (*yad vasu*), the bond of Māyā cuts him/them down.'

taducchidaḥ is here assumed to be used as though it were a masculine nominative singular agreeing with *māyāpāśaḥ* and with the sense of *taducchedakaḥ*. As Yuko YOKOCHI has observed to us, however, we would expect a bond to bind and not to cut, and so perhaps we should consider emending to *māyāpāśas tu duśchidaḥ*, "the bond of *māyā*, which is impossible to cut"; but in this case further conjecture would be needed to supply a syntactic relation between this *pāda* and the rest of the sentence. The relatives listed in 1:93cd have been put in the accusative, whereas the possessions have not. This sort of lack of marking may indeed be found elsewhere in the text, but it is indeed not impossible that the text is corrupt (a locative plural, which might be concealed behind the problematic syllables *yadvasu*, would construe naturally with *sneha*). Māyā, the fourth of the *tattvas* homologised with the elements of the NAVĀTMAN, is of course the name of the primal matter of the Śaivas, but its function here might seem to suggest rather the 'delusion' of Vedāntins.

1:94c–95 '"There is no morality (*dharmaḥ*), nor heaven, nor immorality, nor hell." These people [who say such things] die miserable; they do not attain knowledge [and] liberation. The bond of Māyā has been told; hear from me the bond of Time.'

It is probable that these are the same people who have had their possessions cut away from them by *māyā* and who therefore, because of their materialism, die unhappy.

1:96–97b 'Time brings about the counting of the units [of its passage] and [brings about] life-span, and Binding Fate (*niyatiḥ*) bestows [that] life-span, as well as childhood, youth, old age, disease and death, [by acting] together with Time. That [time] resorbs creatures.'

This interpretation assumes that *niyati* is what produces quality of life. We could instead construe as follows (assuming *gaṇanasaṃkhyāyāḥ* to be a compound):

'Time creates life-span, by counting divisions; and Binding Fate also bestows life-span. Childhood, youth, old age, disease and death [are produced] by Time; it is that [Time] that resorbs creatures.'

In these interpretations, the pair of *kāla* and *niyati*, the sixth and seventh of the *tattvas* homologised with the elements of the NAVĀTMAN would be responsible, together, for length and quality of life. But we could also constitute 96c differently, for instance by conjecturing *niyatañ ca dadāty āyuḥ*, which would make Time alone the subject of 96–97b:

'... and Time [then] bestows fixed life-spans...'

Depending on the interpretation chosen, one might emend to or understand *jarām*, and one might emend to or understand *vyādhir mṛtyuś ca*.

1:97c–98b 'Binding Fate (*niyatiḥ*) is that which bestows the fruit of the [retributive force of] good and bad [deeds] accumulated in previous lives: it forcibly connects [this fruit with the soul responsible].'

It is not clear whether *niyati* is intended to be a *pāśa* in this list, and therefore on the same level as *kālapāśa* and *dehapāśa*, or whether it is meant to be subsumed within *kālapāśa*.

1:98c–100a 'The soul is bound by the three Guṇas [of *sattva*, *rajas* and *tamas*], by the intellect (*buddhyā*), by the transformed [principle of identity] (*vaikārikeṇa* [*ahaṃkāreṇa*]), by the bond of the subtle elements and faculties of sense and action (*tanmātrendriyabandhena*); it is firmly wrapped with the gross elements (*bhūtaiḥ*). These are the bonds of the body (*dehapāśāḥ*).'

The *puruṣa* is the eighth of the *tattvas* homologised with the elements of the NAVĀTMAN, but it does not bind itself. Instead, it is described here as bound by the bonds of the body (*dehapāśa*), which are evolutes from the ninth and lowest *tattva*, namely *prakṛti*. Presumably *prakṛti* is not explicitly named here because the evolution of these bonds from *prakṛti* was considered to be sufficiently well-known from the literature of the Sāṅkhyas.

1:100b 'Hear from me the bonds of the [seven divinities known here as the] Gaṇas.'

The following list of seven Gaṇas is archaic. In most Śaiva literature, eight Gaṇas or Gaṇeśvaras form one of the circuits around the central deity in the context of *pūjā*. No circuit of eight Gaṇas features in the *Niśvāsa*'s accounts of Śiva-worship. Vidyeśa and Hāṭhakuṣmāṇḍa do not figure as Gaṇas elsewhere, and the *Niśvāsa* omits three figures who occur in the later standard list, namely Mahākāla, Bhṛṅgin and the bull (*vṛṣabha*). In a later part of the tantra (*Guhyasūtra* 16:52) we find another list of Gaṇas, again explicitly seven of them and not eight, which includes these three (assuming that Kāpāli stands for Mahākāla) but omits Caṇḍeśa:

> *devī skandañ ca vighneśaṃ nandi kāpālim eva ca*
> *vṛṣabhaṃ caiva bhṛṅgiñ ca saptaite tu prakīrtitāḥ.*

1:100cd 'If, having received authorisation [to act as a guru], one does not transmit [knowledge], Vidyeśa punishes him for that (*tena*).'

We take *saṅkrāme* as a third person optative that has dropped its final *t*. Several forms of *badh*, depending on metrical constraints, seem to be used irregularly in this passage with the sense of *badhnāti*, 'binds' or (here) 'punishes'.

It is not clear who Vidyeśa is. There are usually eight Vidyeśvaras who form a circuit of divinities around Sadāśiva when he is worshipped (cf., e.g., *Mūlasūtra* 4:5). Their names are listed in the *Guhyasūtra* (7:257–8), but not in the earlier *sūtras* of this text. The most important of them is Ananta, and it is possible therefore that Vidyeśa here means Ananta, who is not usually classed as a Gaṇa.

1:101–102b 'If someone sets a price and teaches scripture, Ṣaṇmukha punishes him for that. If someone teaches scripture without having first obtained permission or (*ca*) transmits it to a non-initiate, Gaṇapati searches for some flaw in the *sādhaka* and destroys his power.'

This may be the first allusion in our text to the elephant-faced deity Vināyaka/Gaṇeśa. The name Gaṇapati does not of course tell us that he is elephant-faced, but his inclusion here in this group of central Gaṇas, together with Skanda, here presumably also counted as part of Śiva's Puranic family, suggests that this is Gajavaktra. He may be alluded to later (*Nayasūtra* 4:104) with the name Vighneśa.

His being elephant-faced is not mentioned, however, in either place. Cf. *Yājñavalkyasmṛti* 1:271–94, where a figure called Vināyaka who is said to be the son of Ambikā is venerated, but no mention is made of whether or not he is elephant-faced. Judit TÖRZSÖK, in an article that discusses Śaiva chapters that have been added to the old *Skandapurāṇa*, including a chapter that recounts an early legend of the birth of Vināyaka, gives two principal reasons for judging the myth to be early (2004:21–2). The first is the consistent use of the name Vināyaka, never *gaṇeśa* or *gaṇeśvara*, for the latter are invariably not proper names but terms of rank in the old *Skandapurāṇa*, just as they are frequently are in other early Śaiva works, such as the *Niśvāsamukha*. The second is the close association, implied already by the name Vināyaka, with the class of possession-demons called *vināyakas*, and not with his now familiar rôle of removing obstacles (*vighnavināyaka*). We might therefore expect to find here only the name Vināyaka used, not Gaṇapati or, as in *Nayasūtra* 4:104 below, Vighneśa. But other comparably early allusions to an elephant-faced Gaṇapati can in fact be found, such as the second of Bāṇa's introductory verses to the fourth *ucchvāsa* of the *Harṣacarita*, to which TÖRZSÖK refers (2004:22, fn. 22), in which the name used is Gaṇādhipa and the trope concerns his tusk. The *Amarakośa* also catalogues names that allude to his being elephant-faced, that suggest a fairly developed mythology, that reveal an association with the removal of obstacles and that include the "rank" Gaṇādhipa (1.1:39):

vināyako vighnarājadvaimāturagaṇādhipāḥ
apy ekadantaherambalambodaragajānanāḥ

1:102c–103a 'Nandi quickly punishes one who, deluded by the systems of thought devised by bound souls, distorts (*parivarttayati*) the tantric teaching.'

1:103b–105 'In the case of [transgression of] the eight post-initiatory rules of conduct, [it is] Caṇḍīśa [who punishes]. If one reviles the Lord Śiva (i), a devotee of His (ii) or a guru (iii), or in the case of eating the *nirmālya* (iv), or of giving it as *bali* to a bound soul [or perhaps to a beast?] (v), or if one takes what has been touched by a menstruating woman (vi), or reviles scripture (vii), or steps on the shadow of a *liṅga* (viii), Caṇḍīśa vigorously punishes/binds.'

The interpretation of rule vi assumes that *ārtavi-* is intended as a *vṛddhi* derivative from *ṛtu* and so means 'a woman in her season'. The conjecture and interpretation are based upon the *Siddhāntasārapaddhati* of Bhoja, who gives an overlapping list of eight post-initiatory rules (*samaya*), the last of which being that one should not eat food touched by a menstruating woman (SANDERSON *2005): *...aṣṭau samayān śrāvayet. (i–iv) maheśvaratacchāstragurusādhakādinindā na kāryā. (v) liṅgacchāyāṃ na laṅghayet, (vi) nirmālyaṃ ca. (vii) na tad aśnīyāt. (viii) rajasvalāspṛṣṭānnaṃ na bhakṣayet.* Assuming that the *bhakta* of our text corresponds to the category *sādhakādi* in Bhoja's, the list of eight rules is the same, though presented differently, except for one item: while Bhoja's list forbids stepping on the *nirmālya*, the *Niśvāsa* forbids giving the *nirmālya* to non-initiates or perhaps to beasts. For a detailed examination of the deity Caṇḍeśa, see GOODALL 2009.

1:105c–106b 'If someone undertakes a religious observance beginning with(?) a vow and then abandons that Śiva-observance and takes up an observance taught in another [viz. non-Śaiva] work (*anyattantravratam*), Devī punishes (*nibandhati*) for that.'

One could consider correcting here to *anyatantra°*.

1:106c–108 'If someone studies the Śivatantra, performs Śiva-yajña, sacrifices with Vedic rites and [then] reviles devotees of Śiva and venerates and praises Brahmins with other religious affiliations, Hāṭhakuṣmāṇḍa-rudra punishes that wrong-thinking person. In this way the bonds inflicted by the Gaṇas firmly bind the initiate.'

The form *stunateti* is of course irregular, but probably authorial rather than transmissional: see p. 122 above. Hāṭhakuṣmāṇḍa never appears elsewhere as a Gaṇa. A Kūṣmāṇḍa is often, in later Śaiva works, the supreme regent of the hells (see, e.g., *Parākhya* 5:38) and a Hāṭaka (or Hāṭhaka) is often the supreme regent of the *pātālas* (see, e.g., *Parākhya* 5:53ff).

1:109–111 'Love, anger, lust, birth and death, old age and disease and grief, hunger and thirst, as well as intoxication, and despair and fear, utter delusion, violence (*dāruṇam*), hypocrisy, passion, illusion, pride, jealousy, insanity, withering/meanness(?) (*śoṣaḥ*), a tendency to fault-finding, irascibility, morality, immorality, violence, and a body that is always out of control.'

Alternatively *asvatantrasadātanuḥ* could perhaps be translated "...—the body is always in thrall".

There appears to be no ordering principle behind this list of disparate factors. *dāruṇaṃ* may be intended as adjective to *mahāmohaḥ*.

1:112 'Because they are bound by these bonds, people are not liberated from [the false] doctrines of others: the authors of the books of bound souls have not seen what binds bound souls. Therefore men who are devoted to the scriptures devised by bound souls are not liberated.'

Perhaps one could instead interpret the first half-line here with "Thoroughly bound by these bonds, [people] are not liberated by any other teaching [than the Śaiva teaching]:".

The regular instrumental would of course be *paśutantrapraṇetṛbhiḥ*. One would also normally expect *paśutantra* to mean a 'scripture taught/devised by a bound soul', but this analysis is awkward when the expression is compounded with *°praṇetāraiḥ*.

2:1 'The goddess spoke:

[His] name[s], [the fact that he is] one who is made up of *tattvas* (*tatvī*), union [with them and, ultimately, with him (?)] (*yogaṃ*), the [meditation-]goals (*lakṣā*[*ḥ*])—[these things] have been mentioned (*proktāḥ*), O Lord—teach [them] to me, as well as the sequential coming into being of the *tattvas* and their natures (*rūpakañ caiva*).'

This verse, in spite of the use of the past tense (*proktā*), seems to be a programme-verse announcing what is about to be presented, for it lists a number of items that we find described below: some names of the Lord are given in 2:2–5; the emanation of the *tattvas* is set out in 2:10–20; their nature is explored in 2:21–102; and chapter 3 explains how *yoga* is to be attained (see 3:23) with each of the *tattvas* that make up the universe in turn, by meditating upon them, which requires knowing their characteristics (*lakṣaṇa* and, in some places *lakṣa*, e.g. in 4:28) and 4:11ff discuss how *yoga* is possible with respect to the ultimate Śiva who is "supportless" (*nirālamba*). This suggests that *lakṣa* in this verse could be meant to mean either "meditation-goal" (*lakṣya*) or "defining characteristic [which can therefore be used as a focus for meditation]" (*lakṣaṇa*). Most problematic in this programme is *tatvī*. We have guessed that it might refer to god as immanent in the universe and therefore pervading and pervaded by the *tattvas*. Another possibility would be to understand the word as though it were formed on the analogy of a *dvigu* compound such as *aṣṭādhyāyī* or an expression such as *trayī*, in other words meaning "the group of *tattvas*". The expression *tattvī* recurs in *Nayasūtra* 4:77, where it appears to refer to a yogin being a "master of reality". It is unlikely that it is so used here.

2:2–4 'The lord spoke:
[He is] the subtle, the all pervading, the divine (*devam*), the cause, the Lord (*patim*) of the universe, the ineffable, the incomparable (*anaupamyam*), the indestructible (*akṣaram*), sovereign (*parameśvaram*), without diversity and without support (*niṣprapañcanirālambam*), pure [by virtue of being devoid] of speech (*vāgviśuddham*), beyond syllables (*anakṣaram*), filling all space (*vyomavyāpi*), devoid of false appearances (*nirābhāsam*), beyond the realm of [created] diversity (*prapañcātītagocaram*), situated at the head of [viz. above] Śakti, inactive (*śāntaṃ*), knowable [only] through meditation (*yogagamyam*), eternal, omniscient, omnipotent, who has eyes and heads and mouths on all sides (*sarvatokṣiśiromukham*).'

Neuter forms and masculine accusatives are mixed together pell-mell here, and there is no governing verb, so we take this list of names as a list of predicates. "Situated at the head of Śakti" is perhaps a statement about cosmography. For the last attribute in this series, cf., e.g., *Śvetāśvataropaniṣat* 3:16.

2:5 'Nameless, Śiva is spoken of by hundreds of thousands of names. All this universe has been created (*kāritam*) by Him, but not out of desire [on His part].'

The causative could perhaps be taken literally: "has not been caused to be created by Him". *anāmā* could be a name: cf. *Nayasūtra* 1:18.

2:6 'The goddess spoke:
One without desire cannot act. How [then] can he create, being without desire? Tell me [the answer to] this secret best of questions, out of [your] grace.'

The first *pāda* here, *akāmasya kriyā nāsti*, is presumably a conscious echo of *Manusmṛti* 2:4ab: *akāmasya kriyā kācid dṛśyate neha karhicit.*

2:7–8 'The lord spoke:
Just as [when] the sun-stone is heated by the rays of the sun fire arises in it, [and yet] the sun has no desire for that [fire], nor does the stone have desire, so too the activity of God [takes place without his having

any desire]. Śiva is to be understood to be the sun [in this comparison]; Śakti is like the stone.'

Cf. *Uttarasūtra* 1:6. No doubt one could emend to *na raves tatra kāmitā* in 2:7d (as in the KSTS edition of *Svacchanda* 11:317d: *raves tatra na kāmitā*), but we have assumed this to be another example of authorial irregular usage (closer to the reading of the Nepalese manuscript of the *Svacchanda* that we have collated for Appendix II, which has *raves tatra na kāmatā*).

2:9 'When the right season comes, time is what is active in this [process]. From Śakti when she is conjoined with the energy of Śiva Bindu arises.'

The end of this verse has been repaired on the basis of *Uttarasūtra* 1:6, where we also find *saṃyuktā* apparently used as a contracted feminine ablative (instead, in other words, of *saṃyuktāyāḥ*) As for the beginning, it may seem difficult to interpret because 'Time' should not yet have evolved as a *tattva* (it does so in the following verse), but perhaps we should simply treat *ṛtukālam anuprāpya* as a cliché (used also as *Mataṅgavidyāpāda* 19:26a) the use of which is not strictly logical here. The point is to emphasise that desire is not involved.

2:10 'From *bindu* [arise the following:] Īśvara, *vidyā*, *māyā*, time (*kālaḥ*), binding fate (*niyatiḥ*), the soul (*puruṣaḥ*), and [all other evolutes], in brief (*samāsataḥ*), *prakṛti*.'

For more on *bindu*, its being identified with Īśvara and its division into four powers (*kalā*), see *Nayasūtra* 3:72 below.

As for *samāsataḥ* (an uncertain reading, incidentally) might it mean that the list as a whole is short? Or does *samāsataḥ* apply specifically to *prakṛti*, which is further subdivided by the Sāṅkhyas? Two passages below speak of there being thirty-two *tattvas* in total (*Nayasūtra* 4:90 and 4:98), which means that the *tattvas* of the Saṅkhyas have there been included in the tally.

2:11–14b 'From *prakṛti* arises the *buddhi*, and from the *buddhi* [arises] *ahaṅkṛti* (*bhūtādiḥ*). From *bhūtādi* [arises] the subtle element of sound, together with the subtle element of touch; then, they say, there arise the subtle element of form and the subtle element of taste, together with the subtle element of smell, and with the faculties of sense (*indriyeṇa*): the ear, the skin, the eyes, the tongue and the nose, in due order,[243] are the five faculties of knowledge. Learn [now] the faculties of action: speech, hands, feet, anus and, as the fifth, the sexual organs. Know that the faculty of attention is the eleventh; it runs in two directions.'

According to *Sāṅkhyakārikā* 25, the *indriyas* all arise from the Taijasa aspect of *ahaṅkāra* and not from the aspect called Bhūtādi. There is however considerable divergence of opinion on this subject (for divergence in Śaiva sources, see GOODALL 2004:359–60, fn. 399, to be read with the corrections of ACRI 2011:449–50), and it is possible that our text (which doesn't mention Taijasa at all) uses Bhūtādi and Vaikārika simply as synonyms for *ahaṅkāra*. Also perhaps conceivable is that Bhūtādi is used when the generative aspect of the *ahaṅkāra* is emphasised (its being the source of further evolutes), whereas Vaikārika is used when its function as egoity is spoken of (see, e.g., *Nayasūtra* 2:57 below).

The running in two directions refers to the fact that the *manas* is both an organ of sense and one of action (cf. 2:52–3 below); Nirajan KAFLE has suggested that it might also refer to the yogic notion that it pursues *dharma* and *adharma*, which is also mentioned in the same place below.

2:14c–17b 'These arise from *ahaṅkāra*; they are proclaimed to be sixteen. From the subtle element of sound arises ether, which has sound as its characteristic. Air arises from the subtle element of touch; it is characterised by two properties [namely touch and sound]. From the subtle element of form it is known [that] fire [arises], which is characterised by three properties [namely form, touch and sound]. And from the subtle element of taste arises water, which is characterised by four properties. Earth arises from the subtle element of smell; it has five properties.'

2:14cd sounds like a conscious echo of part of *Sāṅkhyakārikā* 22: *tasmād gaṇaś ca ṣoḍaśakaḥ*.

2:17c–19b 'With these *tattvas* the entire universe is produced (*jātam*), made up of stationary and moving beings, [and also] the various worlds in their hundreds and thousands. The various scriptures [of the various religions] (*śāstrāṇi*) are located within [the hierarchy of the various] *tattvas*, [as well as non-religious(?)] knowledge (*vijñānam*), quackery

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[243] *Ex conj.*

(*kuhakam*), technology (*śilpam*), that which teaches all the various *siddhi*s, ...'

Why it should be emphasised that *śāstra*s are to be found in the *tattva*s is not made clear. The most likely possibility, it seems to us, is that it refers to the notion that the adherents of different religions attain different levels in the cosmic hierarchy. This is a cliché known to us, for instance, from Rāmakaṇṭha's *Sarvāgamaprāmāṇyopanyāsa* (edited and translated in GOODALL 1998:xxi–xxv). Such levels of attainment are not spelled out in the *sūtra*s of the *Niśvāsa*, but they may be referred to here. Perhaps the earliest passage known to us to give a ladder of doctrines ranged across the cosmos is that of the *Sarvajñānottara*, which is quoted and translated in fn. 235 on pp. 279–80 of WATSON, GOODALL and ANJANEYA SARMA 2013.

This unit, from 2:17c to 2:20b, corresponds to *Svacchanda* 11:196–198, in which the order of lines differs. Cf. also the end of chapter 15 of the *Niśvāsakārikā* (T. 17, p 95, and T. 127, p. 210):

> *prakṛtiḥ puruṣaś caiva niyatiḥ kāla eva ca 151*
> *māyā vidyā ca īśo 'yaṃ bindos sarvam idaṃ jagat*
> *vedaṃ sāṃkhyaś ca yogaś ca bauddham ārahataṃ tathā 152*
> *yāni kāni ca śāstrāṇi sarve bindor viniḥsṛtāḥ*

152bc idaṃ jagat/ vedaṃ sāmhkhyaś ca] T17; i ... T127 • ārahataṃ] *conj.*; ārhataṃ T17, T127 (unmetrical) • 153b bindor viniḥsṛtāḥ] *em.*; bindor vinisṛtāḥ T17 (unmetrical); bindur vyavasthitāḥ T127

We have emended *siddhisaṃbodhalakṣaṇam* to *siddhisandohalakṣaṇam* on the strength of the Kashmirian reading of the *Svacchanda* here (11:196–8, N, f. 145r–145v):

> *tattvair etair jagat sarvaṃ sṛṣṭiñ ca sacarācaram*
> *bhuvanāni vicitrāṇi śataśo 'tha sahasraśaḥ*
> *tattvābhyantarasaṃsthāni śāstrāṇi vividhāni ca*
> *vijñānaṃ kuhakaṃ śilpaṃ siddhisandohalakṣaṇam*
> *sarvatatveṣu sandṛśyen nātra kārya vicāraṇā*
> *prakriyā śivadīkṣā ca tattvair etais tu labhyate*

196b sṛṣṭiñ ca] N; visṛṣṭaṃ KSTS • 197d siddhisandoha°] KSTS; siddhasaṃbodha° N • 198ab sarvatatveṣu sandṛśyen nātra kārya vicāraṇā] N; sarvaṃ tattveṣu boddhavyaṃ sarvatattveṣu dṛśyate KSTS • 198d etais tu] N; etair hi KSTS

(The immediately following verse in the *Svacchanda* is the last verse of *Uttarasūtra* 4.) The expression *siddhisandohalakṣaṇam* is also to be found in *Guhyasiddhi* 1:7b.

2:19cd '...[knowledge (?) of] cosmic hierarchy and Śaiva initiation—[all these] may be obtained through [knowledge (?) of] these *tattvas*.'

This might appear to allude to some form of *tattvadīkṣā*, but there is none described in the text. Alternatively, this may be intended to mean only that an initiating guru requires true knowledge of the *tattvas* in order correctly to understand the *prakriyā* (into which the *tattvas* are embedded) and in order thereby to be able to perform effective initiation (cf. the knowledge required of the alphabet, *mātṛkā*, in the previous chapter). (Another less likely possibility is that the *tattvas*, since they have been homologised with elements of the NAVĀTMAN, a crucial mantra, are instruments in the performance of initiation.)

2:20 'Everything must be understood to be contained in the *tattvas*; everything can be seen in the *tattvas*. And there is no other entity at all beyond the *tattva*[s].'

This sort of statement, making the claim that the *tattvas* are a complete ontology, explains the concern noticeable in the literature of the developed Saiddhāntika to find even *mala* in the *tattvakrama*. In the *Niśvāsa* it is not problematic that the *tattvasarga* is a complete ontology: *mala* has apparently not yet been thought of (see discussion on pp. 40ff).

2:21–22 'The goddess spoke:
You have taught the emanation of the *tattvas*, which causes the universe to arise. Tell [me now] the knowledge [of the nature] of the *tattvas* and [tell me] how supernatural powers arise. And how is the cosmic hierarchy [arrayed] through those [*tattvas*]? And [how is] initiation which leads to liberation [related to the tattvas]? Tell me [the answer to this] most secret question next at length, O immanent Lord!'

This passage, from 2:21–102, has been adapted to create *Svacchanda* 12:1c–82, for which see Appendix II.

2:23–4 'The lord spoke:
I shall tell you [the nature of the *tattvas*] from earth up to Śiva. Listen. Hear how the [element] earth is found as something solid in the body. Earth, fully endowed with [all] five properties, is to be understood [to

be found] in flesh and in the bones, in the sinews, the hair and the nails, and [also] in the entrails and the bone-marrow.'

2:25 'Water, which has four properties, is situated [in the body] in phlegm, blood, urine, fat, chyle, sweat, flesh-marrow, semen and in its property of holding [the body] together (*saṅgrahe*).'

The particle *hi* is perhaps a secondary 'improvement' intended to obviate a hiatus.

2:26 'Fire is found [in the body] in the cooking [of digestion], in [the light of the eye that accounts for] seeing, and in bile and in [body-]warmth(?).[244] Fire has been taught thus, and it should be understood to be characterised by three [properties].'

2:27–28b 'Air is in breathing in and in breathing out (*nirucchvāse*), in moving [the limbs of the body] and in [the sensation of] touch, and in expelling urine and excrement, and in ingesting food and drink. Air is found in the body in these [functions]; it is to be understood to have two properties.'

Alternatively: 'Air is in breathing and in not breathing (*nirucchvāse*)...'

2:28c–29 'Ether has one property; I shall teach you [how] that [is found in the body] truthfully. It is to be understood to be hollow space, that is to say the nine orifices [of the body]. This [ether] has sound as its [sole] property and therefore it has one characteristic.'

2:28a is hypermetrical.

2:30 'The organ of speech speaks speech and this [speech] is of four kinds: polished (*saṃskṛtā*), natural (*prākṛtā*), lapsed/vernacular (*apabhraṃśā*), and nasalised (*anunāsikā*).'

The nature of the last of these is unclear to us, and Kṣemarāja's explanation, ad *Svacchanda* 12:10b, does not really seem to help: *anunāsikā nāsikām anugatā gīyamānākṣararūpā varṇāṅgam iti prasiddhā*. The first three are usually literary languages, and since the list is probably intended to be comprehensive, perhaps the last is intended to include all other non-literary languages. The list also appears in *Guhyasūtra* 8:132, quoted ad *Uttarasūtra* 1:20c–21 above, and in 2:42 below, as well as in *Jayākhyasaṃhitā* 32:45cd.

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[244] Or perhaps 'in the fire that is bile', for *pitta* is supposed to be hot or fiery in Āyurveda.

2:31–32b 'The properties of the organ of speech have been taught; next hear [about] the hand. Cutting, breaking, giving, piercing, the actions of craftsmanship (*śilpakāritam*), grasping, conquering—all these are [activities] located in the faculty "hand".'

2:32c–33 'The properties in the faculty "foot" are [for(?)] moving to and from other places (*deśāntaragamāgame*) in this world (*iha*), [over terrains such as] even [ground], sunken [ground], raised [ground], thorns, earth-clods, sand, mud, water, inaccessible places, mountains, buildings, roads.'

The syntax here is certainly peculiar, but no other sense seems likely.

2:34ab 'In excretion and in vomiting, it is always the [faculty] "anus" which acts.'

Ex conj. Cf. *pardite* in the KSTS edition of the *Svacchanda*, which Kṣemarāja takes to be flatulation: *gudarandhreṇa kutsitaśabdaḥ*. But *chardita* (vomition) not only makes good sense (given that *pāyu* means not exactly the anus, but rather a faculty of ejection that is focussed principally in the anus), but it could also have given rise to some of the other readings.

2:34cd 'The [faculty] "penis" is active with respect to those with whom intercourse is and is not permitted; it produces pleasure.'

Perhaps *gamyāgamye* is intended rather to mean what would normally be expressed by *gamyagamane*, 'sexual intercourse with those with whom intercourse is possible'.

2:35 'These processes are actions (*pravartante*); therefore [we speak of] faculties of action. And the five faculties of intellection [are so called because they] act in conjunction with the *buddhi*.'

We assume that *pravartante* is either used elliptically or is an instance of an *ātmanepada* form used for a passive one.

2:36 'The "ear" has the property of hearing: I shall tell you truthfully (*tattvena*), in due order (*anupūrvaśaḥ*), exactly as they are (*yathāvat*), the sounds which it receives.'

2:37–8 'Ṣaḍja, Ṛṣabha, Gāndharva, Madhyama, Pañcama, Dhaivata as the sixth, and Niṣāda as the seventh. [These are] the seven notes. [There are] three types of basic scale, twenty-one secondary scales (*mūrcchanāḥ*), forty-nine note-sequences (*tānāni*): this is the definition of [musical] sound.'

For the translations of *grāma*, *mūrcchanāḥ* and *tānāni*, we have followed the glossary of NIJENHAUS (1977:38–9).

2:39 'These are held to be the subtle sounds, residing in all creatures. I shall teach you the gross ones also: hear about that [subject] as it is (*yathāvat*).'

2:40 'Kettle-drums, conches, *mṛdaṅga*-drums, *paṭaha*-drums, *paṇava*-drums, *marddala*-drums, *dardura*-drums, bamboo-[flutes], trumpets (*gomukha*-) and cymbals (-*tālam*).'

The identifications here are uncertain.

2:41 'Various types of stringed instruments, sounds produced by the hands, and the lovely sounds that are produced with the mouth, and those which are associated with wood.'

Here, we assume that *kāṣṭhāyuktāni* stands for *kāṣṭhajāni*, with irregular lengthening at the juncture of the compound.

2:42 'Polished (*saṃskṛtam*), natural (*prākṛtam*), corrupted/vernacular (*apabhraṃśa*-), and nasalised (*anunāsikam*) [forms of language], [which can be] based on the seven notes, [in other words set to music, and which can be] clear or unclear .'

For the division into *saṃskṛta*, etc., see 2:30 above.

2:43 'The faculty of hearing grasps [by inference (?)] unexpressed words from [hearing words that have been] expressed (*uktāt*). This is the range of sense-perception (*viṣayaḥ*) of sound, by which the soul is bound (*badhyate*).'

If the text is correct here, then this is evidence of a notion akin to *sphoṭa* that accounts for a person's capacity to "hear" unspoken sounds. But it is rather tempting to assume a corruption of *uktānuktāni*, which we find in *Svacchanda* 12:21, and to interpret: 'The faculty of hearing grasps the sounds taught [above] as well as ones that have not been mentioned.' We have resisted correcting to *budhyate* on the strength of *Svacchanda* 12:22, since parallels below (2:46, 2:49 and 2:50) reveal that bondage is indeed intended.

2:44–46b 'Soft, hard, rough, cool, hot, slippery, lumpy, thorn[y], sand[y], mudd[y], the blows of arrows, spears, swords, all manner of (*yat*) beating and cutting—these [and] other types [of contact] the faculty "skin" knows by touching. For this is the realm of touch, through which [also] the soul is bound.'

2:46c–49b 'Hear from me the functions of the eye being told: white, red, yellow, black, green, pale, light brown, tawny, russet, and other [colours] differentiatedly, man, woman, cattle, beasts, light, plants, creatures, things differentiated according to colour and form—the eye sees them all. This is the scope of "form", by which [also] the soul is bound.'

2:49c–50 'Sweet and sour taste, salt, acrid, bitter, astringent, mixed, and tasty—the tongue senses taste. This is the realm of taste, by which the soul is bound.'

2:51–52b 'Sweet-smelling fragrances and unpleasant stinks—the nose smells from among both: this is the realm of smell, by which the embodied soul (*kṣetrī*), who is deluded by egoity (*ahaṅkāreṇa*), is bound.'

2:52c–53d 'As for volitions and decisions (*saṅkalpāś ca vikalpāś ca*)—[for these] it darts about (*dhāvati*) in ten ways in [i.e. corresponding to] the [ten] faculties, which deludes unrestrainedly, uncontrollable in all creatures. This is the mind that has been described, which brings about [the accumulation of] merit and demerit.'

The nominative of *saṅkalpāś ca vikalpāś ca* is very awkward: we could have chosen to follow the *Svacchanda* (with *saṅkalpe ca vikalpe ca*) or to emend to ablatives, which could easily be confused with nominatives. The text after that is largely conjectural and one could make other choices. It would be possible, for instance, to conjecture *daśadhā yat pradhāvati* and one could adopt the neuter adjectives that we find in the KSTS edition of the *Svacchanda*, namely *anivāritasandeham ajayyaṃ*. But we have decided to follow the Nepalese manuscript of the *Svacchanda* relatively closely here. For the idea of the mind pursuing merit and demerit, cf. the *Yogabhāṣya* ad 1.12: *cittanadī nāma ubhayatovāhinī; vahati kalyāṇāya, vahati pāpāya ca.*

2:53ef 'I shall [now] teach you truly the characteristics of the nature of the subtle elements.'

2:54–56b 'The subtle element of smell [residing in the sense of smell] grasps smell through the tip of the nose. The subtle element of taste residing in the tongue grasps taste. The subtle element of form [residing in the sense of sight] grasps form, when [form is] presented [to the perceiver] (*upāgatam*), through the eyes. The subtle element of touch, residing in the skin, grasps touch. The subtle element of sound grasps when it becomes sound in the faculty of the ear (*śrotraśabdatvam āgataḥ*).'

As far as we are aware, this notion that the *tanmātras* residing in the faculties (or in the places in the body in which those faculties are concentrated, such as the nose) are responsible for perceiving the same *tanmātras*, residing as *guṇas* in external objects, is not a notion that known figures among the Sāṅkhyas have propounded. Kṣemarāja defends this rather odd view in his *Svacchandatantroddyota* (ad 12:33–35b).

Note that these sentences have been rephrased, in order to obviate the (metrical) need for *prātipadikas* in the *Svacchanda* (12:33ff). In one case, *sparśatanmātra*, the use of the *prātipadika* only obeys the metre if one treats the following ligature (*spa*) as not making the previous syllable long. It is possible that *jihvāyāṃ* is a corruption of *jihvāyā*, a metrically required lengthened form of the instrumental *jihvayā*. For the expression *śrotraśabdatvam āgatam*, cf. the Nepalese reading of the previous line in the *Svacchanda* (12:34cd).

2:56cd 'The elements have as their subtle properties the subtle elements in due order from the beginning.'

It is uncertain to us whether this is what the text really means. Kṣemarāja's interpretation of this line, in which he reads *prakṛtikramāt*, takes this as a statement to the effect that the above lines were teaching a subtle, which is to say generally unknown, property of the *tanmātras* as residing in the *indriyas*. But it is not clear that this is what the text was originally meant to express.

2:57–61b 'Vaikārika [namely *ahaṅkāra*], by which the soul is bound, is above these [*tanmātras*]. I am wise, I am wealthy, I have been born in a great family; I am a giver; I am an enjoyer; I am beautiful; I am strong; people have been conquered by me in battle and my enemy has been vanquished;[245] I am pious; I am full of good qualities; how could there be anyone greater than me. I am a sinner; I am of bad conduct; I am a fool; I am ugly; I do not give; I do not enjoy; there is no unhappy being like me. For those whose minds are in this way [fixed] in egoity, following [always] the notion "mine", *ahaṅkāra* binds with the bondage that is the [prison-]house of *saṃsāra*.'

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[245] *Ex conj.*

Note that several of the irregularities of syntax and morphology here have been corrected not only in the KSTS text of the *Svacchanda*, but also in that of the old Nepalese manuscript (see Appendix II, 12:36ff).

2:61c–63b 'I have taught [you] the properties of *ahaṅkāra*; hear from me the properties of the *buddhi*: piety (*dharmam*), knowledge (*jñānam*), dispassion (*vairāgyam*), and control (*aiśvaryam*) as the fourth, and impiety, nescience, lack of dispassion and lack of control. This [*buddhi*] binds [thus] in seven ways [viz. through seven of the above eight properties], but liberates through the disposition that is knowledge (*jñānabhāvena*).'

Usually all four of the *bhāvas*, that is to say the positive properties of the *buddhi*, are placed on an equal footing (for the workings of the *buddhidharmas*, see below and cf., e.g., *Parākhya* 4:74–90). The emphasis on *jñāna* here might seem to suggest a stronger emphasis on gnosis than is typical of the later Śaivasiddhānta, but it becomes clear in 2:69–70 below that the redactor is thinking of the Sāṅkhyas' discrimination of *puruṣa* and *prakṛti* leading to *kaivalya*.

2:63cd 'The intellect (*buddhiḥ*), through discrimination, makes and alters.'

Discrimination (*adhyavasāya*) is well known to be the responsibility of the *buddhi* (e.g. in *Sāṅkhyakārikā* 23), but it is not clear here what it "makes" and what it "alters" (*karoti vikaroti ca*); perhaps it changes the moods of the person? The *pāda* is a not particularly common cliché, found, for example, in *Mahābhārata* 3.31:33d; *Bhāgavatapurāṇa* 2.4:7d; *Brahmāṇḍapurāṇa* 3.2:281d; *Kūrmapurāṇa* 1.4.54d and 1.11:224d.

2:64–67b 'Hear from me the definitions of the eight [properties of the *buddhi*] beginning with morality. Fasting, recitation, silence, absence of anger, refraining from theft; truthfulness, cleanliness, giving, compassion, and tolerance at all times; practising learning, modesty, and restraining the senses; [the meritorious activities of] sacrificing and doing pious deeds [for others's welfare] (*iṣṭāpūrtam*), pilgrimages, and satisfying one's ancestors; not endangering any creatures, and protecting life. This is the first property of the *buddhi*, called "morality".'

Usually we would expect this property, *dharma*, to be explained in similar terms, but with those terms grouped as five *yamas* and five *niyamas*. See, e.g., *Parākhya* 4:77–8 and annotation (GOODALL 2004:254–5, fn. 384).

2:67c–68 'Now heaven, now [birth as a] mortal, now being an animal—[each] occurs again and again for those bound by moral acts [and] following *saṃsāra*. The disposition of morality has been taught; hear from me the disposition [known as] "knowledge".'

2:69 'This lump [that is the body and that consists] of twenty-four [*tattvas* and that is] endowed with instruments and faculties is to be understood to be made of matter (*prākṛtaḥ*); it generates [the embodied soul's] merit and demerit.'

Note that the KSTS edition of the *Svacchanda* here reads *caturviṃśatikaḥ piṇḍaḥ*, which gives the sense that we require. *karaṇendriya-* seems tautologous, for *karaṇa* and *indriya* seem synonymous. We could conjecture *kāraṇendriya-*, but this finds no support in the *Svacchanda*. Nirajan KAFLE has suggested that it might stand for *antaḥkaraṇendriya-*.

2:70–72b '"I am not an agent; I am without qualities; the bonds of matter do not [really] exist for me."—[with this] I have taught you the gnosis of the Sāṅkhyas, through which one may be released from matter. But [though] liberated from the creation of matter (*prakṛtisṛṣṭyā*), the Lord binds him again, and again he will continue to be reborn further, until he finds God, the Lord, the Creator, the controller of all creatures.'

2:72c–75b 'Because of [the *buddhidharma* of] dispassion, he rejects pleasures; a wife like an Apsaras; elephants, horses, chariots, vehicles; friends, acquaintances and wealth. [Because of dispassion people] practise severe austeries: fasting, recitation, pilgrimage, [being surrounded by] five fires; sleeping in water (*jalaśāyinam*). [By such people] the body may be suddenly abandoned [by throwing it] from a mountain, into water, by poison or by fire, [or] by the destructive means of blows [to himself] or hanging. It is when one depends on dispassion that one also does [such] violent [acts].'

We are understanding *jalaśāyinam* as though it were an action noun, perhaps a confused and metrically lengthened form of *jalaśayanam*. Note that the KSTS text here has *jalaśāyi-tām*. The interpretation and the constitution of the text of 2:74, which appears to allude to religious suicide by such means as *bhṛgupāta*, are particularly uncertain. Kṣemarāja, whose text apparently reads *girivṛkṣajalāgnibhyaḥ prahārodbandhanāśanaiḥ* (*Svacchanda* 12:54cd), offers little commentary: *giryādīn āśrityety arthaḥ. vṛkṣaḥ prayāgādisthito vaṭaḥ. āśanam aśanam āṅ pūrvasya aśnāteḥ prayogaḥ.* This last element, in his analysis, might refer to the eating of poison.

2:75c–76 'One who is given over to the mental state of "sovereignty" attains no satisfaction from material things, nor from kingship, nor from pleasures, from retinue, weaponry and vehicles. One who desires [this state of] "sovereignty" practises austerities, religious observances and mantras.'

2:77–78b 'Fighting, dice, trickery, theft, falsehood, violence, and other wrong deeds, [and] destroying trust by deceit—†one who is given over to the mental state of "sovereignty"†, if he does [such things], will be destroyed.'

It is possible that *aiśvaryabhāvam āpanno* is the result of an accidental transfer of 2:75c to here. The sense is a little awkward, for if the person is really full of *aiśvarya*, then why should he indulge in dicing, trickery and so forth. But perhaps his doing so emphasises that we are talking of the Sāṅkhyas' limited notion of *aiśvarya*?

2:78c–79b 'One who constantly delights in harming creatures; theft, falsehood and injury; one who deceives; and one who gives trouble—[all this] is the activity of [the mental state of] immorality.'

The construction here is anacoluthic, for we have a mixture of agents and action nouns all identified with *adharmaceṣṭitam*. We assume that *ḍambhana* is an alternative form of the word *dambhana*.

2:79c–80b '"There is no morality, no immorality! And who has [ever] gone to heaven or to the liberated state?"—[thus] someone given over to [the mental state of] nescience speaks falsely of everything.'

2:80c–81b '[Lack of dispassion:] Always suffering, directed by others, he [must] even carry burdens and draw vehicles.[246] He always makes his livelihood with difficulty. Because of lack of dispassion (*avairāgyāt*) he does not grow weary.'

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[246] *bhārayānaṃ vahaty api* could instead mean "he draws vehicles of burden".

The idea appears to be that a person in whom *avairāgya* dominates is driven, in spite of hardship, to keep on grinding away.

2:81b–82b 'One who rules a kingdom (*rājyaṅ kṛtvā*) [and who is dominated by the mental state of *anaiśvarya* will become] a feudal lord (*sāmantam*), and from [being] a feudal lord, he will become a village headman (*grāmikaḥ*), and once he falls from [control of] the village, he lives by what he find (*labdhena varttate*), [being] impotent.'

In the Kashmirian text of this unit the grammar has been considerably tightened up (*Svacchanda* 12:61c–62b: see Appendix II).

2:82c–83b 'He does not grieve, nor [does he experience] vexation (*udvegaḥ*); he enjoys himself (*krīḍate*) as though [he were still in his] kingdom as before. This was the mental state (*bhāvaḥ*) of lack of sovereignty (*anaiśvaryasya*) that has been taught to you.'

2:83c–84 'I shall teach you [next] the "unmanifest" (*avyaktam*), which is made up of three qualities, [and which is] that which propels this world in which we transmigrate (*saṃsārasya pravarttakam*). Because it is that from which the entire universe arises, it is therefore called source-matter (*prakṛtiḥ*). I shall teach its effects (*dharmān*), which are full of *sattva*, *rajas*, and *tamas*.'

N here transmits *prakṛti*, a *prātipadika*, which, although we have not adopted it, may in fact be authorial, since *prātikpadika*s are elsewhere in the text used as quotative forms for giving names or labels. Of course this would make the line unmetrical, strictly speaking, unless one were to read the *prātipadika* with a following pause, to indicate that it is a name. Note that *dharma* again (cf. the usages in 2:31, 2:53, 2:61) appears here to mean not a "property", as we would normally expect, but rather a function or effect or product. The KSTS version of the corresponding unit in the *Svacchanda* (12:64cd) has obviated the difficulty by reformulating: *tasya dharmaṃ pravakṣyāmi sattvarajastamobhidham*.

2:85–88a 'Now *sattva* is luminous (*prakāśam*) and endowed with goodness and truth (*dharmmasatyasamanvitam*). [A person in whom *sattva* predominates is] invariably discriminating, [characterised by] acts of mercy (*anṛśaṃsatvakāritam*), endowed with tolerance and compassion, has reached the further shores of learning and knowledge (*jñānavijñānapāragaḥ*), [manifests] affection, generosity, steadfastness, intelligence (*medhā*), austerity, cleanliness (*śauca*), and self-control, equanimity (*samadṛṣṭiḥ*) with respect to [the various fruits of] the unseen [viz. *karman*], [and] awakens divine insight (*divyabuddhiprabodhakaḥ*)—the excellent man in whom these qualities occur is known to be full of *sattva*.'

samadṛṣṭiḥ is a conjecture, based of course on the *Svacchanda*, but where the latter text reads the opening of the line differently. The translation assumes that *adṛṣṭeṣu* can mean *karmasu* and therefore *karmaphaleṣu*.

2:88b–90b 'Hear from me the properties of *rajas*: cruel, excessively greedy, full of enmity, and angry, full of desires (*kāmī*), filled with happy excitement (*harṣasamāviṣṭaḥ*), oppressed by troubles, he wanders constantly [through *saṃsāra*]. Proud, deceitful, rooted in egoity (*ahaṅkāre*), always fond of battles, a warrior (*śūraḥ*)—these are the characteristics of the properties of *rajas*.'

2:90c–93b 'Overpowered by desires and by anger, full of greed, jealous, despondent, intoxication (*madam*), acting madly (*unmādaceṣṭavān*), sleepiness, torpor, inactivity, stupidity, and ignorance, having a mind fixed on immorality (*adharmmatābuddhimataḥ*), being a non-believer, fickle-mindedness—these are the signs of *tamas*. The creature in which they are seen should be understood to be a man of *tamas*, impure in nature.'

Note that in the Kashmirian text of this passage as it occurs in the *Svacchanda* (Appendix II, apparatus to 12:72a) *adharmatābuddhimataḥ* seems to have been interpreted instead as two things: *adharmatā* and *abuddhimattvam*.

2:93cd 'Having these as its three qualities (*etattṛguṇam*), the unmanifest is said to have three *guṇas*.'

Perhaps one could instead interpret this to mean: 'This, the unmanifest, has three qualities; [those] three qualities have been taught [above].' Kṣemarāja (*Svacchandatantroddyota* ad 12:73cd) implies instead that this is a justification for the use of *triguṇa* as a name for *avyakta*: *etat tribhir guṇair yuktatvāt triguṇam*.

2:94–96b 'If one [truly] knows [the following] then one is released from the bonds of matter [according to the Sāṅkhyas], and yet one is not [truly] released. [The soul does] not [have] the properties of the *guṇas*, [nor does it have the properties of] the unmanifest (*avyaktam*), nor does it have the properties of intellect or egoity (*dhīhaṃkāraguṇo na hi*). †...†. Being devoid [ultimately] of the gross and subtle elements, [and] because it is [ultimately] without the [internal] faculties and without the senses ([*antaḥ*-]*karaṇendriyahīnatvāt*), the soul is held to be not an agent, devoid of the *guṇas*, pure consciousness.'

One could emend the cruxed text to read *tanmātrendriyadharmo na mahābhūtaguṇo na ca*, which one could then translate as follows: '[The soul] does not have the subtle elements and faculties as its nature, nor does it have the gross elements as its nature.' But we have not emended in this way because the Nepalese MS of the *Svacchanda* has the same problematic text as the *Nayasūtra* here (Appendix II, 12:75), and the KSTS version omits the half-line altogether, which suggests that it was problematic to the Kashmirian polishers of the text too.

2:96c–97b 'Whatever acts of mind, speech and body are performed, they, I believe, are caused to be performed by matter (*prakṛtyā*); the soul is taught to be inactive (*akartā*).'

2:97c–98 '"Having thus renounced [the fruits of] actions, while continuing in every way (*sarvataḥ*) to engage [in performing] them, I am not their agent, nor am I bound"—men who understand thus are liberated by matter until the Lord creates [the universe again].'

Cf. *Bhagavadgītā* 13:29 (*Mahābhārata* 6.35:29): *prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ/ yaḥ paśyati tathātmānam akartāraṃ sa paśyati*.

2:99–100 'I have taught the knowledge of the Sāṅkhyas; [it is] what they call "liberation". There is in fact no (*na hi...bhavet*) liberation for such a person (*tasya*): [there is only] bodilessness for a certain time. He remains (*tiṣṭhet*) freed from matter, unaffected by creation and destruction (*sṛṣṭisaṃhāravarjitaḥ*), until God, the Supreme Lord, creates [a new] creation.'

It may seem odd to describe this temporarily liberated soul as 'unaffected by creation and destruction' in the light of the end of the sentence, but perhaps what is meant is that such a soul is unaffected by certain low-level phases of creation and destruction (*avāntara-sṛṣṭi*, *avāntara-pralaya*). This semi-liberated state prefigures that of the *pralayākala* of classical Saiddhāntika doctrine.

2:101 'At that time (*tāvat*), he is again thrown into *saṃsāra* because of his being bound by matter; and once thrown there he is again born; [once] born, he again transmigrates.'

This interpretation may be wrong: we would not normally expect *tāvat* to carry such a sense (that of *tadā*). We would rather expect *tāvat* to be coordinated with *yāvat* in 2:100c, but that clause seemed instead to be coordinated with 2:100ab. One could attempt to interpret *tāvatprakṛtibandhena* as a single compound: "by the bondage of [all] matter as much as there is"; but this seems to give no sense. We are not sure that we understand what Kṣemarāja means by his remark on this *pāda*: *tāvat prakṛtād aviśiṣṭo yaḥ prakṛtibandhas tena*. Does he simply mean 'because of that bondage by matter which is "thus much", [i.e.] not different from [the matter that is] the subject of discussion'? In that case, should he not have written *tāvān*?

2:102 'Bound by merit and demerit, having been deluded by the knowledge of the Sāṅkhyas, [he is again reborn thinking] "I am an agent; I am an enjoyer; I am powerful and strong"; misled by the notion "this is mine", he wanders [back again and again] like [the pots of] a waterwheel [which are dipped again and again into the water]."

3:1–2 'The lord spoke:
I have taught the doctrine of the Sāṅkhyas; hear [now] the manner of visualisation and the presiding deity [of each *tattva*]. The earth [is to be visualised] as firm, girdled by the four oceans, crowded with mountains and forests, filled with wild animals and birds, stable, yellow in colour, arising from the first seed, [namely ū].'

Note that an edited version of this chapter has been incorporated into the *Svacchanda*, where it now appears as 12:83–157: see Appendix II.

The expression *pūrvabījasamutthitā* echoes the type of *pariṇāma* visualisation that is typical of Buddhist tantric practice, and of which we find an example from the *Dīkṣottara* quoted by Abhinavagupta in *Tantrāloka* 5:148b–150 (identified in the *Dīkṣottara* transcripts in GOODALL 1998:xliii, fn. 96). Otherwise, we would have to assume a weak sense of °*samutthitā*, such as that of °*samanvitā*, which is what the redactors of the *Svacchanda* have done when adapting this passage (see Appendix II, 12:84d and cf. the Kashmirian reading of 12:87d). As for the identification of the *bīja*, as will become clear, it is the vowel of the NAVĀTMAN, which, as we have seen above (*Uttarasūtra*

1:10), is homologised with *prakṛti*. This section, in other words, differs from later accounts of the *dhāraṇās* of the elements (such as that of *Parākhya* 14:33–50), in which each is assigned a particular semi-vowel, and a *maṇḍala* that is to be of a certain shape and colour and marked with some distinctive emblem. Earth we would expect to be yellow, square, marked with *vajras* and to have a mantra involving its semi-vowel *la*. The only one of these features mentioned here is the colour yellow.

3:3 'Meditating [on earth in such a manner], he will attain power. He can block poisonous creatures; he cannot be budged by any beings; he is [immoveable] like the earth [herself].'

3:4 'His whole body filled with water, he should fill [the whole world] with [his] water-meditation; practising thus, he may destroy [by *āpyāyana*?] poisonous creatures.'

3:5 'Satisfied, free of fever/thirst, free of all calamities, he will pervade the entire universe, [by] meditating on the first seed.'

We have taken the *m* in *sarva-m-ītivivarjitaḥ* to be a hiatus-breaker (used for the sake of the metre, and perhaps also to ensure that the element *īti* remains recognisable). Cf. *Svacchanda* 12:87, where the Nepalese text has *sarva-īti-vivarjitaḥ* and the KSTS text has been reformulated to obviate the problem (see Appendix II). We assume that the *bīja* is still Ū.

3:6 '[Visualising] a blazing fire rising from his own body that burns up the universe, he may perform thousands of [magical] deeds while meditating using its seed-syllable [which is that of *prakṛti*, namely Ū].'

One could interpret 'its seed-syllable [of fire, viz. RAṂ]', but Kṣemarāja in his *Svacchandatantroddyota* ad 12:88ab supposes the use of Ū, the *bīja* of *prakṛti*, throughout this passage.

3:7 '[As] wind, filled with dark dust, together with the seed-syllable [Ū], he should meditate, filling the universe [as his] body; power [will accrue to him]; he will accomplish wonders.'

This verse is anacoluthic in two ways: the Kashmirian text has obviated difficulties, for it reads *vāyur dhyeyo* (instead of *vāyur dhyāyet*) *siddhaḥ* (for *siddhiḥ*). Its text can be rendered more smoothly: 'Wind filled with dark dust should be meditated upon, with the seed-syllable, as filling the body [that is the] universe; when [he has] mastered [it], he may accomplish wonders.'

3:8 'He should visualise his own body as hollow, and the universe as hollow [as well], using the seed-syllable of *prakṛti* [viz. ū], [and] he may thus perform various [miraculous] acts.'

3:9 'And fire, when visualised in the organ of speech, bestows supernatural powers of speech. If one visualises Indra in the organ of the hand, then one will become invincible, mighty in the arms.'

3:10ab 'Viṣṇu, when meditated upon in the feet, bestows the ability to traverse great distances on foot.'

For the reconstitution of this line, in which we assume that *padbhyāṃ* is intended as a locative and that *pradāyakaḥ* governs an object, as though it were a main verb, see *Svacchanda* 12:91cd in Appendix II.

3:10cd 'If one visualises a white Mitra in the anus, he will remove piles.'

These same correlations are found almost identically in *Suśrutasaṃhitā*, *śarīrasthāna* 1.17, although no colours and no *siddhi*s are mentioned in that passage. Cf. also *Mahābhārata* 12.305:1–7, which gives an account of which divinity's worlds one reaches according to which part of the body the soul exits from in a yogic suicide:

> *tathaivotkramamāṇaṃ tu śṛṇuṣvāvahito nṛpa*
> *padbhyām utkramamāṇasya vaiṣṇavaṃ sthānam ucyate 1*
> *jaṅghābhyāṃ tu vasūn devān āpnuyād iti naḥ śrutam*
> *jānubhyāṃ ca mahābhāgān devān sādhyān avāpnuyāt 2*
> *pāyunotkramamāṇas tu maitraṃ sthānam avāpnuyāt*
> *pṛthivīṃ jaghanenātha ūrubhyāṃ tu prajāpatim 3*
> *pārśvābhyāṃ maruto devān nāsābhyām indum eva ca*
> *bāhubhyām indram ity āhur urasā rudram eva ca 4*
> *grīvāyās tam ṛṣiśreṣṭhaṃ naram āpnoty anuttamam*
> *viśvedevān mukhenātha diśaḥ śrotreṇa cāpnuyāt 5*
> *ghrāṇena gandhavahanaṃ netrābhyāṃ sūryam eva ca*
> *bhrūbhyāṃ caivāśvinau devau lalāṭena pitṝn atha 6*
> *brahmāṇam āpnoti vibhuṃ mūrdhnā devāgrajaṃ tathā*
> *etāny utkramaṇasthānāny uktāni mithileśvara 7*

3:11 'With well-focussed mind, he should visualise a dark Prajāpati in the penis; with senses mastered, he may at will enjoy a hundred [women].'

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Alternatively, 'he may at will take his pleasure for a hundred [years].'

3:12 'He should visualise the directions, each with their own colour (*citrāḥ*) and with the [same?] seed-syllable, in the ear; he will retain whatever he is taught, having heard it only once, and he will master travelling in all directions.'

Cf. *Mahābhārata* 12.305:1ff (quoted above), and 14.28:8–10, about the various parts of a sacrificed goat being absorbed into different directions: in this latter passage, the ears go into the directions.

3:13 'He should visualise the wind-god as having black form, situated in the skin: no pain in his skin will arise from various weapons and fanged creatures.'

Our conjecture *dhyāye tvacasi* assumes the loss of the final *t* of the conditional (though we could equally have conjectured *dhyāyet tvacasi*), followed by an irregular locative of *tvac* calqued perhaps on that of *vacas*. It would have seemed natural to many a transmitter to assume this to be an error for *dhyāyed vacasi*, which is what N transmits.

3:14 'He should visualise the sun in the eye; Varuṇa is to be located on the tongue; the earth, yellow, in the nose; he should visualise the moon as situated in the mind.'

3:15–16b 'The subtle element of smell is yellow; the subtle element of taste is white; the subtle element of form is red; the subtle element of touch is black. The subtle element of sound is to be visualised without colour as having [simply] the form of a dot.'

3:16cd '[He attains] whatever *siddhi* he desires in [every] sense-realm; he knows whatever he thinks of.'

It is perhaps conceivable that *viṣaye* was intended as a third singular optative, for note that the Nepalese version of the *Svacchanda* has *viṃśate* (Appendix II, 12:98ab); but the use of the root *viś* with *siddhi* seems unlikely. For 3:16d, cf. 4:20d below.

3:17–18 'And (*tathā*) Rudra in *ahaṅkāra* should be meditated upon by one who desires supernatural power: by meditation [on him] one is released from bondage by *ahaṅkāra* [and] one attains supernatural power. One should meditate upon Brahmā situated in *buddhi* with focussed mind; by meditating on the [same] previous[ly stated] seed-syllable [namely Ū] a mass of knowledge arises.'

We have assumed here that we have an action-noun taking a direct object (*pūrvabījam abhidhyānāt*), but one could instead assume a compound without loss of case-ending, or with *m* inserted as a euphonic glide. For parallels, see 3:31, 3:42 and 4:4 below.

3:19 'And a supernatural intelligence arises which will cut away [all] doubts. The past, present and future [will] become directly perceptible [for him].'

3:20 'Prakṛti shines forth as black, white and red, but (*ca*) her (*tasya*) heart is red; she [is to be visualised as having] many feet, arms and faces.'

This interpretation assumes a confusion of masculine and feminine pronouns (*tasya* for *tasyāḥ*), which we have not encountered elsewhere in this text. Kṣemarāja's commentary (*Svacchandatantroddyota* ad 12:101–102) explains that her upper part is white and her lower part is black: the heart in the middle is therefore red.

3:21ab 'He should visualise [her] using the seed-syllable of *prakṛti* if he desires *siddhi* for himself.'

This interpretation requires understanding *yad icchet* as *yadīcchet* and assuming that *dhyātvā* was used as a metrically convenient contraction of *dhyātavyā*. This assumption seems to have been made by the redactor of the *Svacchanda*, which reads (12:102cd): *dhyātavyā tattvabījena yadīcchet siddhim ātmanaḥ*.

3:21cd 'He masters it (*siddhaḥ*), becomes powerful [and] a divine capacity to create arises [in him].'

Alternatively, '[If] he succeeds, he gains control [and] a divine capacity to create arises [in him].'

It is surprising to find here *divyasṛṣṭiḥ*, the reading in N, K, and in the Nepalese MS of the *Svacchanda*, since *divyadṛṣṭiḥ* (the reading of the KSTS) is the familiar cliché. It is odder still given that the following verse appears to be an explanation of *divyadṛṣṭi*. Nevertheless we should probably retain it, and it is an appropriate power to be associated with *prakṛti*.

3:22–23b 'By [this] yoga of visualisation [of *prakṛti*], after six months a divine power arises: whatever might be happening in the universe, that becomes directly perceptible to him. This yoga concerning *prakṛti* has been taught to you; it is supreme [and] bestows liberation (*ukto mokṣakaraḥ paraḥ*).'

What is surely meant in 3:22cd is *trailokye yat pravarttate*: cf. *Nayasūtra* 4:38ab, where the same line occurs, again with *yaḥ pravarttate*. This could be corrected to *yat* (assuming, e.g., a misinterpretation of an *upadhmānīya*), but it is at least conceivable that the masculine nominative should here be doing duty for a neuter nominative.

The last statement here is a theologically problematic one; Kṣemarāja takes it to mean instead "that which gives liberation is to follow".

3:23cd 'The [*tattva* of the bound] soul is situated beyond that [*tattva* of *prakṛti*] in the lotus of the heart.'

3:24 'That which resides, filling the body, as a mass of consciousness, is called "life" (*jīvaḥ*), by which this body lives.'

Perhaps it is conceivable that the instrumental of *piṇḍena* is simply the result of attraction to the previous word; *piṇḍa* might then be intended to be in apposition with *deham*.

3:25 'On the other hand (*punaḥ*), as the result of it having departed, [the body] is dead and falls apart, devoid of consciousness. This [soul] is bound, is released and finds happiness and unhappiness.'

We have assumed here that *mṛtam* and *acetā* agree, the latter being therefore treated as neuter, or the former as masculine (the nominative *acetāḥ* with loss of final *visarga*). Some might choose instead to emend, for instance by correcting *mṛtam* to *mṛtaḥ* or emending *punaḥ* to *puram* or to *tanuḥ*.

3:26–28 'Its form, colour and dimensions cannot be seen anywhere; it is not even (*vāpi*) possible to describe it; it is subtle and yet the sustainer of the body. The *jīva* is tinier than the hundredth part of a hair [further] divided a hundred-fold, and yet (*ca*) it partakes of infinity. It is sun-coloured, gold-coloured, like a drop of water on a lotus, like a star; the yogin should perceive it with the eye of supernatural vision.'

Verse 27 echoes *Śvetāśvataropaniṣat* 5:9:

bālāgraśatabhāgasya śatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate

The whole passage is paralleled in a quotation attributed to the *Prabhāsakhaṇḍa* of the *Skandapurāṇa* from a Vaiṣṇava work, namely Jīvagosvāmin's *Paramātmasandarbha*:

> *na tasya rūpaṃ varṇā vā pramāṇaṃ dṛśyate kvacit*
> *na śakyaḥ kathituṃ vāpi sūkṣmaś cānantavigrahaḥ*
> *bālāgraśatabhāgasya śatadhā kalpitasya ca*
> *tasmāt sūkṣmataro devaḥ sa cānantyāya kalpyate*
> *ādityavarṇaṃ sūkṣmābham abbindum iva puṣkare*
> *nakṣatram iva paśyanti yogino jñānacakṣuṣā*

3:29–30 'On the right, she is white-bodied; on the left, she is black. Her garments, and especially her ornaments, have those colours [too]. She binds with the bond of *karman*; she hands out happiness and unhappiness. One should know that she is *niyati*, unconquerable [even] for gods and demons.'

3:31 'He should meditate (*abhidhyānāt*) on the above [taught] seed-syllable [for *niyati*]. [Unlike the soul, *niyati* should be visualised as] equipped with form. Through this meditation, one attains *siddhi* and becomes liberated from *niyati*.'

The seed-syllable for *niyati* is VA (*Uttarasūtra* 1:10c). As in 3:18 above, the expression *pūrvabījamabhidhyānāt* is problematic: it could be taken as an action-noun taking a direct object (*pūrvabījam abhidhyānāt*) or as a compound without loss of case-ending, or as a compound with *m* inserted as a euphonic glide. These solutions all assume that *abhidhyānāt* is an action noun, but it is perhaps conceivable that it was intended as a third singular optative: see the discussion of *pūrvavaktramabhidhyānāt* in 3:42c below.

3:32–33b '[One should visualise] the Lord who is Time, infinite, insuperable, devouring (*saṃharantam*), with three eyes, four faces, black in colour and four-armed. Time will not control [him], [if he is] one who knows the nature of time with its seed-syllable.'

Cf. *Svacchanda* 12:115cd in the KSTS edition: *svabījadhyānarūpajñaḥ kālena na hi kalyate*. We could therefore understand our text as follows: *na kālaḥ [taṃ] kalayiṣyati*. The Nepalese MS of the *Svacchanda*, however, suggests that the yogin who meditates on *kāla* with its *bījamantra* becomes time and will be able to divide up [the universe?] (*sa kālaḥ kalayiṣyati*) in the way that time does. Perhaps *sa* is there

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The seed-syllable for *kāla* is LA (*Uttarasūtra* 1:10d).

3:33c–34b 'Those who do not know the meditation on Time revolve around [in *saṃsāra*] like [the vessels on a water-]wheel. One should always meditate on Time thus in order to attain eternal *siddhi*.'

Note that the *Svacchanda* here (Appendix II, 12:117) inserts a visualisation of the other *kañcukas* (*rāga*, *kalā*, *vidyā*) here. That insertion underlines their absence in the *Nayasūtra*.

For the image of the waterwheel, cf. *Nayasūtra* 2:102 and *Vākyapadīya* III.9:14:

jalayantrabhramāveśasadṛśībhiḥ pravṛttibhiḥ
sa kalāḥ kalayan sarvāḥ kālākhyāṃ labhate vibhuḥ

RAU translates (2002:253) as follows:

> Indem sie alle Teile (*kalā*) [der Welt] treibt (*kalayan*) mit Bewegungen welche den Anstößen der Umdrehungen eines Wasserrads ähneln, erhält sie, allverbreitet, den Namen 'Zeit' (*kāla*).

3:34c–35 'Black in colour, with red eyes, with long teeth, very hairy, with tawny hair above her breasts (?), coarse-bodied, big-bellied, [Māyā is the one] who causes creatures, from Brahmā downwards, to fall again and again.'

3:36ab 'She is one who blocks the way without hostility; Māyā is a barrier who cannot be crossed.'

Assuming that the word separation here is what the author intended, and assuming that *paripanthinyā* is intended as a nominative feminine singular with the same sense as *paripanthinī* ('one who obstructs the way, an antagonist, adversary, enemy', according to MONIER-WILLIAMS), this might perhaps also be rendered as follows: '[Now] friendly, [now] hostile, Māyā is as inscrutable as a knot.' One might, however, instead choose to interpret *māyāgranthi* as a compound: 'the knot that is Māyā'. Note that Kṣemarāja glosses *nirvairam* with *niṣkāraṇam eva* and that he reads *°paripanthitvān māyā granthir duruttarā*: following him, we might translate instead thus: 'Because she blocks the way without hostility, Māyā is an insuperable knot'.

3:36c–37 ‘The followers of the Sāṅkhyas, the Veda, the *Purāṇas*, and those who follow other *śāstras*, they cannot go beyond [*māyā*], nor can other thinkers who seek liberation (*mokṣavādinaḥ*). They are tormented by *māyā*, being mistakenly convinced, with respect to what is not liberation, that it is liberation.’

3:38 ‘By meditating on her seed-syllable [MA] with the forms given in the previous visualisations (?), one cuts her [away] with the sword that is *dīkṣā* and goes to the indestructible [state that is] Śiva.’

It is possible that this plural, “visualisations”, is intentional and refers back both to the *dhyāna* given immediately above and to the visualisations given in *Uttarasūtra* 5:24–26.

Perhaps one finds here an intimation that lower levels (*niyati*, etc.) can be crossed purely by meditation, whereas crossing *māyā* requires also *dīkṣā*.

3:39 ‘Vidyā is said to be four-coloured or uncoloured: she should be visualised as white, red, yellow and black, [or] as hollow/empty (*suṣirātmikā*).’

The reading of the KSTS of the *Svacchanda* (12:122d), however, is quite different: *sā varṇavyāpinī smṛtā*, “she is held to pervade all phonemes”. It is possible therefore that *vāpi* is an error for *vyāpi*, which could be understood as a metrically expedient contraction of *vyāpinī*. This would then be equivalent to the Nepalese reading of the *Svacchanda*: *avarṇṇā vyāpinī smṛtā*. This could be rendered “not being herself a phoneme, she is held to pervade [all phonemes/all things]”. Alternatively, *avarṇā* might be taken to refer to the sound *a*, which pervades all the sounds of language.

3:40 ‘She rests [being subtle sound] upon space and wind; she has beauty and youth. †*sadbhāvaṃ*† ... with her own seed-syllable [viz. KṢA], she bestows powers upon the practitioner.’

In the *Svacchandatantroddyota* ad loc., Kṣemarāja says that she rests upon the place of Suṣumnā, the place from which all letters arise: *sarvavarṇodayāspadaṃ sauṣumnaṃ padam ārūḍhā*. In place of the probably corrupt *sadbhāvaṃ*, the *Svacchanda* here (12:124a) reads *sā dhyeyā*. We could therefore repair our text by emending *sadbhāvaṃ* to *sā bhāvyā*. Alternatively, perhaps the transmitted reading could be interpreted to mean “Her existence is through her own seed-syllable”, in the sense that she arises through a transformation of her own *bīja*.

3:41 'He attains power over Vidyā; having become a Siddha he may move/cross everywhere into all divine worlds, and he becomes one who can take on any form at will.'

3:42–44a 'By meditating on the frontal face, which is a yellow Ardhanārīśa with three eyes and matted locks, he obtains the merit of †one who lives on nothing but the air†, and of ten thousand horse-sacrifices, and the universe will come under his thrall; he will stride [about in it] and be powerful, within six months, there is no doubt.'

Here begins a visualisation of each of the faces of Īśvara in turn, this being now the level of *īśvaratattva* (not of *sadāśivatattva*), beginning in the East. As well as our notes below, the reader may refer to TÖRZSÖK 2013:41–45 for a discussion of this passage.

We may note that the name Sadāśiva is not used here, that there is no correlation explicitly established between each face and a given *brahmamantra*, and that it is possible that only four rather than five faces are intended. After four faces have been described, verses 3:52–53 appear to give a description of the body, rather than the face, of a figure placed on top of the four-faced head. In short, this is not an iconographical account of a Sadāśiva—indeed we find no iconography of Sadāśiva in the *Niśvāsa*—but it reflects a stage in the evolution of the iconography of Sadāśiva, and it appears to have been interpreted as an account of the iconography of Sadāśiva by transmitters of the *Svacchanda*, who have at some point replaced Ardhanārīśa as the Eastern "face" with Nāreśa, intended as a synonym of Tatpuruṣa (12:125cd): the Nepalese manuscript we have collated retains Ardhanārīśa, but in the KSTS we find *kuṅkumābhaṃ ca nāreśaṃ trinetraṃ tu jaṭādharam*, and Kṣemarāja comments: *ardhanārīśam ity apapāṭhaḥ*, "Ardhanārīśa is a wrong reading".

For a four-faced Īśvara with Ardhanārīśa as the frontal face of the late Kushana period (AD 250–350), see the image from Mathura published by KREISEL 1986: 69–70 and 204–5 + plates 60a–h. KREISEL also shows an instance of a full figure of an Ardhanārīśa alone against the shaft of a *liṅga* (plate 113) and of a full figure of an Ardhanārīśa on the front of the shaft of a *liṅga* with a sketchy shallow-relief of what he calls a "Gaṇa-Kopf" on the back (plates 14a and 14b), both again said to be "Spätkuṣāṇa".

For interpreting the partly cruxed half-line of our text, we have been able to do no better than rely on the *Svacchanda*, which here reads

(12:126ab): *pūrvānanam abhidhyānād* (*abhidhyāyed* KSTS) *vāyubhakṣasya yat phalam*, 'one should meditate on the Eastern face; such fruit as is obtained by one who eats only air…'. We are inclined to take *abhidhyānāt* therefore as though it were a third singular optative (cf. 3:18c and 3:31a above and 4:4cd and 4:71a). For the cruxed syllables, several suggestions for emendation have been proposed, for instance, that we could correct to *vāyubhakṣām upasthitam* 'that *puṇya* of those who eat [only] air', assuming a genitive plural (the suggestion of Csaba DEZSŐ), but none seems wholly satisfying.

3:44b–45 'And in the same way [one should meditate upon] the southern [face of Īśvara], [which is] like a dark cloud, with tawny brows, moustache and eyes, with a face terrible by its wrinkled brow, skull-bearing and adorned with snakes; one should visualise the southern face as Bhairava/many-formed (?*bahurūpam*), bearing matted locks.'

The expression *bahurūpa* could be taken as evidence that these faces were homologised with the *brahmamantras*, since it can be used as a synonym for the mantra AGHORA; but we have not interpreted it as AGHORA for the reasons presented in our note on 3:42–44a above.

3:46 '[It acts] for the destruction of all bad [deeds/creatures ?]; it destroys plagues and fevers. When meditated upon, it destroys at once poisons, possessing demons and other such creatures.'

When the Southern face later came to be associated with the AGHORA, that mantra became the default mantra for expiations (*prāyaścitta*); but, as Nirajan KAFLE has pointed out (lecture on the occasion of the first "Early Tantra" Workshop in Kathmandu in 2008), when we examine what is said about the *brahmamantras* in the *Niśvāsa* (in other words in the *Guhyasūtra*, for they are not introduced before), we find no obvious trace of such an association. In the *kalpas* devoted to the ritual uses of each of the *brahmamantras* in *Guhyasūtra* 14, we find no evidence that AGHORA has become specialised in the way we might expect.

3:47 'The yogin, free of ageing and death, flames like fire, strides through all worlds, he succeeds in *siddhi* (*sidhyate*), he becomes Śiva.'

3:48–49 'One should visualise the Western face as a white, three-eyed face, [holding] rosary and water-pot, [capable of] bestowing divine powers. [Even] if he were to have killed thousands of living beings and [violated] hundreds of wives of other men, he is free of taint, pure, he succeeds in *siddhi*, he becomes Śiva.'

3:50 'And (*tathā*) [one should next visualise] the two-eyed northern face, with a blue water-lily in [one] hand; from meditating on it, the whole universe comes under one's control, there is no doubt.'

The text is ambiguous here as to whether this is a female or merely a feminine (but male) face. In Kushana images this face is that of a woman (and not a male VĀMADEVA). It is possible that there are meant to be two blue water-lilies, since the faces of the other directions have an attribute for each hand.

3:51 'He may radiate heat, he may rain, he may create, he may resorb—whatever supernatural power he desires to obtain will accrue [to him] who meditates [on this face] for one year.'

3:52–53 'On the head [of the four above-mentioned faces] one should invariably visualise a white [figure?] with spear/trident in hand (*śūlahastam*), bearing matted locks, with a tiger-skin and sacred thread (*vyāghrayajñopavītena*), [holding] rosary and water-pot, with a *vīṇā* and an hour-glass drum in his hands, with a serpent as sacred thread (*nāgayajñopavītinam*). One should always visualise [this] Maheśvara with the moon on his head and with an upright penis.'

As indicated in our notes above, this may not be a fifth face: there is no mention of a word such as *vaktra*, the description mentions body ornaments and attributes (e.g. ithyphallicism) but not eyes or facial features, and it includes five hand-held implements, where the earlier four faces have only have two. We may note also that the figure is described as a *vigraha* in 3:54 below. Judit TÖRZSÖK (paper at the 3rd "Early Tantra" Workshop in Hamburg in 2010) therefore concludes that, rather than describing another face, this is a description of the body of Maheśvara (see TÖRZSÖK 2013:143). Kṣemarāja, however, assumes it to be Sadāśiva's fifth, upper face, and in the Kashmirian recension of the *Svacchanda* (though not in the Nepalese recension), we find *sitaṃ mūrdhni* changed to *sitam ūrdhvaṃ*, 'the white upper [face]' (12:135c). Alexis SANDERSON has suggested (2nd "Early Tantra" Workshop in Pondicherry 2009) that it may be intended to be visualised as a miniature image of Īśvara standing or sitting in the headdress of the four-faced divinity.

It is decidedly odd that the figure's sacred thread should be mentioned twice, and that the first mention could be held to suggest something impossible or unlikely: a sacred thread made of a tiger or tiger-skin (*vyāghrayajñopavītena*). In place of this attribute, the *Svacchanda* reads *vyāghracarmaparīdhānam* (Appendix II, 12:136a), and it is tempting to place that in our text, which would obviate the difficulty of repetition (or contradiction, if one assumes that *vyāghra* qualifies the sacred thread) with *nāgayajñopavītinam* in the next line. We have not done so because the *Vīṇāśikhatantra* has the expression *vyāghrayajñopavītinam* (in the context of a visualisation of Devadeva) in 100b.

As Peter BISSCHOP has pointed out to us (e-mail of 18.viii.2011), the fact that this full figure rises up above the other heads suggests the image from Bhita referred to as 'Pañcavaktra Śiva' by KREISEL (1986:54–65, Anhang, plates A 1a–f). This shows half the body of Śiva rising out of the middle of four faces. He has matted locks, a sacred thread, his right hand is raised, he has a water-pot in his left hand and his erect penis is carved out in shallow relief below the level of the four heads. The placement of the four faces seems not to match our description, even if we were to assume that the face designated 'Saumya-Aspekt' by KREISEL might perhaps be Ardhanārīśa. But, as the various discussions to which KREISEL refer show, it does not neatly fit any familiar pattern. He describes it (1986:54) as '[e]ines der frühesten Zeugnisse des Bilderkults in Indien und zugleich der ältesten mehrfigurigen Darstellungen...' and dates it on the basis of its sculptural style and the palaeography of its short inscription to the decades around the turn of the Christian era (1986:54–5).

3:54 'One who constantly visualises this body [of Maheśvara], [for him all] desired supernatural powers arise. With this very body of his [in this incarnation he becomes] omniscient and able to adopt any form at will.'

The first half of the verse is anacoluthic: supplying a *tasya* restores sense.

3:55–56 'Alternatively a six-month super-natural power may arise through [meditation on] the sound of a bell; desired supernatural power in all worlds arises. Whoever meditates on two *liṅgas*(?), together with the previous seed-syllable [viz. that of Īśvara], after one month he will then [spontaneously] see a subtle [i.e. usually invisible?] *liṅga* above that.'

For this sequence (bell-sound, two liṅgas and then a sūkṣmaliṅga), see also *Uttarasūtra* 5:30–31. There too, the two-*liṅga* meditation seems to be an alternative manner of getting *īśvarī-siddhi*. The meditation on two *liṅgas* is unfamiliar to us and receives no explanation; it probably seemed odd too to the redactors of the *Svacchanda*, where it has disappeared, for *liṅgadvayan tu yo dhyāyet* has been replaced by *liṅgadhyānaṃ tu yaḥ kuryāt* (12:39a).

3:57 'On seeing that [subtle *liṅga*], which is transparent like pure crystal, he is released; and supernatural power will arise [for him] in this world of humans [itself] after six months.'

3:58–60 'A *siddhi* that shows the triple world [arises]; [everything] becomes manifest to him. He can stride about between all worlds; he becomes equal to Īśvara. The sun and moon are present [as his] eyes; the wheels of his one chariot are the *bhūtas*; the *tanmātras* are the horses; mind is taught to be the charioteer; *ahaṅkāra* is the warrior; the *guṇas* are his great bow; the faculties (*indriyāṇi*) are the arrows; the [hunted] animal is *adharma* (?).'

We had originally translated 59abc thus: "The sun and moon are present [as his] eyes(?), [being] the wheels of his one chariot; the *bhūtas* and *tanmātras* are the horses;", a translation that involved the sun and moon being both the Lord's eyes and the wheels of his chariot. Our present translation avoids this difficulty; in the *Svacchanda* (Appendix II, 12:142) the difficulty has been obviated in a different way: there the second *pāda* has been corrected to read *cakre vai dhī rathasya tu*, "the *buddhi* [forms] the wheels of his chariot". This change gives a rôle to the *buddhi*, which is otherwise omitted.

Perhaps the intended sense of *yodhā* (for *yoddhā*) is rather "hunter". Csaba KISS notes that there is a similar passage in the *Kubjikāmata*, in which the *pudgalātman* drives a chariot (five *ātmans* being involved altogether). But the passage in question (*Kubjikāmata* 25:1ff) is not closely parallel. Of course we could understand the hunted animal to be *dharma* rather than *adharma*, in which case it would presumably be the object of capture (and not prey to be killed). This, as Yuko YOKOCHI has reminded us, would then recall the Vedic (and later Śaiva) myth of the sacrifice (*yajña*) taking the form of a *mṛga* (BAKKER, BISSCHOP YOKOCHI et al. 2014:44, fn. 103). Of course we would expect *dharma* to be represented as a bull and the deer or antelope to be rather the form taken by *yajña*; but such identifications are perhaps more fluid than one might suppose: we may note, for example, that prescriptions for *dhyāna* sometimes use the term *veda* (not *yajña*) to refer to the antelope held in one of Śiva's hands in (originally) South Indian iconography, which might or might not be an allusion to the myth of the fleeing *yajña*.[247]

Peter BISSCHOP notes that a similar metaphorical passage in the *Bhāgavatapurāṇa* has the *indriyas* identified with the arrows(12.11:16ab): *indriyāṇi śarān āhur ākūtīr asya syandanam*. In that passage, however, everything is equated with parts of Viṣṇu as the supreme person, and there is therefore no prey.

3:61–62 'In that case (*yady evaṃ*), [it is] Īśvara, the supreme Lord, residing in the heart, who is constantly engaged in play, acting with meritorious and bad [acts] in accordance with his will: "I am not the agent; I am not bound; everything is caused to be done by the Lord"—with such an awareness of Īśvara [as the true agent], one should engage in all one's actions.'

Alternatively, one might wish to interpret the structure as follows: 'If he [viz. the *sādhaka* as Īśvara?] plays in this fashion, with Īśvara, the supreme Lord, constantly residing in his heart, acting with meritorious and bad [acts] in accordance with his will, [then he will realise:] "I am not the agent; I am not bound; everything is caused to be done by the Lord"...'.

3:63 'It is you who are located in my heart as the instigator with respect to my agency in meritorious and non-meritorious action. I have taken refuge [in you]: there is no bondage for me as a result of agency.'

We might instead have assumed *śaraṇāpannaḥ* as a passive past participle of a single-notion verb ("You alone, being one in whom I have taken refuge, are located in my heart,..."); but the Kashmirian version of the *Svacchanda* does not unpack the syntax in such a way (12:146c): *tam ahaṃ śaraṇaṃ prāptaḥ*. A problem with our interpretation is that

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[247] S. A. S. SARMA has pointed out, for instance, this *dhyāna* on p. 70 of a collection of dhyānas with Malaiyāḷam commentary called simply *Dhyānaślokaṅṅaḷ*:

sphuṭitanaḷinasaṃsthaṃ maulibaddhendurekhā-
gaḷadamṛtarasārdraṃ candravahnyarkanetram
svakarakalitamudrāpāśavedākṣamālaṃ
sphaṭikarajatamuktāgauram īśaṃ namāmi

we have taken *tvam eva* with the previous line and assume the ellipsis of an accusative *tvām*. We could instead have treated *tvam* as nominative for accusative.

3:64 'When Sadāśiva has been understood, with His eight divisions, with respect to [viz. "in"?] the day, night, the semesters, through (?) the movement from South to North [at the solstices], in the equinoctial point (?), He is liberatory.'

Note that the structure here has been expanded and altered both in the Nepalese and Kashmirian texts of the *Svacchanda* (Appendix II, 12:147–8). Our text, however, is difficult to construe since the case-endings do not mark the intended structure of the sentence. Presumably the verse refers to Sadāśiva as the root-mantra of the tantra (the eight divisions of which are taught in *Mūlasūtra* 6) being meditated upon as fused with the breath present in different parts of the microcosmic yogic body homologised with the macrocosm. Day and night, therefore, refer to the ingoing and outgoing breaths (cf. *Uttarasūtra* 5:37), and they are mentioned to indicate that while breathing in one should focus on a mantra-form of Sadāśiva. The uninflected form *viṣuva*, used to fit the metrical cadence, we assume to be a locative. This "equinox" in the body we take to be the moment when the soul-breath, meditated upon as fused with the mantra, is in a place of rest between the left and right tubes. Whether there is or is not supposed to be a central tube here is not clear (cf. *Uttarasūtra* 5:38 and annotation).

3:65–66 'Sadāśiva is to be understood as that in which Nāda comes to rest; he is like the sound of a flute: hear the power of the yoga of meditation [on him]. In one month [the yogin] will become beautiful; in the second month he will become eloquent; in the third he will behold Siddhas; in the fourth he will have celestial sight.'

3:67 'Supernatural power is obtained in this world of men after half a year, there is no doubt. And after a year, divine power [is obtained]. And in two years, union [with the divine] (*sāyojyam*).'

3:68–69 'He should form the posture [called] "six-face" [which involves closing ears, eyes and nostrils with the fingers] and meditate upon Sadāśiva. Sadāśivam is seen as tenfold by colour. White, red, yellow, black, green, tawny, blue, mottled, crystalline, beautiful (*manoramam*).'

Note that the six-faced *karaṇa* is described in an inserted verse here in the Kashmirian version of the *Svacchanda* (not in the Nepalese): 12:152c–153b (see Appendix II). To arrive at ten colours, we would need to take *manorama* as a colour, but it is not clear what colour it might be. As for the neuter form *sadāśivam*, could it have been deliberately chosen to express the abstract nature of the deity? Or should we understand it after all to be a masculine accusative and suppose that the passive form *dṛśyate* has irregularly been used here as though it were active: "[the yogin] sees Sadāśiva"? Or should we correct to *sadāśivaḥ*? Or understand *sadāśivam* to be intended to be equivalent to *sadāśivaḥ* on the grounds that there is no need to distinguish masculine and neuter forms?

3:70–71 'On seeing all these forms, the wise one should reject them. [Finally] only one should be grasped; the others are subordinate. It is like the orb of the moon, like a mass of lightning, its form twinkling like a star; [this] *bindu* is the mark of the Lord.'

We assume that *gṛhyet* is here intended as the passive *gṛhyeta*.

3:72 '*nivṛtti*, *pratiṣṭhā*, *vidyā* and *śānti*—all four *kalā*s are thus to be known as *bindu*, [i.e. as] Īśvara.'

Here the *Svacchanda* too (12:157) lists only these four *kalā*s, but it does not, in the KSTS version, use the expression *kalācatuṣṭayo 'pi*, an expression which suggests that only four exist, and furthermore it proceeds to describe five *śakti*s. Note that this description of five *śakti*s (in *Svacchanda* 12:158–60) draws again on the *Nayasūtra*, for see 4:33ff below. (*Svacchanda* 12:160–68, in which further levels are added above, appears to be an addition of the redactor of the *Svacchanda*.) The fifth *kalā* of this list, absent throughout the *Niśvāsa*, appears in later works (including elswhere in the *Svacchanda*, e.g. in 3:140 and 4:244) with the name *śāntyatītā*. One could consider emending, with the Nepalese MS of the *Svacchanda* here, to *kalācatuṣṭayopetam*.

In later Śaiva literature, the five *kalā*s are so often homologised with different things, and particularly with five tranches of the cosmos, that it is difficult to know what they really designate: see TAK2, s.v. *kalā*, meaning 6. Throughout the *sūtra*s of the *Niśvāsa*, it seems that they are still only four and that they are the four powers of Īśvara, who is identified with *bindu*. Their names suggest that they might have originated as names for aspects of Īśvara when engaged in different cosmogonic activities, *pratiṣṭhā* and *nivṛtti* being creation and resorption/destruction, *śānti* being the state of rest after destruction, and *vidyā* being perhaps a phase of knowledge that would need to precede creation.

For *bindu* being visualised with ten colours and being made up of these four *kalās*, cf. these verses in the forty-fourth chapter of the first *ṣaṭka* of the *Jayadrathayāmala* 1.44 (f. 352r of NGMPP A 996/1; 1.45.166c–168b of Olga SERBAEVA SARAOGI's e-text).

> *pūrve binduḥ samākhyātaś caturdhā vyaktibhedataḥ*
> *nivṛttākhyaḥ pratiṣṭhākhyo vidyākhyaḥ śāntigo 'paraḥ*
> *candrārdhamadhyago jñeyaḥ prasphuratkiraṇākulaḥ* (*em.*; °*kulam* e-text)
> *daśavarṇaḥ samākhyātaḥ śuklādikramabhedataḥ*

After the colophon for this chapter we read that the number of thirty-two-syllable units of texts copied is 775. But since this chapter is closely paralleled in the *Svacchanda*, it seems unlikely that we have lost large quantities of text. More likely is that "775" is simply an error for "75", which is quite close to the actual number of *granthas*.

4:1 'The goddess spoke:
What is *nivṛtti*, and *pratiṣṭhā*, and [what are] *vidyā* and *śānti*? Tell me [their] nature truthfully. And what is held to be the difference between [these] *kalās*?'

Instead of taking *tattvaṃ* ... *brūhi* in this way, one could translate "Do you (*tvaṃ*) tell me that (*tat*)".

4:2 'The lord spoke:
nivṛtti should be understood to be *prakṛti* [viz. the sound homologised with it, namely Ū(?)]; *pratiṣṭhā* is held to be *sakalā* [viz. the sound homologised with Sadāśiva(?), namely H]; *vidyā* is purified by [i.e. solved by identification with(?)] Ṃ at its head; *śānti* has *māyā* [viz. M] as its solution (*viśuddhikā*).'

This attempt at a translation makes the assumption that this is *mantroddhāra* and that the mantra being raised, which is composed of elements representing the four *kalās*, may be HŪṂM, which is the mantra referred to as the CATUṢKALA below (4:4, 4:7). The translation further depends on the assumption that *sakalā* is used to refer to the level of Sadāśiva, which is homologised with H (for which see

Uttarasūtra 1:11 and 1:16). It is conceivable that the verse is after all speaking of an ordinary *praṇava* (OṂ), which is sometimes said to be CATUṢKALA, whose four parts are here homologised with the four *kalās*. But CATUṢKALA is also found elsewhere as a name for HŪṂ (e.g. commentary on the *Śāradātilaka* 2:77).

The interpretation of *viśuddhikā* (and *śuddha* [for °*śuddhā*?] in *aṃśiraśuddha*) to refer to the "solution" of a symbol or code is uncertain; such a usage is typical of Buddhist commentarial literature (see SFERRA 1999) and may be unparalleled in early Śaiva sources. Alternatively, one could split *māyā* from *viśuddhikā* and take the latter as an adjective meaning "pure [i.e. without a following vowel]". As for the element *śuddha*, that too could be understood as not forming part of a compound: "pure [i.e. without a preceding vowel]". Or it could perhaps instead be intended to qualify *vidyā* and to distinguish it from the non-pure *vidyā*, namely the *tattva* of *Uttarasūtra* 1:11. Confusingly, that same *tattva* came later to be known as *śuddhavidyātattva* to distinguish it from the yet lower *vidyātattva* among the *kañcukas*. The lower *vidyā* among the *kañcukas* is absent, however, in the earliest *sūtras* in the *Niśvāsa*, and when it does make its appearance (*Guhyasūtra* 7:236) the *Niśvāsa*'s original *vidyātattva* becomes distinguished with the label *mahāvidyā* (7:249).

4:3 'If one knows Sadāśiva to be thus, situated in what is pure and impure (?), one is then released from all bonds; one goes to the diseaseless [state of] Śiva.'

śuddhāśuddhe could conceivably be emended to *śuddhāśuddhaiḥ*, perhaps referring to the *kalās* as being pure and impure. Even without such an emendation, perhaps this could be taken to refer to the whole universe, which is partly pure and partly impure (and which perhaps, even at this early stage of speculation, is to be homologised with the four *kalās*).

4:4 'He who meditates on the CATUṢKALA [acquires] *siddhi* through yoga. Through meditating on [the CATUṢKALA as] white, red, yellow, or black the *siddhi* that one desires [may be attained].'

Yoga here could conceivably refer to "union with Śiva" (in view of the previous half-line), or simply to meditative practice.

It is tempting to correct °*kṛṣṇandhyānāt* to °*kṛṣṇadhyānāt* but perhaps we should avoid doing so, for cf. 3:18c, 3:31 and 3:42, where *abhi-*

dhyānāt takes a direct object with the accusative. Of course in the other cases, the accusative could be supposed to be governed by the *abhi°*, and so the retained accusative may seem more suspicious here.

yathepsitā perhaps refers to the fact that *siddhi* in the realms of magic corresponding to these colours can be attained. One could, however, understand "through meditating on [the parts of the CATUṢKALA as respectively] white, red, yellow, black" (cf. *Svacchanda* 3:139); the colours reappear, in a different order, in 4:34 below (=*Svacchanda* 12:159).

4:5 'Without losing his [current] body he attains union with Śiva [or Śiva-liberation(?) and] he performs wonders, exactly as he wishes, at any time (*sadā*), upon the earth.'

4:6 'Giving, [visiting] sacred sites, religious observances, bathing, restraint, recitation, worship, Vedic sacrifice, the religious practices particular to one's *āśrama*—[all these are only for one] who does not know the *kalās*.'

This sentence, if correctly interpreted, is uncomfortably elliptical, but the addition of a *tasya* would restore sense, and we have seen comparable instances of anacoluthon elsewhere. We assume that in *āśramādharmmāḥ* the vowel at the bridge between the two elements of the compound has been lengthened in order to yield the regular metrical pattern of the *pathyā*.

4:7ab 'One who thoroughly knows the CATUṢKALA is not stained by [the fruits of] misdeeds.'

Although the general sense seems clear, one could repair the lacuna in different ways, for instance *na lipyet sarvapāpakaiḥ* (assuming *lipyet* to be a metrically required shortening of *lipyeta*) or with *na lipyeta ca pāpakaiḥ*, or even, as Nirajan KAFLE has suggested, with *na lipyet puṇyapāpakaiḥ*, for cf. this half-line of the *Niśvāsakārikā* (T. 17, p. 505) *na lipyate puṇyapāpaiḥ svācāryasyāpi mocakaḥ*.

4:7c–9b 'The first *kalā* is [called] Sūkṣmā; the second is Susūkṣmā; Amṛtā is [the third, which is] situated (?) on the head [since it is the *anusvāra*]; the fourth is Amṛtāmṛtā. These are taught to be the four divisions of Power. Those who know these are liberated: how much more one who has seen their nature [through visualisation?].'

Cf. *Niśvāsakārikā* 47:14c–15b (in T.17, pp. 501–2), where the names are not all the same:

> *sūkṣmā nāma kalā yā tu susūkṣmā ca dvitīyakā*
> *amṛtāmṛtā tṛtīyā ca bījāmṛtaṃ tataḥ param*

4:9cdef '?'

The use of the word *sphoṭa* is intriguing here, but we cannot decipher enough to interpret what is said.

4:10 '[This is (?)] the highest reality, on attaining which one does not return; once someone has seen Mahāśakti [viz. the CATUṢKALA?], [then] they [the learned] know him to be a guru, equal to Śiva.'

This assumes the conjecture *etat paramasadbhāvaṃ*. The second half of the verse could be interpreted: "The wise say that one who has seen it is a Guru, equal to Śiva, of great powers".

4:11 'The goddess spoke:
How can there be yoga [viz. meditative focus] upon Śiva, who is without [the] support [of body]? Moreover, once the [yogic state called] *samarasa* has arisen, how can one attain Śiva-hood?'

For the state of *samarasa*, a state of Śiva-*sāmarasya*, see 4:53ff below. The expression appears to refer to a state that may also be called *śaktisamarasa*: see 4:61 below and *Uttarasūtra* 5:4 and 5:36ff. We have wondered whether *śaktisamarasa* was intended to be different from [*śiva-*]*samarasa*, but we have not found clear evidence that it is. *Uttarasūtra* 5:36ff suggest that just one mental state is intended.

4:12–14b 'The lord spoke:
What may be seen by the eye, that about which it is possible to speak, those [thoughts] which the mind thinks, what the *buddhi* discerns, and those things which are appropriated by *ahaṅkāra*, and whatever has form—wherever [all these] are not [to be found], there He [viz. Śiva] should be sought [while remaining] in one's own body. [This one should do] in whichever place one is, and whichever walk of life one is attached to.'

Cf. *Svacchanda* 12:163–165b. We must either assume that *gocaram* is to be construed with the instrumental or that *vācayā*[*ḥ*] is intended as a genitive.

4:14c–15 'The *svastika*, the lotus-posture (*padmaka*), the *bhadra*, the half-moon posture (*ardhacandra*), the stretched out posture (*prasāritam*), the back-rest-assisted posture (*sāpāśrayam*), the *añjalika*, the yoga-band[-assisted] posture (*yogapaṭṭam*), at ease—[thus] the principal eight seated positions [for meditation] have been briefly proclaimed.'

This list of eight is given also in *Niśvāsamukha* 4:49c–50b, but there too the sixth is doubtful. Note that the *Kiraṇa* (58:4–5) also teaches eight (*āsanāṣṭaka*), but its list differs. In our text *yathāsukha* is not, as elsewhere (e.g. *Svacchanda* 7:291), a name for an *āsana*. For more information about what Śaiva sources have to say about the posture of the legs for yoga, see the annotation on *Parākhya* 14:4–9 (GOODALL 2004:348–51).

4:16 'The mantrin should adopt one of these [postures], venerate Maheśvara by deed and thought, with one mental focus, well controlled.'

Perhaps a brief *pūjā*, such as an *aṣṭapuṣpikā* rite, is intended here. Also possible is that *karmaṇā manasā* was intended to mean *karmaṇā mānasena*, "by mental action", in which case this would be an irregular (*aiśa*) usage. Note that the parallel here in the *Svacchanda* (12:165c–166b) also suggests a purely mental activity:

sukhāsanaḥ saṃyatātmā ekacittaḥ samāhitaḥ
svacchandan tu anusmṛtya abhāvaṃ bhāvayet sadā

4:17ab 'After first offering obeisance to the previous *ācāryas* of his tradition he should always meditate on the absence [of all that should not be in his mind(?)].'

Perhaps *abhāvaṃ bhāvayet sadā* here should rather be interpreted: "he should constantly cultivate [awareness of] the absence [of external objects]". Kṣemarāja comments on *abhāvaṃ bhāvayet sadā* when it occurs in *Svacchanda* 12:166ab (quoted in the previous note) thus: *citprakāśavyatiriktaṃ na kiñcid api kadāpy astīti pratyabhijānīyāt.*

The mention of earlier teachers may be missing from the parallel in *Svacchanda* 12, but cf. also *Svacchanda* 7:289–90:

devadevaṃ samabhyarcya bhairavaṃ savināyakam
pūrvācāryān namaskṛtvā yukto dhyānaparāyaṇaḥ

4:17c–18b 'He should concentrate his thoughts/mind in his head and fix his eyes [to look] upwards. [While he is] practising thus, the door into the fourth state is broken through.'

We have assumed that *abhyasamānaḥ*, though nominative, is intended to function as a locative absolute, but one could instead assume that *vibhidyate* is intended to have active sense here ("he breaks through the door into the fourth state").

Kṣemarāja explicitly identifies the "door of the fourth" as the *brahmarandhra* in his *Svacchandatantroddyota* ad 4:449: *turyadvāraṃ turyānubhavapradhānaṃ brahmarandhram*, "The door of the fourth [state] is the aperture of Brahman, where the experience of the fourth state predominates". Presumably this is what is meant here. Cf. also *Uttarasūtra* 5:15. (For futher discussion of the term, see TAK III s.v. *turyadvāra*.)

4:18c–19 'There arises [for him] there a sensation/awareness/sign (*pratyayam*) comparable to the touch of wind. Or like [the crawling of] an ant [upon him], or like being pricked by a thorn. Smokeless burning fire flames in his body.'

Cf. *Nayasūtra* 4:142 below.

4:20 'A divine smell will arise and a divine voice begin [to speak]. He knows whatever he thinks about, even [in the realm of] unknown *śāstras*.'

Cf. *Nayasūtra* 3:16 above and cf. *Mālinīvijayottara* 2:16cd: *sarvaśāstrārthavettṛtvam akasmāc cāsya jāyate*.

4:21 'He becomes radiant, full of beauty, ascending [into the air] he moves about. After three months conversation with Siddhas comes about [in his experience].'

This interpretation presupposes that *sambhāṣyaṃ* has been irregularly used here in the sense of *sambhāṣā*; but it is possible that we should emend to *sambhāṣyaḥ* and understand: "After three months he becomes worthy of conversation with Siddhas". For *prajāyate* in the sense of "become" (rather than "arise"), cf. for instance *Nayasūtra* 3:21 above. (This usage is widespread, if not actually common, in non-tantric literature too, but not apparently reflected by MONIER-WILLIAMS.)

4:22–3 'He sees [all creatures] from Brahmā down to blades of grass with divine vision; within a year he sees a crescent moon above [his own] head. Above that [crescent moon?] he sees Śiva at peace and becomes immortal, omniscient, able to change form at will and becomes equal to Śiva.'

The expression *ardhacandra* appears literally to mean 'half-moon', but by convention it refers rather to a digit of the crescent moon.

4:24 'This quintessence of visualisation practice, which is beyond the yoga of the six "limbs", [has been taught] to you under the name *nirālamba*, having [just] known [about] which a person will not grieve.'

Instead of interpreting *ṣaḍaṅga-dhyāna-varjitam* to mean "beyond the yoga of the six 'limbs'", one could prefer to understand "which does not contain the six parts that constitute [regular] yoga (*dhyāna*)"; but the position of *dhyāna* in the compound makes such an interpretation difficult. Another possibility, suggested to us by James MALLINSON, is that we should understand 'which is different from the *dhyāna* of *ṣaḍaṅga*[-yoga]'. This is the first reference to six-limbed yoga (here *dhyāna*). There is no explanation, which presumably means that the anticipated audience was supposed already to be familiar with six-limbed yoga. We have assumed that *nirālambeti* is an instance of a *prātipadika* used to give a name, followed by an *iti*, but we could perhaps assume a double *sandhi* with *nirālambe* in the locative and interpret: "this quintessence of visualisation of [Śiva as] supportless".

4:25 'Moreover, a person [actually] engaged in meditation [and not merely knowing about it, as mentioned in the previous verse] although not a Siddha [i.e. an especially talented person for yoga] becomes Śiva; and he plays around in *saṃsāra* like Parameśvara [himself].'

4:26–27b 'The goddess spoke:
[You] should tell the nature of Śakti, and yoga [with that Śakti], O Maheśvara; [which is(?)] the nature of reality, whole, [in a form that is] easily comprehensible, and not at length—tell me all this succinctly, out of your grace.'

4:27cdef 'The lord spoke:
Listen, o goddess,... by perceiving the fourfold form of Śakti he can liberate a soul.'

Because of the missing text we cannot be sure that this is what is meant.

4:28–9 'If one does not see the meditation focus that is Śakti, then one cannot become a guru who destroys the bonds. The practitioner (*sādhakaḥ*), once he has perceived this supreme meditation-focus (*mahālakṣam*) accompanied by the *śaktibīja*, becomes equal to Śiva and, seeing it, he can liberate [all] creatures. Otherwise no sādhakas can be liberated or can liberate.'

It is not made clear what the *śaktibīja* is, but we assume it to be the CATUṢKALA mantra given at the beginning of the chapter. As we shall see in verse 34 below, it too has four colours (cf. 4:4 above).

4:30 '[For one] who, engaged in yoga, meditates [on this], [with senses] well controlled, for half a year, supernatural power [arises] in [this] world of men; he becomes equal to Śiva.'

For the restitution, cf. *Nayasūtra* 3:67.

4:31–3 'Having bathed thoroughly, having become pure, he should venerate Maheśvara [and] do obeisance to earlier Siddhas; he should be concentrated, focussed on his meditation. In a deserted place, devoted to his guru, focussed, resorting with conscious effort to faith, [he should adopt] a seated posture in accordance with comfort. Looking into the sky with closed eyes, he sees a great radiance which is like the rising of the sun: [it is] Śakti [who] is appearing [as] bending [before him] (*prahvena* [= *prahvatvena*]).'

Note that 4:33ff have been adapted as *Svacchanda* 12:158–68. Instead of conjecturing *āsanan tu*, which requires one either to supply a verb or to take *āsanan* as a further object to *ālambya*, we could have chosen to adopt K's *āsannas tu* and to understand it as an irregular form of the participle, or we could have chosen to emend to *āsīnas tu*.

The tentative restitution *śakti prahvena* (understanding *śaktiḥ*) is uncertain. Other possibilities considered were *bhaktiprahveṇa* (in which case the expression, although instrumental, would presumably describe the practitioner, unless one should supply or restore a noun such as *manasā*) and *śaktiprahve ca*, "to one who is bowed before Śakti, she appears...".

4:34 'Beautiful, [this] supreme Śakti is to be seen as yellow, red, black, crystalline; on seeing her, he goes to [the state of] Śiva.'

The second half of this verse corresponds to *Svacchanda* 12:160cd, and the parallel ends there, for the *Svacchanda* then adds a fifth (transcending?) *śakti* called Vyāpinī, and then further levels of subtle universe.

Once again, it is possible that what is meant here instead is that the practitioner should see each "colour", rejecting them in turn, until he sees the "colour" called "*manoramā*".

4:35–6 ‘By practising this for just a month, there arise signs of [attainment of] power: intelligence, beauty, good health; and he grasps what is said [just] once. Devas, Dānavas and Gandharvas are perceived after two months; there arise [from him] all manner of divine or non-divine teachings (*vāṅmayam*).’

For the restitution of the last line, cf. *Guhyasūtra* 8:132cd: *divyādivyan tu yat kiñcid vāṅmayaṃ samprasūyate.* Cf. also *Niśvāsakārikā* 7ab in *jñānakāṇḍa* 20, as given by T. 17, p. 122 *bis*: *divyādivyañ ca yat kiñcit vāṅmayaṃ tvatprasūtijam.* (We had earlier considered such possibilities as *divyādivyan tu yat kiṃcij jayaṃ tasya pravarttate* and *divyādivyan tu yat kiñcit trimāsena pravarttate.*)

4:37–38b ‘Within six months the [eight] powers beginning with that of becoming atomic in size (*aṇimādyā*) arise; the Siddha becomes omniscient and he becomes equal to Śiva. Whatever is taking place anywhere in the triple universe, that is directly visible to him.’

Cf. *Nayasūtra* 3:22cd and note ad loc.

4:38cd ‘He who finds Śakti in this way can link [other souls] with the supreme level.’

K was perhaps thinking of another interpretation: “He who knows [things] thus through Śakti can link souls with the supreme *tattva*.”

4:39 ‘Those who do not see her situated in the sign, [even though] they may perform *dīkṣā*, do not bestow liberation. Upon seeing her, however, that best of teachers may bestow the grace [of liberation through initiation] upon people.’

This seems to be a reformulation of 4:28 above. It is for this reason that we have rejected an earlier hypothesis, which required conjecturing *lakṣasthāḥ* (nom. pl.): “Those who, [though] ‘standing’ in the goal, do not see [her, viz. Śakti], cannot perform initiation and [thereby] liberate.”

We have assumed that *dīkṣākārī* is intended as a plural. But one could take this as another anacoluthic relative construction, beginning in the plural and ending in the singular. In that case, one could emend to *mokṣadaḥ*, although it is perhaps possible that *mokṣadā* is authorial and intended, on the analogy of the form *pāśahā* in 4:28, as a singular.

Note that the syllables *lakṣasthā* could conceivably be read as *lakṣaṃvā* in N: “Or, those who don’t see the goal (*lakṣaṃ* [= *lakṣyam*]), when they perform *dīkṣā* do not bestow liberation."

4:40 'Filled with Śiva's Śakti, he may initiate all creatures, by sight, voice, touch, mind, or water.'

Cf. 4:78 below. The expression *udakena* could perhaps refer to an *abhiṣeka*, but it is more likely that it refers to *pādodaka*, one of several forms of initiation requiring little or no contact that may be offered to lower classes, and which consists in the initiating guru offering the water used for washing his feet to initiands to drink: see SANDERSON 2009:288 and fn. 688.

We assume that *sparśā* is intended as an instrumental (perhaps on the analogy of *spṛśā*), though it could be a truncated ablative.

4:41–42b 'He, [because he is] one who causes [others] to reach the other side of *saṃsāra*, is deserving of worship in the same way that I am. Those others who are known as *sādhaka*s and those who have mastered the *Saṃhitā*s are not capable of liberating, devoid [as they are] of knowledge of Śakti.'

sādhakānye has been taken to be an instance of double sandhi (of *sādhakāḥ + anye*) but one could also consider emending to *sādhakā ye*.

Here, between folio 37 and folio 38, we wondered whether at least one folio might have gone missing, perhaps several. It is just conceivable that nothing is lost, but we note that 1) the text seems discontinuous; 2) foliation has become confused (the recto of f. 38 has at some time been labelled as the verso of 41); 3) there isn't enough space at the end of f. 37v for the letters we require for the first verse on f. 38r, which begins directly with *naiva dehena*; 4) the number of verses recorded in the colophon at the end of this chapter (466) is very much higher than the number preserved (161). On the other hand, we have about 443 verses in total for the whole of the *Nayasūtra*, and it is conceivable that 466 is intended as the total tally for the *Nayasūtra*, just as we have a total tally for the thirty-two-syllable units in all five chapters of the *Uttarasūtra* given at the end of the *Uttarasūtra*. Most folios cover between 35 and 38 verses, however, so if only one folio is missing, then we would expect the number of units of thirty-two syllables to be a little higher than 466.

What suggests, on the other hand, that there really has been no loss is the early letter-numeral foliation, which begins to be visible from

f. 62. If that foliation dates from the time of the copying of the text, as it appears to do (an analysis of the inks used for text and foliation might confirm this), and if no folio number was mistakenly used for more than one folio, then the tally of leaves appears to be complete.

4:43–5 '...for he, with this same body, can perform any *siddhi* he desires; he may create and destroy the universe; he plays and strides about [between worlds]. Taking on various forms, he performs deeds at will. Attaining omniscience, he becomes equal to Śiva... finds...'

We may note that this is unlike Atimārgic notions in that transcendence in liberation is abandoned in the pursuit of an active liberated state characterised by the importance of power.

4:46–7 'One who quests after knowledge is not worth a sixteenth part of [one who practises] yoga. If somebody [even though he may be] defiled should practise yoga even for a day, purified from that moment, he is released from great delusion/death (*mahānidrā*). This yoga that I have taught [you] gives powers and liberation without [the need for] effort.'

We assume that *mahānidrā* is an irregularly formed ablative (*mahānidrāt*) that has been truncated by the loss of its final consonant. *akleśāt siddhimokṣadaḥ* is a rare cliché: we find it as *Uttarasūtra* 5:46b (and *Śatikakālottara* 101b, copied from the *Uttarasūtra*). In this ranking of yoga above knowledge we see perhaps an adumbration of the as yet unattested notion that scripture is devoted to the four topics (*pāda*) of *jñāna*, yoga, *caryā* and *kriyā*.

4:48ab 'It should be taught [to a disciple] after twelve years [of the disciple residing at the guru's house, or] after three, [if the disciple be of] pure [mind].'

The last word here renders the possible conjecture *śuddhena cetasā*. For the period of years, cf. the note on *Uttarasūtra* 5:46c–47 above.

4:48c–49b 'I shall teach you the knowledge: listen ...'

Too much text is damaged here for us to guess at what might have been expressed in 4:49ab.

4:49c–52b 'Stable and moving [creatures], those born of eggs and those born of sweat, gross and subtle ones, and whatever is visible or invisible, from Brahmā down to blades of grass—the supreme Lord is present in his universal form as all of that. Pervading the entire universe he remains like space filling [all] spaces (*vyomeṣu vyomavat*); thus the Lord Śiva, the supreme cause, is all pervasive.'

Cf. *Svacchanda* 11:35c–36b (quoted here in the apparatus). We may note the absence of a strict Saiddhāntika dualism, but this is perhaps simply because the context here is the yogic cultivation of *sāmarasya*, and in later Śaiva works the states of awareness to be cultivated in yoga do not necessarily reflect doctrine.

4:52cd 'The [individual] soul remains thus also eternally pervading the universe, [composed of] moving and non-moving [beings].'

For the usage *cetā* (*cetṛ*), cf. *Śvetāśvataropaniṣat* 6:11. As for *jagad vyāpī carācaram*, we may take it as a jumbled compound with the sense of *carācarajagadvyāpī*, or we may assume that *vyāpī* is governing a direct object.

4:53–54b 'Thus one should meditate upon Śiva and the [individual] soul as one. Thus thinking of all things, and similarly [one's own] self, as like Śiva, one becomes devoid of attachment and hatred.'

We suppose that the *cvi*-formation in *ekībhūtam* ("unified") is not to be taken literally. The sequence of ideas is that we recall that Śiva is all-pervading, that the soul too is all-pervading and that all creatures fill the universe: *ergo* all things are "one".

4:54cd 'They [scil. those who think in this way] become spotless, pure, full of Śiva nature.'

This assumes that we have an anacoluthic shift and that the plural subject is intended to be the same as the singular subject of the previous half-line. Otherwise we could interpret as follows: "All things become pure [for him] and full of Śiva-nature."

4:55ab 'He should understand [himself] as having one flavour [with Śiva], being [as he now is] joined with Śiva.'

For the restitution of the last *pāda*, proposed by Nirajan KAFLE, cf. *Uttarasūtra* 5:43.

4:55cd 'The whole universe, moving and unmoving, is thought of (*manyamānam*) as being like Śiva.'

The first two characters of *manyamānañ ca* are uncertain. The passive use of this word would be surprising, and Diwakar ACHARYA therefore suggested conjecturing *manyammānaś ca* (cf. 4:54ab).

4:56–57b 'Enemy and friend are equal; brahmin and dog-cooker are equal—seeing everything as equal he becomes a Siddha, knowing everything to be Śiva, decided, with one mental focus, in a mental state of immersion in Śiva (*śivabhāvasamanvitaḥ*).'

Cf. *Svacchanda* 7:244: *samaḥ śatrau ca mitre ca brāhmaṇe śvapace samaḥ/ tulyadarśī bhaven nityaṃ sarvaṃ śivamayaṃ smaret.* Cf. also *Bhagavadgītā* 12:18 [= *Mahābhārata* 6.34:18]: *samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ/ śītoṣṇasukhaduḥkheṣu samaḥ saṅgavivarjitaḥ.*

4:57c–58 'Enemies, fanged [beasts], tigers, bears, lions, apes, cruel [creatures]... flesh-... harmful ... —he should think of [all these as] one.'

Various conjectures involving *piśācas* and flesh-eaters (*piśitāśanaḥ*) have been suggested, but we have been unable to come up with a convincing restoration of what might have filled the gaps here.

4:59 'While he thinks thus, vicious beasts will not harm him; and even the worst creatures [and] Rākṣasas will remain (*samatiṣṭhante* [= *saṃtiṣṭhante*?]) peaceful (*samayā* = *śamayā* [= *śāntatayā*?]).'

As the bracketed suggestions reveal, this interpretation seems uncertain to us. Other suggestions have been made: could *samayā* mean "within a year"? Or could it be intended in the (familiar, lexicalised) sense of "close by"? And could *sama tiṣṭhante* be an instance of metrical shortening (rather than lengthening) intended in the sense of *samaṃ tiṣṭhante*? In that case we could perhaps interpret "they remain 'equal' [i.e. indifferent] to him when close by".

4:60–61b 'Siddhas and Gods will fall into his control, like servants. One who sees all things as the same and who is pure becomes equal to Śiva. He sports with celestial Siddhas and [after death] goes to *sadāśivam*.'

The last half-line of this unit is conjectural. One might expect him to sport with divine women instead. Perhaps instead of *divyasiddhaiś ca* one might consider conjecturing *divyasiddhaś ca*, "[having become] a divine Siddha", for which cf. *Kubjikāmata* 11:107ab.

4:61cd 'And attainment of yoga [viz. union with the divine/yogic powers] depends on [the meditative state of believing in] everything being of the same flavour as Śakti.'

This interpretation depends on understanding *yogasiddhi-m-apekṣate*, in other words on *yogasiddhi* being a *prātipadika* used as a nominative, followed by *m* used as a hiatus-breaker. (One could translate instead: "And the supernatural powers [that are possible] through yoga depend...") We assume that *śaktisamarasa* is the same state that has been described in the preceding verses (especially 4:55), even though a sense of identity with Śiva (rather than with Śakti) was emphasised. See our note on *Nayasūtra* 4:11 above.

4:62 'This is the true nature of knowledge [described in a form that is] easy to understand for you, without prolixity. For the sake of bestowing compassion on creatures, it should be given to one who has devotion towards Śiva.'

The expression *jantūnanugrahārthāya* could be analysed as containing an accusative (*jantūn*) governed by a verbal noun (*anugraha*) or as containing an instance of a compressed genitive (*jantūnām => jantūn*), or as a corruption of *jantūnānugrahārthāya*, a phrase which would contain an irregular sandhi of *jantūnām anugrahārthāya*.

4:63–5 'He of whom there is at all times devotion towards the guru which is greater than [the devotion that he bears towards] Śiva should be given this knowledge once he has lived with the guru for twelve years. It should be given to one who does no violence to others, who is compassionate, and who does not transgress the guru's command, to one who is frightened by the terror of *saṃsāra*, to one who knows moral duty, to one whose words are pleasing, to one devoted to recitation and *liṅga*-worship and who has his faculties under control.'

Contrast 4:63 with 4:66 below, in which the pupil regards the guru as the same as Śiva (not as more important than Him), and in which case there is no twelve-year wait.

4:66 'This *śāstra* should be given to one who, with a mind reverent with devotion, thinks of the guru as [equal to] Śiva, never in other circumstances.'

Contrast this with 4:63 above. The implication seems to be that this type of devotee does not need to be examined and trained for twelve years.

4:67 'The goddess spoke:
The whole universe of moving and non-moving beings has arisen from the power of Śiva, and I have heard it at length up to the eleventh.'

We suppose that "the eleventh" may refer to the nine *tattvas* together with Śakti and *niṣkala*/*nirālamba*. This would then be a reference back to the teaching of eleven *tattvas* making up the universe correlated with eleven elements in the NAVĀTMAN: *Uttarasūtra* 1:1–12.

4:68 '[I have also heard] the letters that are the [yogic] focus-points [using which one can meditate] on the *tattvas*, [and] differentiation of [the layers] of the cosmography [required for the performance of] *dīkṣā*, and meditation [on those] separately [viz. in chapters 2 and 3], and also a [state of mental awareness in which everything has the] same flavour [as Śiva] (*samarasaṃ*) has been described.'

In this interpretation *akṣarās tattvalakṣāḥ* alludes to the fact that the letters of the NAVĀTMAN have been homologised with the *tattvas* in the beginning of the *Uttarasūtra*. But we could take that teaching to be alluded to only by the word *akṣarāḥ* and understand *tattvalakṣāḥ* (for *tattvalakṣyāṇi*) to refer to the mental focus-points using which one can meditate on the *tattvas*. These are referred to and discussed in *Uttarasūtra* 5:6 and 5:10ff. For the "same-flavour" awareness, see 4:55 and surrounding verses above. One could perhaps interpret *dīkṣāprakriyabhedanam* to mean: "and the penetration of [the various successive layers of] the cosmos through initiation".

4:69 '[You have told me all these separately, but] please (*prasādāt*) teach me how all the *tattvas* are [to be] worshipped together as one and how they are to be perceived together as one.'

ekatve here could be taken as a shortened form of *ekatvena*.

4:70 If we assume that 4:70cd is a damaged corruption of something like *arakāḥ sarvatattvāni pratyarāḥ pūrakāṇi ca*, then we might translate as follows:

'The lord spoke:
Śiva is like the [wheel's] navel; Śakti is established in the middle [of that]; the spokes are all the *tattvas*; and the intermediary spokes are the worlds.'

Since, however, the intermediate spokes are identified with *nāda* in 4:75cd below, perhaps we should consider instead the conjecture *pratyarā varṇakāni ca* (suggestion of Diwakar ACHARYA), which we could take to mean: "the intermediate spokes are the sounds of the alphabet".

4:71 'One should then [=therefore?] meditate (*dhyānāt*) on the Śiva-wheel, together with all the *tattvas*. And hear from me how one may see Him in half an instant.'

Once again, we have *dhyānāt* either used as a finite verb (= *dhyāyet*) or used as a noun but governing an accusative (in the way that a main verb would): cf. *abhidhyānāt* above in 3:18c, 3:31a, 3:42c and 4:4cd. If it is not a main verb but an action noun governing an accusative (cf. 4:62c and note), then one could instead translate: "And hear from me how one may see Him in half an instant from meditating upon the Śiva-wheel, together with all the *tattvas*."

4:72 'Facing the sun, he should gaze †...†: he will see a row of dots distinguished by various lines.'

What is meant by *prekṣakāntan* is unclear. Could it mean 'for as long as he can see' (suggestion of Csaba DEZSŐ)?

4:73–75b 'The black line is *prakṛti* (?); the white one is the line of *puruṣa*; the yellow one is the line of *niyati*; the smoky one is Time; the line of the barrier [viz. *māyā*] is dark blue; *vidyā* is the red line; that of Īśvara is a variegated line; but the line corresponding to *bindu* is crystalline; the four *kalās* [for which see the beginning of the chapter] are the garland of [4?] dots situated at the level of Suṣumṇā.'

This is the identification of the *tattvas* with the principal spokes of the Śiva-wheel that was alluded to in 4:70. With *avyaktā kṛṣṇarekhā*, if the text is correctly interpreted here, we have an instance of a noun (*avyakta*) inflected to agree in gender with another noun. The allusion to Suṣumṇā is uncertain. One could instead have split *suṣumṇā padike sthitā*, but then what would be the *padika*? And what, for that matter, would Suṣumṇā be? In the *Uttarasūtra*, as we have seen, it is used as a name for the northern tube of the yogic body (not the central one), but this seems unlikely to be intended here. In the cosmography of the *Guhyasūtra* (7:293–5), however, Suṣumṇā is a subtle goddess/level situated above *nāda* and having the shape of a lotus-fibre.

4:75cd 'Sound (*nādaḥ*) is held to be like the intermediate spokes; Śakti shines in the [central] lotus.'

As we suggested ad 4:70, it is possible that the sounds of language (*varṇa*) are to be identified with the intermediate spokes. For Śakti being placed in the centre, cf. *Guhyasūtra* 7:296–9, in which Śakti is either identified with Suṣumṇā or placed on a level above her.

4:76 'Like a bubble in/on water, god is situated in/on Śakti; upon seeing him, a creature is released from the bondage that is the terror that is *saṃsāra*.'

Perhaps this image, odd in this context (since a bubble is usually used as an example of transience), is meant only to emphasise the extreme subtlety of God (and not the inseparability of Śakti from Śiva).

4:77 'Having seen this wheel [of Śiva] he will become one who has mastered reality (*tattvī*); that guru is the true knower of *brahman*. And it is he who can bestow the grace [that is initiation(?)] and who becomes equal to Śiva.'

4:78 'He bestows grace, according to his will, through a glance, through speech, through touch, through ritual, by his mind, through recitation, [or] through the yoga that consists in the visualisations of the *dhāraṇās*.'

Alternatively the last item may be interpreted: '[or] through the yoga that consists in fixations and meditation'. Cf. 4:40 above for a similar (but shorter) list of low-contact forms of initiation. Various liberties with the language have to be presupposed: *sparśā* and *japā* are either to be interpreted as instrumentals (on the analogy of *spṛśā*, in the first case) or as ablatives missing their final consonant; *anugraha* must be the object of *karoti*, which requires either the assumption of a double sandhi of *anugraham* + *icchayā* or the use of a *prātipadika* for an accusative.

4:79 'If [even] the murderer of a brahmin should bear the dust of that person's feet [on his head], o goddess, he will be liberated in that very instant, just as [a serpent is liberated] from the serpent's slough.'

Cf. *Tantrasadbhāva* 9:352c–353b: *tasya pādarajo devi śirasā dhārayed yadi/ tatkṣaṇād eva mucyeta sarpasya kavacaṃ yathā*. Cf. also *Bhogahasta* 2:59: *tasya pādarajodhūlivandanād dhautakilbiṣaḥ/ brahmahāpi na sandeho bhavate vīravandite*. (Here °*vandanād* is Diwakar ACHARYA's conjecture in place of °*bandhanād*.) It was on the strength of these parallels that we were able to restore the verse and to flip f.

38, whose recto had been marked as if it had been the verso, with the result that we had first transcribed and struggled to interpret the text on the verso as coming before what is written on the recto.

4:80–82b 'If someone engaged in yoga, thoroughly controlled, meditates [upon the *śivacakra*] for one month, supernatural power [associated with all levels up to that] of *prakṛti* will arise [for him]; in two months, however, supernatural power [associated with all levels up to that of the *tattva*] of *puruṣa* [will arise]. The [eight levels of] power associated with *niyati*, *kāla*, *māyā*, *vidyā*, *īśvara*, *bindu*, the [four] *kalā*s and with *śakti* are attained each with one [extra] month ... eight...'

It is possible that the scribe finished copying early on this first line of the folio, and that we are therefore missing no more than the end of this half-line, in which case some notion such as possessing eightfold *aiśvarya* might have been expressed, for instance with a *pāda* such as *aṣṭaiśvaryasamanvitaḥ*. Also conceivable, however, is that a full further half-line is missing, which could mean that we had a list of eight properties culminating in *sarvajñaḥ* etc. (of 4:82cd below). But one could consider that we have already had eight levels of *siddhi* listed (if one leaves off *prakṛti* and *puruṣa*) and all that may be partly missing is an expression of the idea that the eight above-listed types may be attained within eight months. How this would be phrased is uncertain.

4:82c–83 '[He will become] omniscient, omnipotent, pure, acting at will, taking [any] form at will; his will will not be blocked; he will attain the state of Śiva-autonomy. This supreme [one can become] grosser than gross, subtler than subtle, embodied and disembodied: at will he can make a body [for himself].'

4:84–5 'I have taught you the very quintessence of knowledge, which is supremely secret; you should keep it very much hidden: you should not reveal [this] nectar [to just anyone]. One should give it to someone who has been thoroughly examined over twelve years; one should not otherwise give this nectar of nectars to bad people.'

For the restitution of the first half of 4:85 (by NK), cf. *Sārdhaśatikakālottara* (150-verse recension) 146c–147b: *suparīkṣitaśiṣyāya dātavyaṃ tu dayānvite/ anyathā duṣṭamartyebhyo +a+mṛtaṃ na prakāśayet.*

As in several other places in this corpus (cf., e.g., *Nayasūtra* 4:63; but contrast with, e.g. *Uttarasūtra* 5:46), the *śiṣya* should live with the guru for twelve years before the guru may transmit knowledge to him.

4:86 'Ordinary householding (*kuṭumbinaḥ*) mortals give oblations and [ancestral] offerings to gods; the one who knows the truth goes to Śiva, [whereas the merit of] sacrificial offerings to the gods [eventually] diminish.'

The problem with this interpretation is that *havyakavya* should refer respectively to offerings to gods and ancestors. We could take *devānāṃ* in the sense of *devatānāṃ* and thus include both *devas* and *pitṛs* or we could take *kuṭumbinaḥ* as singular for plural and assume that it is an unusual way of referring to ancestors.

4:87–8 'If, out of greed, or, moreover, out of pride, he should teach it to more than ten [disciples], Indra, angry, will cut off his head with a thunderbolt. For this reason, o goddess, it should not be told [to just anybody] by someone who is desirous for his own good. It should be given [only] to one who has been attracted by Śiva's Śakti and who has been thoroughly examined.'

Being "attracted to Śiva's Śakti" might be a way of alluding to what in later works came to be known as receiving a *śaktipāta*, a descent of power regarded as a prerequisite for initiation (see TAK 2, s.v. *karmasāmya*.

4:89 'The goddess spoke:
In all *śāstras*, beginning with the Vedas, *praṇava*, it seems, is liberatory. Out of your grace, o god, you should say how it is salvific.'

4:90–1 'The lord spoke:
The *niṣkala*-mantra, consisting of half sixteen [viz. eight] morae, linked with the eight forms of god, together with the thirty-two *tattvas* , when meditated upon bestows liberation.
The goddess spoke:
How is the NIṢKALA, which has eight morae, which is linked with eight gods and which is connected with thirty-two *tattvas*, to be meditated upon?'

Presumably the 'eight forms of god' are not the eight forms of Sadāśiva taught in *Mūlasūtra* 6, since we have eight divinities coming up. As for the thirty-two *tattvas*, these are the nine *tattvas* of the *Uttarasūtra*, but with *prakṛti* unpacked into twenty-four constituents.

4:92 'The lord spoke:
The first [vowel, viz. A] and the fifth vowel [viz. U] at the beginning, the twenty-fifth [consonant, viz. M], that which is born of [*māyā*,] the source (*yonijaḥ*?), *bindu*, *nāda* [as the] six[th], Śakti, ...? (*pañcavarṇatribhinnakāḥ*).'

As this incoherent attempt at a translation reveals, this verse is not clear to us. What seems likely from what is interpretable here is that an analysis of the *praṇava*, referred to just above as the NIṢKALA-mantra, is intended. The first three elements then are A, U and M. As for the conjectural restitution *yonijaḥ*, it is assumed that it might refer to the *anusvāra* since the *anusvāra* might be described as being "born of [the sound] M", and M is homologised with *māyā* (the *yoni* of material creation) in *Uttarasūtra* 1:11. That would leave *bindu* to be an after-resonance (*anuraṇana*), followed by a subtler resonance, *nāda*, which appears to be labelled as the sixth element in this analysis, which makes Śakti the seventh, but leaves the eighth and final *mātrā* (announced in 4:90 above) unclear. Perhaps the eighth is simply Śiva, just as in the list of eight deities with which these elements are homologised in the following verse? But then how is it referred to by the expression *pañcavarṇatribhinnakāḥ*? And, if it is it not referred to by that expression, then what does that expression describe? We shall see in the following verses that A, U and M are subdivided into short, long and prolated forms, which could conceivably be what the element *tribhinna* alludes to, but this would not help us to arrive at a tally of eight *mātrās*.

Yuko YOKOCHI has suggested another possible path of interpretation. reading verses 92 and 93 in parallel, we can see that it is likely that A = Brahmā, U = Viṣṇu, M = Rudra, *yonija* = Ardhacandrin, *bindu* = Īśa, and Śakti = Śakti. There appears to be no named element homologised with the eighth divinity, Śiva. Among these, *yonija*, since it is parallel to Ardhacandrin, may be assumed to be the *ardhacandra* that is written above the letter, and *bindu* can be assumed to correspond to the *anusvāra* that is written above that. Thus the first five elements divinities all correspond to graphic elements, and such an idea might conceivably be expressed by *pañcavarṇa*; the following three, Nāda*nāda*, Śakti and Śiva, for whom there are no graphemes (or sound-descriptions), might somehow be alluded to by *tribhinnaka*.

4:93 'Brahmā, Viṣṇu, Rudra, Ardhacandrin, Īśa, and Nāda*nāda*; and Śakti should be understood to be the seventh and Śiva is the eighth.'

Another possibility we considered was to take Ardhacandrin as referring both to *bindu* and *ardhacandra* (perhaps understanding it as a sort of dual), then to read *sanāda* in compound: "together with Nāda". But we expect here a list of eight names of divinities (rather than a mixture of divinities and graphical symbols). Furthermore, it is perhaps appropriate that Ardhacandrin should be used as the Śaiva deity corresponding to the fourth element given in the preceding verse, since that might be the *anusvāra*, which may be described as "possessing a crescent moon" when it is written as a *candrabindu*. Īśa then corresponds to the resonance called *bindu* and the divinity Nāda corresponds to the mantra-element *nāda*. Could this group of eight be a precursor to the classical list of five *kāraṇeśas* (for which see TAK2 s.v. *kāraṇa* 1)?

4:94–5 'The first seed-syllable (*ādibījaḥ*) [viz. A] is the five gross elements; the long form [of the same] is used in the sense of the sense faculties; the prolated vowel is the mind (*manaḥ*); and U denotes the subtle elements (*tanmātreṣu*). The long form [of U] is taught to express *ahaṅkāra*, *buddhi* and the triplet [of *guṇas*] that have *avyakta* as their origin (*avyaktāditṛkeṣu*); the prolated form is taught to be the soul.'

The expression *avyaktāditṛkeṣu* is uncertain: we might instead translate "the long [Ū] is said to refer to *ahaṅkāra*, *buddhi* and *prakṛti*, which are a triplet".

4:96 '*niyati* is the twenty-fifth [letter, viz. M]; the long [form of M] is read [in authoritative literature] to be Time; the prolated [form of M] is *māyā*, which is [that which causes the] rolling of *saṃsāra*.'

Usually we cannot have a long and superlong form of M, but it is required here!

4:97 '*bindu* is the god Sadāśiva; His *nāda* is Maheśvara; the streaks/rays [emanating from the visualised graph for OṂ?] are taught to be the goddess [viz. Śakti], and [she is] also said to be *vidyā*.'

The interpretation is uncertain. Maheśvara is not expected at this high level and so this is perhaps evidence that Maheśvara has not yet become almost inevitably synonymous with Īśvara. But the order of all these elements may not be strictly hierarchical: we cannot count both *vidyā* and *devī* separately, since *niṣkala* Śiva is said to be the thirty-second *tattva* in 4:98 below, and counting both separately would bring us to thirty-three (assuming that up to and including *puruṣa* gives us the well-known Sāṅkhya set of twenty-five *tattva*), rather than the required thirty-two. Furthermore, *vidyā* should be lower down than Sadāśiva and Īśvara.

4:98 'The thirty-second should be understood to be *niṣkala* Śiva, the Supreme Lord, meditating on whom people attain liberation and become equal to Śiva.'

4:99–100 'The goddess spoke:
Now yoga in many forms has been taught, O Maheśvara, both with and without a meditation focus (*lakṣālakṣam*); tell [me] the essential nature of yoga: on this point I have great doubt. [Tell me] also the purification of the tubes and how the conquest of the breaths [is attained]. Tell [me], O Śaṅkara, the places, colours, activities and the sounds [of the breaths].'

The compound *lakṣālakṣam*, if it has been understood correctly (as an adjective to yoga), is irregular: we might have expected *salakṣyālakṣyaḥ*. Perhaps it is intended as an adjective to *yogasadbhāvam*? For the *lakṣyas*, see *Uttarasūtra* 5:6 and 5:10ff. See also the note on *Nayasūtra* 4:108 below. Here begins a passage, from 4:100 to 4:144b, which has been incorporated, with changes, into the *Svacchanda*, where it forms 7:285c–330 (see Appendix I). The question about the places, colours, activities and sounds of the breaths is answered in 4:119ff below.

4:101–3 'The lord spoke:
Listen truly to [an account of] that yoga which has not been taught to anybody: the supreme essence of yoga, ultimate, more secret than the secret. On an excellent (*supraśaste*) piece of ground, not near to fire or to water, without sand or pebbles, and without any withered trees, free of snakes, worms and ant-hills, devoid of natural calamities, in a holy place in which [only] the most meritorious reside (*puṇyadharmiṣṭhasaṃvāse*)—there he should practise yoga.'

Note that 4:103ab, as now constituted, is identical to *Guhyasūtra* 3:1cd, in which the context is one of preparing for *sādhana*. In place of *puṇyadharmiṣṭhasaṃvāse*, the KSTS edition reads *puṇye dharmiṣṭhasaṃvāse* (Appendix I, 7:289a), which would be a smoother way of expressing what we have translated. One might instead assume that *puṇya* and *dharmiṣṭha* were supposed to refer to two different groups of people: cf. *ṛṣidevatajuṣṭā[ś] ca śūnyāyatanamaṇḍapā[ḥ]* in *Guhyasūtra* 3:13.

4:104–5 'Having venerated the God of Gods and the Lord of obstacles (*vighneśam*) again and again, [and] having bowed before earlier teachers, engaged in yoga, focussed on meditation, he should adopt the lotus-posture, or the *svastika*, *bhadra*, the half-moon, the back-rest-assisted, the yoga-band[-assisted], or (*ca*) he may be seated (*āsīnam*) as he chooses.'

An elephant-faced Gaṇādhipa who protects from the *vināyakas* is mentioned in the *Niśvāsamukha* (3:77–8), and a Gaṇapati who may be the elephant-faced god has been mentioned in *Nayasūtra* 1:102 above (see note ad loc.). Here the name Vighneśa may be the same figure.

Perhaps we should emend here to *āsīnaś ca* ? Otherwise is this an aiśa use of a neuter/accusative for nominative? Note that this list gives only six sitting postures for yoga (unless *yathāsukham* is intended as one here) and that it omits *añjalika* and *prasārita* (cf. *Nayasūtra* 4:14–15 above).

4:106 'Placing the tip of the tongue against the palate, with [the two rows of] the teeth not touching, with the body upright (*samakaḥ*?) and the eyes fixed on the [tip of the] nose, one who speaks the truth and does not harm [other creatures] (?), if he remains constantly engaged in yoga, will attain success.'

This translation is based on the assumption that this is a corrupt description of correct upper-body-posture (*karaṇa*) for meditation, in which we expect to have mentioned that the tongue is against the palate, that the teeth don't touch, that the trunk and/or head (*ka* in *samakaḥ* could refer to either) is upright and that the eyes are fixed on the nose-tip. (For a clearer expression of this last prescription, we could perhaps emend *nāsadṛṣṭigaḥ* to *nāsadṛṣṭikaḥ*.)

Cf. *Niśvāsamukha* 4:51:

> *baddhvā yogāsanaṃ samyak ṛjukāyas samāhitaḥ*
> *jihvān tu tāluke nyasya dantair dantān na saṃspṛśet*

Adopting a seated posture for yoga correctly, with his [upper] body straight, he should be concentrated; placing his tongue against his palate, he should not touch [one row of] his teeth with his [other row of] teeth.

Cf. also 179:40cd in the old *Skandapurāṇa*: *tālau jihvāṃ samādhāya dantair dantān na ca spṛśan*. Although the parallel passage in *Svacchanda* 7 omits this prescription, we find a (rather less clear) description of essentially the same idea in *Svacchanda* 4:365c–367b:

jihvā tu tāluke yojyā kiṃcid ūrdhvaṃ na saṃspṛśet
īṣat prasārya vaktraṃ tu kiṃcid oṣṭhau na saṃspṛśet
dantapaṅktī tathaiveha dṛṣṭiś cādhordhvavarjitā
kāyaṃ samunnataṃ kṛtvā karaṇaṃ divyam ucyate

These parallels make the attributes of 4:106ab interpretable; in 4:106c the letters cannot all be clearly read, but it is possible that what was written was *satyavāganahisaśca*, which could perhaps be partly emended, by adding an *anusvsāra*, to *satyavāg anahiṃsaś ca*. Could *anahiṃsaḥ* be a form with a doubled negative ? We have tentatively assumed so and have therefore translated as though the word were *ahiṃsaḥ*.

4:107 'Having caused his body to burn up with sprout-like flames (*śikhāṅkuraiḥ*) and transformed it into Śiva [using mantras], he should begin to focus on Parameśvara using the tenfold path of yoga.'

śikhāṅkurais is a conjecture, the transmitted reading being *śikhāṅkārais*. We considered and rejected also *śikhāṅgārais* (burning coals seem less appropriate), *śikhākārais* (usually adjectival, and yet we lack a noun) and *śikhākāram* ("He burnt his body [visualising it as] flame-shaped"). For the first half of the verse, the *Svacchanda* (Appendix I, 7:291c–292b) has a longer explicit reformulation that uses more familiar terminology, including *sakalīkaraṇa* (which, as we have explained on p. 38 above, is not attested in the *Niśvāsa* in this widespread technical sense):

dahanotpūyanaṃ kṛtvā plāvanāmṛtam eva ca
sabāhyābhyantareṇaiva sakalīkaraṇaṃ kuru

Having performed the burning, purification and flooding with nectar[248] internally and externally,[249] perform *sakalīkaraṇa*!

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[248] This assumes that *plāvanāmṛtam* is an inverted compound intended to mean the same as *amṛtaplāvana*. The KSTS text gives what appears to be a secondary improvement: *plāvayed amṛtena ca*.

[249] Kṣemarāja appears to construe this with *yogamārgeṇa* in 293a below.

We are not sure what the ten-fold path is. Kṣemarāja (*Svacchandatantroddyota* ad 7:290c–292b) suggests first that it consists of the external and internal types of *recana*, *pūraṇa* and *kumbhaka* (=6), to which are added the fourth *prāṇāyāma*, called *praśānta-kumbhaka*, and then *pratyāhāra*, *dhāraṇā* and *dhyāna*. He adds that it may also refer to the conquest of the ten breaths. Neither of these proposals seems likely to be what the redactor of the *Nayasūtra* had in mind, who probably intended to give the ten constituents of the ten-fold path in the mysterious list that forms the next verse.

4:108 'He should meditate upon (*dhyātvā*) [Śiva], who pervades all things without being different from them, as 1) the mantra, 2) *bindu*, 3) that which is beyond (*atītam*), 4) *nāda*, 5) *ātma*, 6) *jyoti*, 7) *vigraha*, 8) *kalpanā*, 9) *alakṣa*, 10) *akala*.'

Alternatively, one could take *nādātma* as one element and assume *advaitena sarvagam* to be the tenth. Unfortunately this translation makes almost nothing clear. Kṣemarāja, commenting on a slightly modified text, is of little help. The passage has been incorporated from the *Svacchanda* into the *Tantrasadbhāva* (28:18c ff) before some of those modifications were made. We think that this is a list of ways in which Śiva, who is beyond conceptualisation, can be meditated upon by the yogin. A similar idea is expressed in similarly obscure language in *Kiraṇa* 3:23:

> *puṃsām anugrahārthaṃ tu paro 'py aparatāṃ gataḥ*
> *nādabindukhamantrāṇuśaktibījakalāntagaḥ*

Shorter lists of six, some of them overlapping with ours, are discussed by VASUDEVA in his treatment of the six *lakṣyas* (*lakṣyabheda*) in *Mālinīvijayottara* 12:9–13 (2004:253ff).

4:109 'Great yoga, beginning with primal matter and [going] up to Śiva, has [also] been taught to you: [there] again it is taught to be tenfold. He should meditate through controlling the breath.'

This we assume to be a reference to the *siddhis* of the levels of these ten *tattvas* alluded to as having been attained in 4:80–3 above. This verse is omitted in the *Svacchanda* and *Tantrasadbhāva*.

4:110 'He should fill [the body] through the left [nostril]; he should void it through the right [nostril]. This is the purifying of the channels of one whose path is the path to liberation (*mokṣamārgapathasya*).'

One might expect *mokṣamārgapathasya* to be the central channel, and indeed Kṣemarāja comments: *evam anavaratam kriyamāṇam etan nāḍīnāṃ mokṣamārgapathasya vā madhyadhāmnaḥ śodhanaṃ mārutapraśamanaṃ bhavati.* "This being performed ceaselessly in this way purifies, i.e. calms the breaths of, the tubes or of the channel that is the path to liberation, viz. the central channel." We could have chosen to interpret as Kṣemarāja does (supplying a *vā*!), but we have not seen a central channel mentioned elsewhere in this text: see note on *Uttarasūtra* 5:37 above.

For evidence of an early association of the central path with liberation, see *Vīṇāśikhatantra* 147:

> *iḍā śāntikapuṣṭyarthe mṛtyūccāṭana piṅgalā*
> *suṣumnā mokṣadā caiva jīvamārgānusāriṇī.*

GOUDRIAAN (1985:113) translates as follows:

> The Iḍā is applicable for pacification and acquisition of goods, the Piṅgalā [for] ritual killing and eradication of an opponent; and the Suṣumnā grants release, following the soul's course.

4:111 'By expelling (*recanāt*), by filling (*pūraṇāt*) and by holding in (*rodhāt*) the threefold breath-stretching (*prāṇāyamaḥ*) is held [to be accomplished]. Generally, these are external; but there are also internal ones.'

We have resisted the temptation to correct to *prāṇāyāmas tridhā smṛtaḥ* or to *prāṇāyāmās trayaḥ smṛtāḥ* and we assume instead that *trayaḥ* is treated as a singular adjective. (Cf. the numerous instances of *dvayāni* used as an adjective in *Mahābhārata* 12.229:13ff.) Here we have what may be among the earliest attestations of *recaka*, *pūraka*, and *kumbha*(*ka*) used to describe *prāṇāyāma*. The *Yogasūtra* (2.49) and *Yogabhāṣya* speak rather of *śvāsa* and *praśvāsa*, and it is perhaps the *Yogabhāṣyavivaraṇa* which introduces this terminology into the tradition of commentaries on the *sūtras*. Kauṇḍinya's *Pañcārthabhāṣya*, however, (on *Pāśupatasūtra* 1.16) refers to *recaka* and *pūraṇa*. Another early attestation for all three terms in the context of *prāṇāyāma*, as Peter BISSCHOP has pointed out to us (letter of 22.iii.2011) is the *Nyāyāgamānusāriṇī* of Siṃhasūri (C6th?), the commentary on the *Dvādaśāranayacakra* of Mallavādin. The terms occur in an important passage on *ṣaḍaṅgayoga*, clearly referring to a Śaiva tradition of yoga (p. 332, ed. JAMBŪVIJAYAJĪ). Another early testimony, as Yuko

YOKOCHI has pointed out to us in her reader's report, would almost certainly have been found in the old *Skandapurāṇa* but for damage in the transmission:

> ... *Skandapurāṇa* 174.37cd refers to *kumbha* as the third method in the context of *prāṇāyāma*. The other two, *pūraka* and *recana*, were probably mentioned in the lost portion between 36ab and 36cd (about 12 pādas probably lost according to the oldest Nepalese MS, S_1).

4:112 'Internally he should expel; internally he should fill. He should perform a motionless *kumbhaka* [internally]: these are the three internal ones.'

We think this means that within the external *kumbhaka* we imagine an internal *recana*, etc. Kṣemarāja, however, understands *abhyantareṇa* to refer to the central channel !

4:113 'There is a fourth breath-exercise which is called Supraśānta, [achieved] by moving [the vital energy] from the heart into the navel and [by moving] the mind away from the sense-objects.'

The fourth *prāṇāyāma*, called *supraśānta*, is parallelled of course in the *Svacchanda* and in the *Tantrasadbhāva*, since they have incorporated this part of the *Nayasūtra*; but it is to be found also (as NK has pointed out) in the *Dharmaputrikā* (a work of the *Śivadharma* corpus) in 1:19:

> *pūrakaḥ kumbhakaś caiva recakas tadanantaram*
> *praśāntaś caiva vijñeyaḥ prāṇāyāmaś caturvidhaḥ.*

Furthermore, although it is quite commonly asserted in a very wide range of works, including many early Śaiva ones, that *prāṇāyāma* has three parts (e.g. *Vīṇāśikhatantra* 69–70; *Sārdhatriśatikālottara* 11:11–14), a fourth *prāṇāyāma* is in fact spoken of already in *Yogasūtra* 2.51 (*bāhyābhyantaraviṣayākṣepī caturthaḥ*).[250] It seems there as though it may refer to a profound subjacent super-*kumbhaka* that is not measured out but that is felt to come to exist, after long practice, as a state that underlies all three other *prāṇāyāmas*.

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[250] A discussion involving Hartmut BUESCHER, Ulrich Timme KRAGH, Roland STEINER and Judit TÖRZSÖK on the Indology e-mail list in July 2011 (*http://list.indology.info/pipermail/indology_list.indology.info/2011-July/thread.html#35791*) enabled us to locate some of the references in this note.

This verse of the *Niśvāsa* may, however, be the earliest passage in which it is assigned the name Supraśānta/Praśānta. This fourth phase, referred to as Praśānta, is also mentioned in *Siddhayogeśvarīmata* 7:21 (see TÖRZSÖK 1999*:132), where it is associated with the seed syllable of Parā. A detailed explanation is given in the *Tantrāloka* and *Tantrālokaviveka* (17:87ff). As Yuko YOKOCHI has observed to us, again in her reader's report, *prāṇāyāma* is also said to be fourfold in the old *Skandapurāṇa* 179:37b (*prāṇāyāmaṃ caturvidham*), but no name appears there for the fourth phase.

In some Buddhist tantric literature this fourth *prāṇāyāma* is referred to as *praśāntaka*, e.g. *Hevajratantra* 1.xi.3 (*pātanā recakenaiva kumbhakena vaśīkaret/ pūrakeṇaiva tv ākṛṣṭiḥ praśāntakena stambhanā*), *Saṃvarodayatantra* 19:30, and in the auto-commentary on Vāgīśvarakīrti's eleventh-century *Tattvaratnāvaloka*, which refers to Sāṅkhyas and Śaivas as the source of the information.[251]

James MALLINSON, in a letter of 2.viii.2011, has commented that the fourth *prāṇāyāma* may be what is called *kevalakumbhaka* "in a number of early *haṭha* texts, including the *Dattātreyayogaśāstra*, *Gorakṣaśataka*, *Vasiṣṭhasaṃhitā* (its verses on it are also found in the *Yogayājñavalkya*) and the *Haṭhapradīpikā* compilation (using verses from all the aforementioned texts)." The description of *kevalakumbhaka*, which is apparently something that can be performed after years of practice, is to be found described in verses 2:71–4 of the last named work.

As a final example of an account of *prāṇāyāma* that is subdivided into more than three we may mention that of Hemacandra's *Yogaśāstra*, which, as pointed out to us by James MALLINSON, teaches four breath-control practices in addition to *pūraka*, *recaka* and *kumbhaka*, namely *pratyāhāra*, *śānta*, *uttara* and *adhara* (5:5). Among these, *śānta* is explained (5:8) to consist in preventing the breath from flowing through the mouth, nose and palate. The relevant part of the presentation of *prāṇāyāma* reads as follows (*Yogaśāstra* 5:7c–9):

nābhipadme sthirīkṛtya rodhanaṃ sa tu kumbhakaḥ

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[251] Commenting on the expression vāyoḥ svarūpam in verse 18, Vāgīśvarakīrti has this to say: vāyoḥ svarūpam iti. pūrakakumbharecakapraśāntakalakṣaṇam ānāpānādilakṣaṇaṃ ceti. etad uktaṃ bhavati—śaivasāṃkhyādinirdiṣṭaṃ vāyusvarūpaṃ jñātvā taṃ vāyuṃ nirodhabhāvanayā sthirīkṛtyākāśenotplutya gamanaṃ parapurapraveśaṃ yāvan muktiṃ ca sākṣātkurvanti vāyuvādinaḥ.

sthānāt sthānāntarotkarṣaḥ pratyāhāraḥ prakīrtitaḥ
tālunāsānanadvārair nirodhaḥ śānta ucyate
āpīyordhvaṃ yad utkṛṣya hṛdayādiṣu dhāraṇam
uttaraḥ sa samākhyāto viparītas tato 'dharaḥ

This is translated by GOPANI (1989:132–3) as follows:

> That very wind, when it is suspended and stopped at the navel, is called Kumbhaka. The Pratyahara is that type of pranayam in which the breath is moved from one part of the body to another. When the breath is prevented from escaping through the palate, nostrils or mouth, it is called the Shanta. That pranayam in which the wind is drawn from outside and stored in the region of the heart is called the Uttara. When it is shifted to the lower parts of the body, such as the navel etc., it is named the Adhara.

The difference here between *kumbhaka* and *śānta* seems to lie only in the place within the body where the breath is retained.

4:114 'Once he has completed this suppression of breathing, having brought it to the navel he should release it; he should release the air slowly using the nostril of the left [side of the] nose.'

We take *puṭe* as a shortened instrumental and *nāsikayā* as a metrically shortened genitive. We assume that 114c describes the same expulsion of breath as *samucchvaset*, but adding more detail. Since it is not clear whether *praśānta* is the fourth stage of each cycle of *prāṇāyāma* or a special attainment achieved after years of yogic practice, it is therefore not clear whether the breath is to be released in this way after *praśānta* or after *kumbhaka*.

4:115–16 'He should hold the wind visualisation in his [left] big toe; he should hold the fire visualisation in the navel; in the region of the throat he should hold the earth visualisation; in the uvula/tonsils (*ghaṇṭikeṣu*) he should hold the water visualisation; in his head is the ether visualisation, which is held to bring about all *siddhi*s. He will obtain success [in these visualisations] through one, two, three, four and five *udghāta*s.'

For *māhendrī* (*ex conj.*) being an adjective appropriate to earth, cf. the remarks ad *Uttarasūtra* 5:28. The word *ghaṇṭikeṣu*, apart from being treated irregularly as masculine/neuter (rather than feminine), has been given a plural ending and we are not sure whether this is plural for dual (tonsils), or plural for singular (uvula) or plural for plural (what would it refer to then?). Usually for the purification of these *dhāraṇās* there are as many *udghātas* performed as there are *guṇas* in the corresponding element: one for *ākāśa* up to five for *pṛthivī*. Here the *dhāraṇās* have not been placed in ascending order of subtlety, with the grossest, that of earth, put first.

4:117 'Yogis should always understand that this is called "eruption" (*udghātam*): the breath having been blocked reaches the head and comes back.'

If this interpretation is correct then *prāṇe* is both the subject of the locative absolute and the subject of the verb *nivarttate*. For a more detailed account of *udghātas*, see s.v. *udghāta* in the appendix of Corrigenda and Addenda to TAK 2, and see VASUDEVA's discussion (2004:402–9), which concludes: 'To summarise, "eruption" appears to be the yogic term for the sensation of a spontaneous upward surge of vital energy brought on in the early stages of self-induced asphyxiation'.

4:118 'By these breath-restraints having been maintained, attachment and hatred cease. Through the *dhāraṇās* [one is freed] of all sins; through withdrawing the mind, one has complete control over the sense-faculties.'

The tops of the letters are missing in N for this verse, so we cannot be certain about the vowel-signs.

There are scriptural passages which equate *rāga* and *dveṣa* with the outgoing and ingoing breaths, but that is perhaps not intended here, given what is said in the following half-verse, and Kṣemarāja does not mention it as a possibility.

4:119 'These [five breaths] beginning with *prāṇa* are situated [respectively] in the heart [*prāṇa*], anus [*apāna*], navel [*samāna*], throat [*udāna*], and all joints [*vyāna*]. Hear from me [their] colour[s] and sound[s].'

These are the *sthānas* of the first five of the ten breaths, alluded to in 4:100 above. We assume that *nābhikaṇṭhau* is intended as both locative and dual!

4:120–1 'Having the appearance of molten silver; yellow; like a firefly; milky; crystalline: this is the definition of the colours of the five [breaths]. Bell; gong; sweet; elephant-trumpeting; many/much sounds:

this is said to be the [group of] sound[s] of the five beginning with *prāṇa*.'

We have taken *kāṃsaḥ* as "gong" (suggestion of Judit Törzsök), since that seems more plausible in this list than "bell-metal".

4:122–5 'Talking, laughing, singing, dancing, fighting, the arts(?), craft, all tasks: these are the activities of *prāṇa*. The downward breath (*apānaḥ*) allows food and drink to enter [the body]; it causes human waste to flow down [out from the body]; it will also cause blindness and ear disease. *Samāna* homogenises what is eaten, licked and drunk. The function[s] of the rising breath (*udānasya*) are sneezing, hiccoughs (*°hikkā°*), vomiting (*°chardi°*), and coughing (*°kāsaḥ*). These are the functions of *vyāna*: horripilation, sweating; it causes [stomach-]pain; it causes the limbs to bend, and it knows the sense of touch (*sparśatvam*).'

Cf., e.g., *Parākhya* 4:114–16 and 14:20–5.

4:126–7 'In the big toes, the knees, the heart, the eyes and the head are the [five subsidiary breaths] beginning with Nāga, which have various forms; hear from me their function[s]. [The first four] produce pleasure, excitement, drying, terror. The other, Dhanañjaya, who joins [the soul to its next embodiment], produces sleep and weariness.'

Before the introduction of Dhanañjaya in 4:127cd, the KSTS edition of the *Svacchanda* inserts a half-line that names these five extra breaths: *nāgaḥ kūrmaś ca kṛkaro devadattaś ca pañcamaḥ* (Appendix I, 7:312ab). This would certainly be useful here, but it is improbable that it has simply dropped out by accident, since it is missing from the old Nepalese MS of the *Svacchanda* and it is missing between *Tantrasadbhāva* 28:42ab and 42cd.

Kṣemarāja, in his *Svacchandatantroddyota* ad 7:312, comments on *yojaka* thus: *yojako dehāntarasambandhakṛt*. Elsewhere we find that it is Dhanañjaya which alone remains in the body after death, as in *Svacchanda* 7:314 (a modified version of *Nayasūtra* 4:129) below.

4:128 'At the time of death, the functions of Nāga and the others are [respectively]: the [leaving of the] breath; shrinking [of the breath?]; cutting(?); the death-rattle(?) (*ghurughurusya*?); and exit [of the body] (*utkrameti ca*).'

The second half of the verse is hypermetrical, but there seems no need to emend. For the interpretation of *ghurughuru* as a death-rattle, cf.

the passage of the *Dharmaputrikā* quoted below in the annotation on the next verse.

4:129 'The Kūrma alone remains [at death] and does not leave by exiting [the body] (*utkrāntyā*). The Kūrma causes the corpse to contract and dries it out.'

The *Svacchanda* (and following it the *Tantrasadbhāva* in 28:44) has only half changed the text to reflect the notion that it is Dhanañjaya which leaves the body last (Appendix I, 7:314):

> *na caiva yāti cotkrāntau tanuṃ tyaktvā dhanañjayaḥ*
> *ākuñcayati vai kūrmaḥ śoṣayeta kalevaram*
>
> And when [the soul] steps beyond [the body] (*utkrāntau*), Dhanañjaya does not leave, abandoning the body; Kūrma draws it together and dries out the cadaver.

But this appears to make little sense, for it must surely be the Kūrma which remains after the others in the body if it is to account for the transformation of the corpse after death. The notion that Dhanañjaya remains is well known from the *Kālottara* tradition, for see, e.g., *Sārdhatriśatikālottara* 10:13:

> *udgāre nāga ity uktaḥ kūrma unmīlane smṛtaḥ*
> *kṛkaras tu kṣute caiva devadatto vijṛmbhaṇe*
> *dhanaṃjayaḥ sthito ghoṣe mṛtasyāpi na muñcati.*
>
> Nāga is taught to be be [responsible] for vomition, Kūrma for opening up [the eyes(?)], Kṛkara for sneezing, Devadatta for yawning, Dhanañjaya for noise; it does not leave [the body] even of someone who has died.

Perhaps, nonetheless, the revised reading of the *Svacchanda* need not be inconsistent: the Kūrma could perhaps account for shrinking before death (although this is unlikely to have been what was intended by the redactor of the *Nayasūtra*) and Dhanañjaya could be both the last to leave the body and yet also the *yojaka*, that is to say responsible for connecting the life-breath to the next embodiment. Something of this kind is perhaps suggested by the account of the *Dharmaputrikā* 4:62–67 (labelled as 165–70, because the edition's numeration does not start with the chapter, on pp. 703–4):

nāgākhyaḥ kṛkaraḥ kūrmo devadatto dhanañjayaḥ
vikurvate mumūrṣūṇāṃ pañcaite vāyavo 'pare 62
āsannamṛtyur manujo gāḍhaṃ niśvasate yadā
etan nāgābhidhānasya vāyor liṅgam udāhṛtam 63
tato marmāṇi sañchidya parva parva yathākramam
yadā santyajyate prāṇair vikāraḥ kṛkalasya saḥ 64
śākhāsv avasthitān sarvān saṃhṛtya hṛdaye yadā
vartate cottarād ūrdhvam etat kūrmasya lakṣaṇam 65
tato niścaladehasya kaṇṭhe ghuraghurāyate
idaṃ tu devadattasya vāyor liṅgaṃ prakīrtitam 66
yadā dhanañjayo nāma vāyurājo vikārakaḥ
tac charīraṃ parityajya jīvo lokāntaraṃ vrajet 66

Nāga, Kṛkara, Kūrma, Devadatta, Dhanañjaya—these further five breaths transform [the bodies] of those about to die. When a person whose death is near breathes shallow, this is declared to be a sign of the breath called Nāga. Then, when the breaths, piercing through the vulnerable spots, abandon [the body] section by section in due order, this is a change wrought by Kṛkara. Drawing those [breaths that had been] situated in all the limbs together into the heart, when it remains beyond the end (? *uttarād ūrdhvam*), this is the characteristic of Kūrma. Then there is a death-rattle (*ghuraghurāyate*) in the throat of the person, whose body is motionless: this is proclaimed to be the sign of the breath Devadatta. While the king of the breaths, Dhanañjaya by name, [acts as] transformer [of the body], the soul (*jīvaḥ*) goes to another world.

There is one early parallel for Kūrma being the last breath to leave the body, and that is in the account of what the chapter-colophon calls *pāśupatayoga* in the old *Skandapurāṇa*. In that text it seems that all the breaths except Kūrma (referred to there consistently as *kūrmāra*, excepting once, in 181:46d) gather together in Dhanañjaya and then quit the body, leaving Kūrma behind alone (182:39):

ekasthā vāyavaḥ sarve pūrayanti dhanaṃjayam
śeṣas tatra hi kūrmāro jīvaṃ tyaktvā sa tiṣṭhati 39

All the winds fill Dhanañjaya [and leave], for [only] Kūrmāra is left: quitting the life-breath/soul (*jīvaṃ*), it remains.

4:130 'It is *prāṇa* that he should conquer first; once *prāṇa* is conquered, the mind is conquered; once the mind is conquered the soul is calmed (*śāntātmā* [=*śānta ātmā*?]) [and] ultimate reality shines [before it].'

In the KSTS edition (*Svacchanda* 7:315), the awkward *śāntātmā* has been replaced by *śāntasya*: "the ultimate reality shines for him [since he is now] at peace".

4:131 '*Prāṇa* together with *apāna* one should visualise in the anus; *prāṇa* together with *samāna* in the navel; *prāṇa* together with *udāna* in the throat; *prāṇa* together with *vyāna* [one should visualise] everywhere [in the body].'

We have restored *gude dhyāye'* on the strength of the parallel in *Svacchanda* 7:316. One could obviate the hypermetry by removing the *ca* in 4:131b (as in the Nepalese and Kashmirian texts of the *Svacchanda*: see Appendix I, 7:316b), even thought this destroys the cadence, but the *pāda* would remain problematic because both its second and third syllables are short. We suspect that both unmetrical features here are authorial.

4:132–3 'He should restrain Nāga and the other [five breath]s, [each] together with *prāṇa* in their proper places. I will teach [you] the time for [which] each one [should be] restrained: listen. [Each breath] should be held for [a period] from one *tāla* going up to five hundred [*tāla*s]. In this way breath will be conquered; [it will be capable of] performing the functions of migration [into another living being's body] and [yogic suicide by] exiting [the body].'

Kṣemarāja explains here (*Svacchandatantroddyota* ad 7:318) that a *tāla* is the time taken to whisk one's finger around one's knee: *aṅgulyā jānubhramaṇāvadhikālas tālaḥ*. Other works define it as a much longer length of time: see VASUDEVA 2004:405–8. This section, about conquest of the breaths, is in answer to the question of 4:100b: *vāyūnāṃ ca kathaṃ jayam*.

4:134–6 'Divine beauty, lovely odour and wisdom increase for him; and he develops celestial vision, hearing and a celestial voice. Like the wind, he moves through the worlds, and he sees Siddhas and gods; he attains whatever his mind's desire conceives; the eight [yogic supernatural] qualities (*guṇāṣṭakam*) arise [for him]. Replete with all he desires, devoid of all dualities, freed from the bondage of *saṃsāra*, he becomes equal to Śiva.'

sarvadvandvavivarjitaḥ could perhaps instead be rendered: "devoid of [the pain or trouble caused by] all extremes".

4:137 'Joining the *prāṇa* and *apāna*, together with [the enunciation of] the [initial] short-syllabled moment [of the *praṇava*, viz. with the vowel A], the excellent yogin should hold [them there] in the navel: sweating and trembling arise [in him].'

As the suppletions in square brackets reveal, it is not entirely clear whether the short, long and prolated *koṭi*s in this verse and in the two subsequent verses allude to a particular *mantroccāra*. We have assumed that it is the *uccāra* of the *praṇava* that is intended. Kṣemarāja, who characterises this passage as giving an account of *vedhasamāveśa*, "possession by penetration" (?), that is taught by some other school (*avatārikā* in the *Svacchandatantroddyota* before 7:322: *...darśanāntaroktavedhasamāveśasvarūpajñānaṃ śikṣayati*), appears to have done the same (*Svacchandatantroddyota* ad 7:322–4).

If the text is correctly constituted, we must assume either that *°samanvitam* is intended to agree with *prāṇāpāne* or that it is adverbial. As for *svedakampaś ca*, this could be taken as an instance of a *dvandva* compound whose elements are superfluously also linked with a following *ca* (cf. p. 129), or we could understand *sveda* as a *prātipadika* used as a nominative. But the text is in any case conjectural: the manuscript might equally have had *svedakampañ ca*.

4:138–9 'Again he should block the *prāṇa* and *apāna* in the heart, connecting [them] with the [enunciation of the] long-syllabled moment [of the *praṇava*, viz. U]: in an instant he falls fainting [to the ground]. He should in the same manner block *prāṇa* alone here in the throat, connecting [it] with the [enunciation of the] prolated-syllabled moment [of the *praṇava*, viz. M?]: then the sleeping mode arises [for him].'

The "long-syllabled moment" (*dīrghakoṭi*) could refer to U, even though it is itself a short vowel, because it is by the addition of U that A becomes AU. Perhaps it is not absolutely necessary to emend *svapne* to *svapna°*, but it seems hard to translate *svapne* convincingly.

4:140 'He should block the *prāṇa* in the centre of the eyebrows, connecting [it] with the *bindu* [in the enunciation of the *praṇava*]: deep sleep (*suṣuptam*) will arise then (*tatra*?) and in an instant he will awaken [again].'

It appears that *binduyuktena* has been used as though it meant *bindunā saha*.

4:141 'Resorting to the gateway in the head, he should begin to meditate upon the Formless (*niṣkalam*). As he practises in this way, there then arise sensations (*pratyayaḥ*) in him.'

The expression *pratyaya* might refer to many things: "faith", "awareness", "probative miracles that give faith", and so forth (cf., for example, TAK3, s.v. *pratyaya*). We have interpreted it as "sensations" in view of the next verse.

One could treat *mūrdhnidvāraṃ* as an *aiśa* compound. The change made in the KSTS edition (*Svacchanda* 7:326a) rather suggests that others read it in that way (and wished to correct it).

4:142 '[The sensation of the touch of creeping] ants or of being pricked by thorns [arises]; the gateway in his head is broken through; [the feeling of] being one with Him (*tanmayatvam*) arises for the *sādhaka*, while he remains in this [same] body.'

One could instead interpret the first phrase thus "[the sensation of] being pricked by ants or thorns [arises]". This interpretation depends on the conjectured reading *sādhake*. If we retain the transmitted *sādhakaḥ*, then we could read 142d with the following and so understand: "While retaining the same body, the *sādhaka* may cross into others' bodies..."

4:143–144b 'He may cross over into others' bodies; he is not troubled by hunger and thirst; whatever is past or future or is happening [now] in the triple world becomes directly perceptible to him; and omniscience arises for him.'

Alternatively, following the suggestion of Nirajan Kafle, we could interpret "whatever happens in the triple world, both past and future, becomes directly perceptible to him..." The long parallel with the *Svacchanda* ends after 4:144ab (≈*Svacchanda* 7:330ab). The two half-lines that conclude the chapter there (Appendix I, 7:330cdef) appear to be a secondary addition whose function is to furnish a transition to the next chapter.

4:144c–145b 'The goddess spoke:
The word *sūtra*, o great god, expresses a state [of knowledge attained]

after having examined [truth] (*ālokya-padavācakam*?). I wish to hear [about] that, o lord: you should tell [me].'

Here begins a section that occurs also in chapter 37 of the *Niśvāsakārikā* (for which see Appendix IV). In the (rather poor) manuscripts that transmit that chapter, we read *ālokapadavācakam*: "expresses a state of illumination". Both readings may be conceivable, but neither seems wholly satisfying.

4:145c–147b 'The lord spoke:
Because it penetrates (*sūcanāt*) one calls it *sūtra*; a *sūtra* is the highest word; by it everything is pervaded, just as groups of gems [are penetrated] by a thread (*sūtre*). This unbroken "*sūtra*", which fills the ether, which is undecaying, supreme, causes to appear a sequence of loops of lightning [as though writing] with a piece of chalk.'

The *nirvacana* of *sūtra* is well known and widespread (see, for example, *Yuktidīpikā*, p. 3: *āha: sūtram iti kasmāt? ucyate: sūcanāt sūtram*), but the rest of this unit is full of uncertainties. It is possible that *prāptaṃ* is here a corruption of the rarer word *protaṃ*, which is also corrupted (to *proktaṃ*) in the only manuscript that transmits *Niśvāsakārikā* 37:11cd. Fortunately, the testimony of the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* has there preserved what is no doubt the correct reading (see apparatus ad loc. in Appendix IV).

4:147c–148b 'He who sees the ultimate, which is subtle, inside the lotus of his heart, inside [concentric rings of] moon, sun and fire, you should render it writable [i.e. commit it to writing (?)].'

Here again we are very uncertain of whether we are even on the right track here. Is this an incitement to compose scripture? Or simply to copy it? The shift from 3rd to 2nd person is not common in the *Nayasūtra*: could this be an indication that 4:144c and following were cobbled onto the end of the text by someone other than the author of the verses up to 4:144b? The seeming incoherence and the detachability of this section also suggest this.

4:148c–149b 'The goddess spoke:
All the *tattva*s and groups of gods are locatable (*vyavasthitāḥ*) in the †*sarvanyāse*†. This (?) is the division (?) of their mantras. Tell me [about it?] please.'

As this translation reveals, this is opaque to us. Does *nyāsa* here refer to *mantranyāsa*? There appear not to be parallels in the earliest three *sūtras* of the *Niśvāsa* for such a usage.

4:149c–151 'The lord spoke:

All the gods have mantra as their nature (*mantrātmakāḥ*); all mantras have Śiva as their nature (*śivātmakāḥ*). With [these] mantras that are of the nature of Śiva one should venerate [Śiva] in Śiva-worship (*śivayāge*). If, without attaining [this understanding of] the true nature of Śiva (*śivasadbhāvam*), if, in spite of reading the scriptures, without knowing [this nature], someone performs an initiation, then both the disciple and the teacher go down [to hell]; therefore one does not, as a disciple, approach an ordinary bound soul.'

Note that the first half-line of this unit, 4:149cd, occurs verbatim as *Rauravasūtrasaṅgraha* 3:28ab.

4:152ab 'On both sides...'

This is unfortunately quite unclear, both in the version in the *Nayasūtra* and in that in the *Niśvāsakārikā* (Appendix IV, 37:17cd).

4:152c–153b 'If (*yaḥ*) a doctor (*bhiṣak*) without understanding fully a disease forcibly follows some [curative] course of action, [then] the sick person does not get satisfaction, nor does the doctor get his reward.'

We have adopted the reading *bhiṣak* (instead of the more banal *bhṛśam*) from the *Niśvāsakārikā* (Appendix IV, 37:18).

4:153c–155b '[If] blessed with knowledge and wisdom (*jñānavijñānakuśalaḥ*), though he may be of any [social] status [however low], he can liberate [others] from bonds, being [himself] one whose blemishes have been shaken off through knowledge. Although devoid of all [auspicious] marks, [if he is] possessed of knowledge, he is taught to be a guru: he knows the procedures for the ritual of initiation; he liberates from the web of bonds.'

The half-verse 4:154cd expresses a widespread cliché (cf., e.g., *Sarvajñānottara* 19:4ab: *sarvalakṣaṇahīno 'pi śivaśāstrārthavid guha*) and appears almost verbatim as *Tantrāloka* 23:6ab: *sarvalakṣaṇahīno 'pi jñānavān gurur iṣyate*.

4:155cd 'Śiva is of great power (*mahāśaktiḥ*) because of [His] Śakti; the guru [is of great power too] because of the presence of Śakti [in him].'

This is a very tentative interpretation, given in the light of the following half-verse. Note that the line becomes quite different in the *Niśvāsakārikā* (Appendix IV, 37:21cd): *śivabhakto mahābhaktiḥ bhaktibhāvena deśikaḥ.*

4:156–7 'There is no difference between them both, [viz.] between the guru and Śiva. He too [scil. the guru?] is OṂ, is *bindu*; he is *nāda* and *laya* and *niṣkala*; in him all things are to be found; he too is Paramaśiva. He is replete with all knowledge; he is skilled/adept in the meanings of all scripture(?).'

We assume that both *oṅkāra* and *laya* are *prātipadikas* used, for metrical reasons, as nominatives. Given that all the other items listed in 4:156cd are elements of *mantroddhāra*, could *laya* be used here in the sense of *nādānta*?

4:158 'They [scil. the wise] do not distinguish (*nānātvaṃ naiva kurvanti*) [at the level of ultimate reality] between the guru, the mantra, Śiva-scripture and Śiva: Ananteśa and others are [also] Śivas !'

Is this the earliest use of Śiva in the plural to refer to other liberated souls?

4:159 'Through further rebirths, across thousands of crores of eons, one may, somehow (*kathañci*) attain the supreme Śaiva truth. And one should teach it [only] because it is a cause for liberation of the self: how could someone give it to another person out of greed?'

If our conjecture, *udīrate*, is correct, this would be an instance of a plural form used as a singular. Note that in these final verses we have a mixture of eleven-syllable *triṣṭubh* and twelve-syllable *jagatī pādas*.

4:160 'Surely one who will teach [this knowledge] out of delusion and greed must not desire liberation for himself! For I have taught [that there will be] annihilation (*apāya-m-ukto*) for gurus [who do so]: this nectar of truth is not to be given to just anybody.'

4:161 'If someone (*yo vai*) studies these four hundred and sixty-six [units of thirty-two syllables], he raises up [from *saṃsāra*] fifty generations [of his family] and becomes Śiva by the fieriness of his own form.'

K's restitution *yo vai* is suspicious: it leaves us with a hanging relative clause in which the main verb is an absolutive (*uddhṛtya*).

As explained in the note on 4:41–42b above, we think that this is a tally of the verses (or of the thirty-two-syllable-length units) in the whole of the *Nayasūtra*, rather than of just this chapter, but the matter is not quite certain.

A NOTE ON THE APPENDICES

In the pages that follow, the reader will find extracts relevant to the constitution and interpretation of the first three *sūtras* of the *Niśvāsa* that are too long to be included in the notes. It is to be noted that these portions have been only minimally edited.

In the case of the *Svacchanda*, portions of chapters 7, 11 and 12 have been included that are plainly based on the *Nayasūtra*. We could simply have referred readers to the KSTS edition, but for these passages the text of the *Svacchanda* that is reflected in old Nepalese manuscripts is clearly often closer to that of the *Nayasūtra* than is the polished up Kashmirian text on which Kṣemarāja commented. As SANDERSON has shown (2005:243), the transmission of the *Netratantra* is similar to that of the *Svacchanda*: there too the printed Kashmirian version differs from what the Nepalese manuscripts transmit, notably in that it is grammatically more correct.

> With the exception of an insertion of 95 verses seen in the Nepalese manuscript the only major difference between the transmissions of the *Netratantra* in that and the Kashmirian manuscripts is that the deviations from strictly grammatical Sanskrit that abound in the early Śaiva scriptures are much fewer in the latter, most of whose divergent readings are best explained as the result of rephrasing to remove such anomalies. In the citations that follow I have therefore privileged the readings of the Nepalese manuscript (N) as evidence of an earlier state of the Kashmirian text.

Obviously a full collation of numerous non-Kashmirian manuscripts of the *Svacchanda* would be useful, but it is beyond the scope of this work. From a small test for chapter 7 performed by Nibedita ROUT using the manuscripts held in Pondicherry (IFP T.507, T.1032, RE 10832b, RE 30326c, RE 35159a), we discovered that a full collation would be voluminous, time-consuming to produce and full of recent trivial copying errors. It is clear that the text of the *Svacchanda* transmitted in manuscripts of the Grantha-script region is similar to the printed Kashmirian version in that an attempt has been made in both to polish away imperfections of language, but that Southern transmitters have not always made the same adjustments as the

Kashmirians. More could and should be said on this subject, but the relations between the Nepalese, Southern and Kashmirian versions and the rôle of the *Svacchandatantroddyota* in the transmission of the *Svacchanda* are subjects that require further study and will therefore have to be treated another day by someone else.

At the suggestion of Shaman HATLEY, who has discussed the sources and transmission of the *Svacchanda* at greater length (forthcoming), we therefore decided to give a text based just on the KSTS edition and on one old Nepalese palm-leaf manuscript, namely NAK MS 1-225 (NGMPP Reel No. B 28/18). The result is of course not a critical edition, but merely a collation the purpose of which is to point to an older state of text than is reflected in the KSTS edition.

We have also not produced carefully considered editions of the fragments of the *Niśvāsakārikā* and *Dīkṣottara* given below, but rather a collation of the readings that appear in the scant sources available to us. Where conjectural improvements have occurred to us, we have proposed them, but we have not combed repeatedly through these passages with a view to perfecting a plausible critical text.

Finally, a reminder of the contents of the appendices and of why they have been included:

Appendix I *Svacchanda* 7:285c–330b is parallel to *Nayasūtra* 4:100–144b.

Appendix II *Svacchanda* 11:316–319 is parallel to *Nayasūtra* 2:6–9;
Svacchanda 12:1c–82 is parallel to *Nayasūtra* 2:21–102;
Svacchanda 12:83–157 is parallel to *Nayasūtra* 3:1–72;
Svacchanda 12:163–165b is parallel to *Nayasūtra* 4:12–14b.

Appendix III *Niśvāsakārikā jñānakāṇḍa* 42 appears to comment on *Mūlasūtra* 4:7.

Appendix IV *Niśvāsakārikā jñānakāṇḍa* 37:10–24 is parallel to *Nayasūtra* 4:144c–158.

Appendix V *Dīkṣottara* 9 has been included for various passages to which we refer in our annotation, for instance, its accounts (9:1–16) of the *pāśasūtra*, in our annotation on *Mūlasūtra* 3:9, and of *mātṛkāyāga* (9:84ff), in our annotation on *Uttarasūtra* 2:1.

APPENDIX I

स्वच्छन्दललितभैरवे

सप्तमः पटलः

बहिर्लिङ्गानि चैतानि अङ्गारिष्टानि यानि च।
पूजया जपहोमेन ध्यानेन धारणा प्रिये॥ 7:284॥

कृतरक्षाविधानेन जीर्यन्ते नान्यथा तु ते।
भैरव्युवाच
नाडीनां शोधनञ्चैव वायूनां च जयं कथम्॥ 7:285॥

स्थानरूपं च कर्मं च शब्दं ब्रूहि मम प्रभो।
भैरव उवाच
परमं योगसद्भावं गुह्याद्गुह्यतरं परम्॥ 7:286॥

यन्न कस्यचिदाख्यातं तद्योगं शृणु तत्त्वतः।
सुप्रशस्ते भूप्रदेशे नद्योदकसमीपतः॥ 7:287॥

बालुकाशर्कराहीने शुष्कवृक्षविवर्जिते।
निस्सर्पकीटवल्मीक ईतीभिः परिवर्जिते॥ 7:288॥

7:284 चैतानि] E_K; चेतानि N **7:284** ध्यानेन धारणा] N; ध्यानधारणया E_K **7:285** जीर्यन्ते] N; जीयन्ते E_K **7:285** नान्यथा तु ते] N; नात्र संशयः E_K **7:285** भैरव्युवाच] N; *om.* E_K **7:285** जयं] N; जयः E_K **7:286** स्थानरूपं च कर्मं च शब्दं] N; स्थानं रूपं च शब्दं च कर्म E_K **7:286** भैरव उवाच] N; *om.* E_K **7:286** परमं योगसद्भावं गुह्याद्गुह्यतरं परं] N; परमो योगसद्भावो गुह्याद्गुह्यतरः प्रिये E_K **7:287** यन्न कस्यचिदाख्यात तद्योगं] N; यो न कस्यचिदाख्यातस्तं योगं E_K **7:287** नद्योदक°] N^{pc}; नद्योतक° N^{ac}; नाग्नितोय° E_K **7:288** निस्सर्प°] *em.*; निसर्प° N; निशब्द° E_K **7:288** ईतीभिः] E_K; इतीभिः N

पुण्यधर्मिष्ठसंवासे तत्र योगं समभ्यसेत्।
देवदेवं समभ्यर्च्य भैरवं सविनायकम्॥ 7:289॥

पूर्वाचार्यान्नमस्कृत्वा युक्तो ध्यानपरायणः।
आसनं पद्मकं बध्वा स्वस्तिकं भद्रमासनम्॥ 7:290॥

सापाश्रयमर्द्धचन्द्रं योगपट्टं यथासुखम्।
दहनोत्पूयनं कृत्वा प्लावनामृतमेव च॥ 7:291॥

सबाह्याभ्यान्तरेणैव सकलीकरणं कुरु।
अन्तर्यागं यथापूर्वम् उच्चारणपरन्तथा॥ 7:292॥

दशधा योगमार्गेण हंसस्वच्छन्दमभ्यसेत्।
मात्राबिन्दुमतीतं च नादात्मा ज्योतिविग्रहम्॥ 7:293॥

कल्पनालक्षसंकल्पं ध्याये ऽद्वैतेन सर्वगम्।
अवसव्येन पूरेत सव्येनैव तु रेचयेत्॥ 7:294॥

नाडीसंशोधनं ह्येतन्मोक्षमार्गपरस्य तु।
रेचनात्पूरणाद्रोधात्प्राणायामत्रयः स्मृताः॥ 7:295॥

सामान्या बहिरेतानि पुनश्चाभ्यन्तराणि तु।
अभ्यन्तरेण रेचेत पूरेच्चाभ्यन्तरेण तु॥ 7:296॥

7:289 पुण्य॰] N; पुण्ये E$_K$ **7:290** पूर्वाचार्यान्] E$_K$; पूर्वाचार्यन् N **7:290** नमस्कृत्वा] N; नमस्कृत्य E$_K$ **7:290** आसनं पद्मकं बध्वा स्वस्तिकं भद्रमासनम्] N; आसनं स्वस्तिकं वद्धा पद्मकं भद्रमेव वा E$_K$ **7:291** अर्द्धचन्द्रं] N; सार्धचन्द्रं E$_K$ **7:291** योगपट्टं] E$_K$; योगं पट्टं N **7:291** दहनोत्पूयनं] N; दहनोत्पूयने E$_K$ **7:291** प्लावनामृतमेव] N; प्लावयेदमृतेन E$_K$ **7:292** कुरु] N; ततः E$_K$ **7:292** यथापूर्वम्] E$_K$; यथापूर्व N **7:292** उच्चारणपरन्तथा] N; उच्चार्यं च परं तथा E$_K$ **7:293** ॰मभ्यसेत्] E$_K$; ॰माभ्यसेत् N **7:293** मात्रा॰] N; मन्त्रं E$_K$ **7:293** च नादात्मा ज्योतिविग्रहम्] N; तु नादान्तज्योतिराकृतिम् E$_K$ **7:294** कल्पनालक्षसंकल्पं] N; संकल्प्यं कल्पनालक्ष्यं E$_K$ **7:294** अवसव्येन पूरेत] N; अपसव्येन पूर्येत E$_K$ **7:294** तु रेचयेत्] *em.*; तु पूरयेत् N; विरेचयेत् E$_K$ **7:295** ॰शोधनं] E$_K$; शोधन N **7:295** ह्येतन्मोक्षमार्गपरस्य तु] *conj.*; ह्येतन्मोक्षमार्गपस्य तु N (unmetrical); चैतन्मोक्षमार्गपथस्य च E$_K$ **7:295** ॰मत्रयः स्मृताः] N; ॰मस्त्रिधा स्मृतः E$_K$ **7:296** बहिरेतानि पुनश्चाभ्यन्तराणि तु] N; वहिरेते तु पुनश्चाभ्यन्तरे त्रयः E$_K$ **7:296** अभ्यन्तरेण रेचेत] N; आभ्यन्तरेण रेच्येत E$_K$ **7:296** पूरेच्चा॰] N; पूर्येता॰ E$_K$

निष्कम्पकुम्भकङ्कृत्वा त्रयश्चाभ्यन्तराणि तु।
नाभ्या हृदयसंचारो मनश्चेन्द्रियगोचरः॥ 7:297॥

प्राणायामश्चतुर्थस्तु सुप्रशान्तस्तु विश्रुतः।
प्राणरोधे तु संपूर्णे नाभिन्नीत्वा समुच्छ्वसेत्॥ 7:298॥

शनैर्विमोचयेद्वायुं वामनासापुटेन तु।
वायवीं धारये ऽङ्गुष्ठे आग्नेयीं नाभिमध्यतः॥ 7:299॥

माहेन्द्री कण्ठदेशे तु वारुणी घण्टिके स्मृता।
आकाशधारणा मूर्ध्नि सर्वसिद्धिकरी स्मृता॥ 7:300॥

एकद्वित्रिचतुःपञ्च-उद्घातैश्च प्रसिद्ध्यति।
संरुद्धे चैव प्राणे च मूर्ध्नि गत्वा निवर्त्तते॥ 7:301॥

उद्घातमिति तत्प्रोक्तं ज्ञातव्यं योगिभिः सदा।
रागद्वेषौ प्रहीयेत प्राणायामैः सुधारितैः॥ 7:302॥

धारणे सर्वपापानि प्रत्याहाराक्षसंयमः।
हृद्गुदे नाभिकण्ठे च सर्वसन्धौ तथैव च ॥ 7:303॥

प्राणाद्याः संस्थिता ह्येते रूपशब्दं च मे शृणु।
द्रुततारनिभः प्राण इन्द्रगोपकसन्निभः॥ 7:304॥

क्षीराभः स्फटिकाभश्च पञ्चानां रूपलक्षणम्।

7:297 निष्कम्पकुम्भकङ्कृत्वा त्रयश्चाभ्यन्तराणि तु] N; निष्कम्पं कुम्भकं कृत्वा कार्याश्चाभ्यन्तरास्त्रयः E$_K$ **7:297** नाभ्या हृदयसंचारो मनश्चेन्द्रियगोचरः] N; नाभ्यां हृदयसंचारान्मनश्चेन्द्रियगोचरात् E$_K$ **7:298** सुप्रशान्तस्तु विश्रुतः] N; सुप्रशान्त इति श्रुतः E$_K$ **7:298** संपूर्णे] E$_K$; संपूण्णे N **7:298** नाभिन्नीत्वा समुच्छ्वसेत्] N; नाभौ नीत्वा समुच्छ्वसन् E$_K$ **7:299** वायवीं धारये ऽङ्गुष्ठे आग्नेयीं] N; वायवी धारणाङ्गुष्ठे आग्नेयी E$_K$ **7:300** माहेन्द्री] N; माहेयी E$_K$ **7:300** वारुणी घण्टिके स्मृता] *em.*; वारुणीं घण्ठिके स्मृता N; वारुणी घण्टिकाश्रया E$_K$ **7:300** मूर्ध्नि] E$_K$; मूध्नि N **7:301** °पञ्च-उद्घातैश्च] N; °पञ्चसंख्योद्घातैः E$_K$ **7:301** संरुद्धे चैव प्राणे च] N; संनिरुद्धे तु वै प्राणे E$_K$ **7:302** उद्घातमिति तत्प्रोक्तं ज्ञातव्यं] N; स उद्घात इति प्रोक्तो ज्ञातव्यो E$_K$ **7:302** प्रहीयेत] N; प्रहीयेते E$_K$ **7:303** धारणे सर्वपापानि प्रत्याहाराक्षसंयमः] N; धारणाभिर्दहेत्पापं प्रत्याहारे ऽक्षसंयमः E$_K$ **7:304** प्राणाद्याः] E$_K$; प्राणाद्यः N **7:304** रूपशब्दं] N; रूपं शब्दं E$_K$ **7:304** द्रुततारनिभः प्राण इन्द्रगोपकसन्निभः] N; द्रुततारनिभो रक्त इन्द्रगोपकसंनिभः E$_K$

घण्टिकाकांसमधुरो गजनादो महाध्वनिः॥ 7:305॥

प्राणादीनां च पञ्चानां शब्दमेतदुदाहृतः।
जल्पितं हसितं गीतं नृत्यं युद्धगतिः कला॥ 7:306॥

शिल्पं च सर्वकर्माणि प्राणस्यैव हि चेष्टितम्।
प्रवेशये ऽन्नपानानि त्रिमलं स्रावयेदधः॥ 7:307॥

अन्धत्वं श्रोत्ररोगाश्च अपानस्तु करिष्यति।
अशितं लीढपीतञ्च समानः समतान्नयेत्॥ 7:308॥

क्षुत् हिक्का च छिक्का च कास उदानस्य चेष्टितम्।
रोमहर्षश्च स्वेदश्च शूलं दाघांगाभञ्जकः॥ 7:309॥

व्यानस्यैतानि कर्माणि स्पर्शत्वञ्चैव विन्दति।
अङ्गुष्ठजानुहृदये लोचने मूर्ध्नि संस्थितः॥ 7:310॥

नागाद्या बहुरूपाश्च कर्म तेषां निबोध मे।
आह्लादनोद्वेजनश्च शोषणस्त्रासनस्तथा॥ 7:311॥

नागः कूर्मश्च कृकरो देवदत्तश्च पञ्चमः।
निद्रातीवकरश्चान्यो योजको हि धनञ्जयः॥ 7:312॥

श्वाससंकोचनच्छेदे घुर्घुरश्चोत्क्रमेति च।

7:305 घण्टिकाकांसमधुरो] N; घण्टाकंसाब्दमधुरो E_K **7:306** च] N; तु E_K **7:306** शब्दमेतदुदाहृतः] N; अयं शब्द उदाहृतः E_K **7:306** नृत्यं] N; नृत्तं E_K **7:306** कला] N; कलाः E_K **7:307** हि चेष्टितम्] N; विचेष्टितम् E_K **7:307** प्रवेशये ऽन्नपानानि त्रिमलं] N; प्रवेशयेदन्नपानं तन्मलं E_K **7:307** स्रावयेदधः] E_K; श्रावयेदधः N **7:308** श्रोत्ररोगाश्च] N; श्रोत्ररोगं च E_K **7:309** क्षुत् हिक्का च छिक्का च कास उदानस्य चेष्टितम्] N (unmetrical); क्षोभो हिक्का तथा छिक्का उदानस्य विचेष्टितम् E_K **7:309** रोमहर्षश्च स्वेदश्च शूलं] N; स्वेदश्च रोमहर्षश्च शूलं E_K **7:309** दाघांगाभञ्जकः] N; दाहो ऽगभञ्जनम् E_K **7:310** व्यानस्यैतानि] E_K; व्यानस्थैतानि N **7:310** स्पर्शत्वञ्चैव विन्दति] N; स्पर्शं चैव स विन्दति E_K **7:310** अङ्गुष्ठ°] E_K; अगुष्ठ° N **7:310** मूर्ध्नि संस्थितः] *em.*; मूध्नि संस्थितः N; मूर्ध्नि संस्थिताः E_K **7:311** तेषां] N; त्वेषां E_K **7:311** आह्लादनोद्वेजनश्च] N; आह्लादोद्वेगजनकः E_K **7:311** शोषणस्त्रा°] E_K; शोषणत्रा° N **7:312** नागः कूर्मश्च कृकरो देवदत्तश्च पञ्चमः] E_K; *om.* N **7:312** निद्रातीवकरश्चान्यो] *conj.*; निद्रातीकरश्चान्यो N; अतिनिद्राकरश्चान्यो E_K **7:312** योजको हि] N; योजकश्च E_K **7:313** °च्छेदे घुर्घुरश्चोत्क्रमेति च] N; °च्छेदा घुर्घुरोत्क्रमणं तथा E_K

नागादीनां तु पञ्चानां मृत्युकाले विचेष्टितम्॥ 7:313॥

न चैव यान्ति चोत्क्रान्त्या धनंजयो न त्यजे तु तम्।
आकुञ्चयति वै कूर्मः शोषयेत कलेवरम्॥ 7:314॥

प्राणमेव जयेत्पूर्वं जिते प्राणे जितं मनः।
जिते मनसि शान्तात्मा परतत्त्वं प्रकाशयेत्॥ 7:315॥

प्राणापानौ गुदे ध्यायेत्प्राणसमानौ नाभितः।
प्राणोदानौ कण्ठे च प्राणो व्यानश्च सर्वगः॥ 7:316॥

नागाद्याः प्राणसंयुक्ताः स्वस्थानेषु निरुन्धयेत्।
निरुद्धस्य च यत्कालं प्रवक्ष्यामि निबोधत॥ 7:317॥

तालात्प्रभृति धार्येत यावत्पञ्चशतं गतः।
जितो ऽनिलो भवत्येवं सङ्क्रान्त्युत्क्रान्तिकर्मणि॥ 7:318॥

दिव्यकान्तिः शुभो गन्धः प्रज्ञा चास्य विवर्द्धते।
दिव्यदृष्टिश्च श्रवणो दिव्यवाक् संप्रवर्तते॥319॥

वायुवद्विचरेल्लोकां सिद्धान्देवांश्च पश्यति।
मनेच्छा चिन्तितप्राप्तिः प्रवर्त्तेत गुणाष्टकम्॥ 7:320॥

7:314 न चैव यान्ति चोत्क्रान्त्या] N; नचैव याति चोत्क्रान्तौ E_K **7:314** धनंजयो न त्यजे तु तम्] N; तनुं त्यक्त्वा धनञ्जयः E_K **7:314** आकुञ्चयति] E_K; आकुञ्चति N (unmetrical) **7:314** शोषयेत] N; शोषयेच्च E_K **7:315** शान्तात्मा परतत्त्वं प्रकाशयेत्] *em.*; शान्तात्मा परतत्त्वं प्रकायेत् N (unmetrical); शान्तस्य परं तत्त्वं प्रकाशते E_K **7:316** प्राणापानौ] N (unmetrical); प्राणापानं E_K **7:316** प्राणसमानौ] N; प्राणसमानं E_K (unmetrical) **7:316** प्राणोदानौ कण्ठे च] N; प्राणोदानं तु कण्ठे तु E_K **7:316** प्राणो व्यानश्च सर्वगः] N; प्राणव्यानं तु सर्वगम् E_K **7:317** नागाद्याः प्राणसंयुक्ताः] E_K; नागाद्या प्राणसंयुक्ता N **7:317** निरुन्धयेत्] N; निरोधयेत् E_K **7:317** यत्कालं प्रवक्ष्यामि] N; यं कालस्तं वक्ष्यामि E_K **7:317** निवोधत] *em.*; निवोधतः N; निवोध मे E_K **7:318** तालात्प्रभृति धार्येत] *conj.*; ताल्वात्प्रभृति धार्येत N; तालात्प्रभृति तं ध्यायेद् E_K **7:318** पञ्चशतं] E_K; पञ्चगतं N **7:318** भवत्येवं] N; भवत्येव E_K **7:319** दिव्यकान्तिः] N; दिव्या कान्तिः E_K **7:319** दिव्यदृष्टिश्च श्रवणो दिव्यवाक् संप्रवर्तते] N; दिव्या दृष्टिश्च श्रवणं दिव्या वाक्च प्रजायते E_K **7:320** लोकां] N; लोकान् E_K **7:320** मनेच्छा चिन्तितप्राप्तिः] N; मनसा चिन्तितावाप्तिः E_K

सर्वकामसुसंपूर्णं सर्वद्वन्द्वविवर्जितम्।
संसारबन्धनिर्मुक्तः शिवतुल्यश्च जायते॥ 7:321॥

प्राणापाने तु संयोज्य ह्रस्वकोटिसमन्वितम्।
नाभ्यां धारेत योगीन्द्रः स्वेदः कम्पश्च जायते॥ 7:322॥

पुनरेव हृदिस्थं हि प्राणापानौ निरुन्धयेत्।
दीर्घकोटिसमायोगात्तत्क्षणात्पतते महीम्॥ 7:323॥

कण्ठस्थं हि तथैवेह प्राणमेकं निरुन्धयेत्।
प्लुतकोटिसमायोगात्स्वप्नप्रवृत्तिस्ततो भवेत्॥ 7:324॥

भ्रूमध्ये बिन्दुयुक्तेन प्राणरोधन्तु कारयेत्।
सुषुप्तः जायते तत्र क्षणाच्चैव प्रबुध्यति॥ 7:325॥

मूर्ध्निद्वारं समाशृत्य निष्कलं ध्यानमारभेत्।
एवमभ्यसतस्तस्य प्रत्ययं तु तदा भवेत्॥ 7:326॥

पिपीलिकाण्ठकावेधान्मूर्ध्निद्वारं विभिद्यति।
भित्त्वा क्रमेण सर्वाणि उन्मनान्तं तु यावतः। 327॥

पूर्वोक्तलक्षणाद्देवि त्यक्त्वा स्वच्छन्दतां व्रजेत्।
जायते तन्मयत्वं हि देहेनानेन साधकः॥ 7:328॥

संक्रमेत् परदेहेषु क्षुत्तृष्णाभ्यां न बाध्यते।

7:321 °पूर्णं] N; °पूर्णः E_K **7:321** °विवर्जितम्] N; °विवर्जितः E_K **7:321** °निर्मुक्तः] E_K; °निर्मुक्तंः N **7:322** प्राणापाने] N; प्राणापानौ E_K **7:322** °समन्वितम्] N; °समन्वितौ E_K **7:322** नाभ्यां धारेत] N; नाभ्याधारे च E_K **7:322** स्वेदः] E_K; स्वेद N **7:323** हृदिस्थं हि] *em.*; ह्विदिस्थं हि N; तु हृत्स्थौ हि E_K **7:323** निरुन्धयेत्] N; निरोधयेत् E_K **7:323** तत्क्षणात्पतते महीम्] N; तत्क्षणाच्च पतेद्भुवि E_K **7:324** हि] N; च E_K **7:324** प्राणमेकं निरुन्धयेत्] N; प्राणमेव निरोधयेत् E_K **7:325** °युक्तेन] N; °योगेन E_K **7:325** सुषुप्तः] N; सुषुप्तं E_K **7:325** प्रबुध्यति] N; प्रवुध्यते E_K **7:326** मूर्ध्निद्वारं] N; मूर्धद्वारं E_K **7:326** प्रत्ययं तु] N; प्रत्ययस्तु E_K **7:327** पिपीलिकाण्ठकावेधान्मूर्ध्निद्वारं विभिद्यति] *em.*; पिपीलिकाण्ठकावेधान्मूर्ध्निद्वारं विभिद्यति N; पिपीलकण्टकावेधो मूर्ध्वद्वारं विभिन्दतः E_K **7:327** उन्मनान्तं तु यावतः] *conj.*; उन्मनान्तं यावतः N; उन्मनान्तानि यानि तु E_K **7:328** °लक्षणाद्] N; °लक्षणैर् E_K **7:328** तन्मयत्वं] N; उन्मनस्त्वं E_K **7:328** साधकः] N; साधके E_K **7:329** संक्रमेत्] N; संक्रामेत् E_K

अतीतानागतञ्चैव त्रैलोक्ये यत्प्रवर्त्तते॥ 7:329॥

प्रत्यक्षन्तद्भवेत्तस्य सर्वज्ञत्वं च जायते।
प्रसङ्गे ऽध्यात्मकालस्य ज्ञानविज्ञानमेव च।
सर्वमेतत्समाख्यातमङ्शकाश्च निबोध मे॥ 7:330॥

इति स्वच्छन्दललितभैरवे महातन्त्रे मन्त्रपीठे आध्यात्मकालपटलः सप्तमः॥

7:330 ज्ञान॰] N; ज्ञानं E$_K$ 7:330 ॰मङ्शकाश्च] N; ॰मंशकांश्च E$_K$

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APPENDIX II

स्वच्छन्दललितभैरवे

एकादशमद्वादशमौ पटलौ

देव्युवाच।
अकामस्य क्रिया नास्ति निष्कामः सृजते कथम्।
एतत्प्रश्नवरं गुह्यं कथयस्व प्रसादतः॥ 11:316॥

भैरव उवाच।
आदित्यस्य मणिर्यद्वत्तापितो रविरश्मिभिः।
वह्निः संजायते तत्र न रवेस्तत्र कामता॥ 11:317॥

मणेरपि न कामित्वं तद्वद्देवस्य चेष्टितम्।
आदित्यवच्छिवो ज्ञेयः शक्तिर्मणिरिव स्थिता॥ 11:318॥

रितुकालमनुप्राप्य कालस्तत्र नियोजकः।
शिवशक्तिसमावेशात्तद्वदेव जगोद्भवः॥ 11:319॥

इति स्वच्छन्दललितभैरवे महातंत्रे सृष्टिस्थित्येकादशमपटलः॥

11:316 निष्कामः सृजते] N; निष्क्रियस्य सृजेत् E_K **11:316** एतत्प्रश्नवरं] *conj.*; एतत्प्रश्नपरं N; एवं प्रश्नवरं E_K **11:317** मणिर्यद्वत्तापितो] *conj.*; मणि यद्वत्तापितो N; मणेर्यद्वत्तापिताद् E_K **11:317** तत्र न रवेस्तत्र कामता] N; तस्माद्रवेस्तत्र न कामिता E_K **11:318** शक्तिर्मणिरिव स्थिता] E_K; शक्तिमणिरिव स्थिताः N   **11:319** रितुकालमनुप्राप्य कालस्तत्र नियोजकः] N; ऋतुकालमिताद्वृक्षात् कालो ऽङ्कुरनियोजकः E_K **11:319** शिवशक्तिसमावेशात्तद्वदेव जगोद्भवः] *conj.*; शिवशक्तिसमावेशात्तद्वद्देवज गोद्भवः N; यद्वच्छिवसमायोगात्तद्वच्छक्तेर्जगत्स्थितिः E_K

भैरव्युवाच।
सृष्टिः स्थितिश्च संहारस्तत्त्वानां कथितस्त्वया।
जगत्संभवहेतुश्च त्वत्प्रसादाच्छ्रुतं मया॥ 12:1॥

तत्त्वविज्ञानमाख्याहि सिद्धिश्चैव कथं भवेत्।
भैरव उवाच।
पृथिव्यादि शिवान्ता च प्रवक्ष्यामि समासतः॥ 12:2॥

पृथ्वी कठिनरूपेण शृणु देहे यथा स्थिता।
मांसे चैव तथास्थिभ्यो स्नायुलोमनखेषु च॥ 12:3॥

मज्जान्त्रेषु च विज्ञेया पृथ्वी पञ्चगुणोत्कटा।
कफस्सृग्मूत्र आमेषु रसस्वेदवसासु च॥ 12:4॥

शुक्रे च संग्रहे चैव स्थिता आपश्चतुर्गुणाः।
पचने दहने चैव ऊष्मे तेजसि वै पुनः॥ 12:5॥

तेजस्त्वेवं समाख्यातो विज्ञेयस्तु त्रिलक्षणः।
वायुरुच्छ्वासनिश्वासस्पर्शने च तथा पुनः॥ 12:6॥

मूत्रोच्चारविसर्गे च अन्नपानविसर्जने।
वायुरेभिः स्थितो देहे विज्ञेयस्तु द्विलक्षणः॥ 12:7॥

एकलक्षणमाकाशं कथयामि यथा स्थितम्।

12:1 भैरव्युवाच] N; श्रीदेव्युवाच E_K **12:1** सृष्टिः स्थितिश्च संहारस्तत्त्वानां कथितस्त्वया] E_K; सृष्टिस्थितिसंहारं तत्वानां कथितं त्वया N **12:2** सिद्धिश्चैव कथं] N; सिद्धिस्तेषु यथा E_K **12:2** भैरव] N; श्रीभैरव E_K **12:2** शिवान्ता च प्रवक्ष्यामि] N; शिवान्तं च कथयामि E_K **12:3** स्थिता] E_K; स्थितां N **12:3** मांसे चैव तथास्थिभ्यो] N; मांसेऽस्थिषु तथा चैव E_K **12:4** मज्जान्त्रेषु] E_K; मज्जान्तेषु N **12:4** कफस्सृग्मूत्र आमेषु] N; कफासृगाममूत्रेषु E_K **12:4** रसस्वेदवसासु च] E_K; रसस्वादीवसासु च N **12:5** आपश्चतुर्गुणाः] E_K; आप चतुर्गुणाः N **12:5** ऊष्मे तेजसि वै पुनः] *conj.*; ऊष्मो तेजसि वै पुनः N; तेजस्यूष्मणि संस्थितम् E_K **12:6** समाख्यातो विज्ञेयस्तु त्रिलक्षणः] N; स्थितं देवि प्रकाशे च त्रिलक्षणम् E_K **12:6** वायुरुच्छ्वासनिश्वासस्पर्शने च तथा पुनः] N; वायुरुच्छ्वासनिःश्वासस्पर्शनव्यूहलक्षणः E_K **12:7** °विसर्गे च अन्नपानविसर्जने] N; विसर्गेषु अन्नपानप्रवेशने E_K

सुषिरात्मकं तु विज्ञेयं नवधा च्छिद्रलक्षणम्॥ 12:8॥

शब्दात्मकगुणो ह्येकः कथितं तव सुव्रते।
वागेन्द्रियं वदेद्वाणी सा च वाणी चतुर्विधा॥ 12:9॥

संस्कृता प्राकृता चैव अपभ्रंशानुनासिका।
छेदनं भेदनन्दानं वेधनं शिल्पकारितम्॥ 12:10॥

ग्रहणं विजयश्चैव सर्वं हस्तेन्द्रिये स्थितम्।
समनिम्नोन्नताहीनकण्टकलोष्टवालुकाः॥ 12:11॥

कर्दमो जलदुर्गाणि रथ्याट्टालकपर्वताः।
पादेन्द्रियगुणा व्यक्ता देशान्तरगमागमे॥ 12:12॥

उत्सर्गे छर्दिते चैव पायुचेष्टितङ्सर्वदा।
गम्यागम्ये प्रवर्त्तेत उपस्थानन्दकारकः॥ 12:13॥

कर्मसु सम्प्रवर्त्तन्ते तेन कर्मेन्द्रियाः स्मृताः।
बुद्धीन्द्रियाणि देवेशि वर्तन्ते बुद्धियोगतः॥ 12:14॥

षड्जं च ऋषभं चैव गान्धारो मध्यमस्तथा।
पञ्चमं धैवतं षष्ठं निषादश्चैव सप्तमः॥ 12:15॥

[गान्धारो मध्यमः षड्जस्त्रयो ग्रामाश्च पार्वति।]

12:9 शब्दात्मकगुणो ह्येकः] N; शब्दात्मकं गुणं ह्येतत् E$_K$ 12:9 वागेन्द्रियं वदेद्वाणी] N; वागिन्द्रियं वदेद्वाणीं E$_K$ 12:10 प्राकृता चैव अपभ्रंशानुनासिका] N; प्राकृती चैव अपभ्रष्टानुनासिका E$_K$ 12:10 वेधनं शिल्पकारितम्] N; व्यधनं शिल्पयोजनम् E$_K$ 12:11 °श्चैव सर्वं हस्तेन्द्रिये स्थितम्] E$_K$; °श्चैव सर्वं हस्तेन्द्रियं स्मृतः N 12:11 °ही-नकण्टकलोष्ट°] N (unmetrical); °श्चैव लोष्टकण्टक° E$_K$ 12:12 कर्दमो] E$_K$; कर्दमा N 12:12 °पर्वताः] E$_K$; °पर्वता N 12:12 पादेन्द्रियगुणा व्यक्ता] N; पादेन्द्रियेण गम्यन्ते E$_K$ 12:13 छर्दिते चैव पायुचेष्टितङ्सर्वदा] N; पर्दिते चैव पायुर्वै चेष्टते सदा E$_K$ 12:13 गम्यागम्ये प्रवर्त्तेत उपस्थानन्दकारकः] N; आनन्दकृदुपस्थश्च गम्यागम्यप्र-वर्तकः E$_K$ 12:14 कर्मसु सम्प्रवर्त्तन्ते तेन कर्मेन्द्रियाः स्मृताः] *conj.*; कर्मषु संप्रवर्त्तन्ते न तु कर्मेन्द्रियाः स्मृताः N; कर्मस्वेतानि वर्तन्ते तेन कर्मेन्द्रियाणि तु E$_K$ 12:15 षड्जं च ऋषभं चैव गान्धारो मध्यमस्तथा] N; षड्जाख्यर्षभगान्धारमध्यमाः पञ्चमः प्रिये E$_K$ 12:15 पञ्चमं धैवतं षष्ठं निषादश्चैव सप्तमः] *conj.*; पञ्चमश्चैवतं षष्ठं निषादश्चैव सप्तमं N; धैवतो निषधश्चैव स्वराः सप्त प्रकीर्तिताः E$_K$ 12:16 गान्धारो मध्यमः षड्जस्त्रयो ग्रामाश्च पार्वति] E$_K$; *om.* N

सप्त स्वरास्त्रयो ग्रामा एकविंशति मूर्च्छनाः॥ 12:16॥

ताना ह्येकूनपञ्चाश इत्येतत्स्वरमण्डलम्।
सूक्ष्मशब्दाः स्मृता ह्येते सर्ववस्तुषु संस्थिताः॥ 12:17॥

स्थूलांश्चैव प्रवक्ष्यामि यथावत्तान्निबोध मे।
भेरीशंखमृदङ्गञ्च पटहं पणवं तथा॥ 12:18॥

मर्दलो दर्दुरो वेणुर्गोमुखं तालमेव च।
तन्त्रीवाद्यानि चित्राणि करवाद्यानि यानि च।
मुखवाद्यानि रम्याणि करवाद्यानि यानि च॥ 12:19॥

संयोगजवियोगजकाष्ठ चोक्ताप्यनेकधा।
संस्कृतं प्राकृतञ्चैव अपभ्रंशानुनासिकम्॥ 12:20॥

सप्तस्वरप्रतिष्ठानि व्यक्ताव्यक्तानि चैव हि।
उक्तानुक्तानि गृह्णेत श्रवणेन्द्रिययोगतः॥ 12:21॥

शब्दस्य विषयो ह्येष येन बुध्यति पुद्गलः।
मृदुश्च कठिनश्चैव कर्कशः शीतलं तथा॥ 12:22॥

उष्णं च पिच्छिलं लोष्टं कर्दमं वालुकास्तथा।
शरकोन्तासिघातानि ताडनं छेदनं तथा॥ 12:23॥

12:16 स्वरास्त्रयो] E_K; स्वरा त्रयो N 12:16 एकविंशति मूर्च्छनाः] *conj.*; एकविंशति मूर्च्छना N; मूर्च्छनाश्चैकविंशतिः E_K 12:17 ताना ह्येकूनपञ्चाश इत्येतत्स्वरमण्डलम्] N; तान एकोनपञ्चाशदित्येतत्सुरमण्डलम् E_K 12:17 °शब्दाः] E_K; °शब्दा N 12:17 सर्ववस्तुषु संस्थिताः] N; चराचररवस्थिताः E_K 12:18 तान्निबोध] E_K; तन्निबोध N 12:18 भेरीशंखमृदङ्गञ्च पटहं पणवं तथा] *conj.*; भेरीशंखमृदङ्गपटहं पणवं तथा N; भेरीपटहशङ्खोत्थो मृदङ्गपणवोत्थितः E_K 12:19 मर्दलो दर्दुरो वेणुर्गोमुखं तालमेव च] N; वेणुगोमुखशब्दश्च मन्दलो दर्दुरो ध्वनिः E_K 12:19 मुखवाद्यानि रम्याणि करवाद्यानि यानि च] N; *om.* E_K 12:20 संयोगजवियोगजकाष्ठ चोक्ताप्यनेकधा] N; संयोगजवियोगोत्थाः काष्ठपाषाणवारिजाः E_K 12:20 संस्कृतं प्राकृतञ्चैव अपभ्रंशानुनासिकम्] N; अपभ्रंशोऽनुनासिक्यः संस्कृतः प्राकृतो रवः E_K 12:21 गृह्णेत] N; गृह्णाति E_K 12:22 शब्दस्य] N; शब्दो ऽस्य E_K 12:22 बुध्यति] N; बुध्येत E_K 12:22 मृदुश्च कठिनश्चैव कर्कशः] N; मृदुं च कठिनं चैव कर्कशं E_K 12:23 पिच्छिलं लोष्टं कर्दमं वालुकास्तथा] E_K; पिच्छलोष्टककर्दमं वालुका तथा N 12:23 शरकोन्तासिघातानि] N; शरकुन्तासिघातादि E_K

एतान्यानि विजानीत स्पर्शने च त्वगिन्द्रियम्।
स्पर्शस्य विषयो ह्येष येन बुध्यति पुद्गलः॥ 12:24॥

चक्षुरिन्द्रियकर्माणि कथ्यमानानि मे शृणु।
सितं रक्तं च पीतं च कृष्णं हरितधूम्रकम्॥ 12:25॥

कपिलं पिङ्गलं बभ्रु अन्यान्यपि विशेषतः।
नरनारीपशुमृगाञ्ज्योतिः स्थावरजङ्गमम्॥ 12:26॥

रूपाकृतिविभक्तानि चक्षुः पश्यति सर्वदा।
रूपस्य विषयो ह्येषः येनात्मा प्रतिबुध्यति॥ 12:27॥

मधुराम्लरसं चैव लवणं कटु तिक्तकम्।
कषायमिश्रं स्वादुं च जिह्वा वेदयते रसम्॥ 12:28॥

रसस्य विषयो ह्येषः येन बुध्यति पुद्गलः।
सुरभिर्दिव्यगन्धानि दुर्गन्धाश्चाप्यशोभनाः॥ 12:29॥

उभौ जिघ्रति नासाग्रे विषयो गन्धसंज्ञकः।
येनासौ बुध्यते क्षेत्री अहङ्कारेण मोहितः॥ 12:30॥

संकल्पे च विकल्पे च दशधा क्षेत्रेषु धावति।
अनिवारितसंमोही अजयः सर्वजन्तुषु॥ 12:31॥

मनश्च कथितो ह्येष धर्माधर्मनिबन्धकः।
स्वरूपधर्मं वक्ष्यामि तन्मात्राणां यथार्थतः॥ 12:32॥

12:24 एतान्यानि विजानीत स्पर्शने] *em.*; एतान्यानि विजानीतः स्पर्शने N; एतानि वै विजानाति स्पर्शनं $\mathrm{E_K}$ **12:24** स्पर्शस्य] *conj.*; स्पर्शश्च N; स्पर्शो ऽस्य $\mathrm{E_K}$ **12:24** बुध्यति] N; बुध्येत $\mathrm{E_K}$ **12:25** सितं] $\mathrm{E_K}$; सित° N **12:25** °धूम्रकम्] $\mathrm{E_K}$; °हारितम् N **12:26** °मृगाञ्ज्योतिः] $\mathrm{E_K}$; °मृगंज्योतिः N **12:27** °विभक्तानि] N; °विविक्तानि $\mathrm{E_K}$ **12:27** रूपस्य विषयो ह्येषः येनात्मा प्रतिबुध्यति] N; रूपाख्यो विषयो ह्यस्य येनात्मा प्रतिबुद्ध्यते $\mathrm{E_K}$ **12:29** रसस्य विषयो ह्येषः येन बुध्यति] N; रसोऽस्य विषयो ह्येष येन बुद्ध्येत $\mathrm{E_K}$ **12:29** °गन्धानि दुर्गन्धाश्चाप्यशोभनाः] N; °गन्धश्च दुर्गन्धश्चाप्यनेकधा $\mathrm{E_K}$ **12:30** °संज्ञकः] N; °संज्ञितः $\mathrm{E_K}$ **12:31** दशधा क्षेत्रेषु] N (unmetrical); दशधाक्षेषु $\mathrm{E_K}$ **12:31** अनिवारितसंमोही अजयः सर्वजन्तुषु] N; अनिवारितसन्देहमजय्यं सर्वदेहिनाम् $\mathrm{E_K}$ **12:32** मनश्च कथितो ह्येष धर्माधर्मनिबन्धकः] N; मनश्च कथितं ह्येतद्धर्माधर्मनिबन्धकम् $\mathrm{E_K}$ **12:32** वक्ष्यामि] $\mathrm{E_K}$; व्रक्ष्यामि N

गन्धं तु गन्धतन्मात्रं नासिकाग्रेण जिघ्रति।
जिह्वायां रसतन्मात्रं रसं गृह्णाति संस्थितम्॥ 12:33॥

चक्षुषो रूपतन्मात्रं रूपं गृह्णात्युपागतम्।
गृह्णाति स्पर्शतन्मात्रं त्वक्स्पर्शत्वमुपागतम्॥ 12:34॥

ग्राह्यन्तु शब्दतन्मात्रं गृह्णते श्रवणेन तु।
सूक्ष्मतन्मात्रधर्मोऽयं भूतानां प्रकृतिक्रमात्॥ 12:35॥

वैकारिकन्ततस्तूर्द्धे बध्यते येन पुद्गलः।
अहं विद्वानहं भोगी अहं जातो महत्कुले॥ 12:36॥

अहं दाता च भोक्ता च तेजस्वी बलवानहम्।
अहं योद्धा च संग्रामे शत्रवश्च मया जिताः॥ 12:37॥

धर्मशीलश्च गुणवां श्रेयं कुर्वाम्यहं परम्।
अहं पापी दुराचारो मूर्खश्चाहं निराकृतिः॥ 12:38॥

न दत्तं न मया भुक्तं मत्समो नास्ति दुःखितः।
इत्यहङ्कारचित्तानां ममत्ववशवर्तिनाम्॥ 12:39॥

अहङ्कारो निबध्नाति संसारदृढबन्धनैः।
त्रिविधस्याप्ययं धर्मोऽहङ्कारस्य प्रकीर्तितः॥ 12:40॥

बुद्धिधर्ममतो वक्ष्ये धर्मादि तव सुव्रते।
धर्मो ज्ञानं च वैराग्यमैश्वर्यं च चतुष्टयम्॥ 12:41॥

12:33 गन्धं तु] E$_K$; गन्धस्तु N **12:33** जिह्वायां] *conj.*; जिह्वयां N; जिह्वया E$_K$ **12:33** संस्थितम्] E$_K$; संस्थितः N **12:34** चक्षुषो] N; चक्षुषा E$_K$ **12:34** त्वक्स्पर्शत्वमुपागतम्] N; त्वचा स्पर्शमुपागतम् E$_K$ **12:35** ग्राह्यन्तु शब्दतन्मात्रं गृह्णते] N; शव्दं च शव्दतन्मात्रं गृह्णाति E$_K$ **12:35** सूक्ष्मतन्मात्र°] N; सूक्ष्मस्तन्मात्र° E$_K$ **12:35** प्रकृति°] E$_K$; प्रभृति° N **12:36** वैकारिकन्ततस्तूर्द्धे बध्यते] N; वैकारिकस्ततश्चोर्ध्वं वुध्यते E$_K$ **12:36** अहं जातो महत्कुले] N; त्वहं जातो महाकुले E$_K$ **12:37** दाता] E$_K$; जाता N **12:38** गुणवां श्रेयं कुर्वाम्यहं] N; गुणवान् श्रेयस्कर्ता ह्यहं E$_K$ **12:38** निराकृतिः] N; दुराकृतिः E$_K$ **12:39** ममत्ववशवर्तिनाम्] E$_K$; म N (unmetrical) **12:40** संसार°] N; संसारे E$_K$ **12:40** °प्ययं धर्मोऽहङ्कारस्य प्रकीर्तितः] E$_K$; °प्यय धर्म अहंकारस्यमुक्तवान् N **12:41** °धर्ममतो] N; °धर्मांस्ततो E$_K$ **12:41** धर्मादि तव] N; धर्मादींस्तव E$_K$

अधर्मश्च तथाज्ञानमवैराग्यमनैश्वरम्।
बन्धते सप्तधा सा तु ज्ञानभावेन मोचयेत्॥ 12:42॥

बुद्धिश्चाध्यवसायेन करोति विकरोति च।
धर्मादीनां च अष्टानां लक्षणानि निबोध मे॥ 12:43॥

उपवासं जपं मौनं अक्रोधस्तेयवर्जनम्।
सत्यं शौचं च दानं च दया क्षान्तिश्च सर्वदा॥ 12:44॥

विद्याभ्यासश्च लज्जा च इन्द्रियाणां च निग्रहः।
इष्टापूर्तं च तीर्थानि पितॄणां चैव तर्पणम्॥ 12:45॥

अभयं सर्वसत्त्वेभ्यो जीवितस्य च रक्षणम्।
धीगुणः प्रथमो ह्येष धर्म इत्यभिशब्दितः॥ 12:46॥

धर्मकर्मनिबद्धानां संसारमनुवर्तिनाम्।
पुनः स्वर्गं पुनर्मर्त्यन्तिर्यत्वं च पुनः पुनः॥ 12:47॥

धर्मभावः समाख्यातो ज्ञानभावं निबोध मे।
पिण्ड एष चतुर्विंशः करणेन्द्रियसंयुतः॥ 12:48॥

प्राकृतः स तु विज्ञेयो धर्माधर्मप्रवर्तकः।
अकर्ता निर्गुणश्चाहं न मे बन्धोऽस्ति प्राकृतः॥ 12:49॥

प्रकृत्या कारितं मर्त्ये वासनादेव मुच्यते।

12:42 बन्धते] N; बध्नाति E_K 12:42 मोचयेत्] N; मोहयेत् E_K 12:43 °सायेन करोति विकरोति च] N; °सायं च करोति विविधेष्वपि E_K 12:43 °दीनां च अष्टानां लक्षणानि निबोध मे] *em.*; °दीनां च अष्टानां लक्षानि निबोध मे N (unmetrical); °दीनामथाष्टानां लक्षणानि शृणु प्रिये E_K 12:44 उपवासं जपं] N; उपवासो जपो E_K 12:44 अक्रोधस्तेयवर्जनम्] N; अक्रोधोऽस्तेयमार्जवम् E_K 12:44 सत्यं] E_K; सत्य N 12:45 विद्याभ्यासश्च लज्जा च इन्द्रियाणां च निग्रहः] E_K; विद्याभ्यास लज्छा च इन्द्रियानां च निग्रहम् N (unmetrical) 12:45 च तीर्थानि] N; तीर्थसेवा E_K 12:46 जीवितस्य] E_K; जीवतस्य N 12:46 धीगुणः] E_K; धीगुण N 12:46 °शब्दितः] N; °धीयते E_K 12:47 पुनः स्वर्गं पुनर्मर्त्यन्तिर्यत्वं] N; पुनर्मार्त्यं पुनः स्वर्ग्यं तिर्यत्कं E_K 12:48 पिण्ड एष चतुर्विंशः] *em.*; पिण्ड एष चतुर्विंश N; चतुर्विंशतिकः पिण्डः E_K 12:48 निबोध मे] N; च मे शृणु E_K 12:49 स तु] E_K; स N (unmetrical) 12:50 मर्त्ये] N; मन्ये E_K

साङ्ख्यज्ञानं मयाप्युक्तं प्रकृत्या येन मुच्यते॥ 12:50॥

मुक्तं प्रकृतिबन्धात्तु पुनर्बध्नाति चेश्वरः।
बद्धः संसरते भूयो यावदेतं न विन्दति॥ 12:51॥

ईश्वरं सृष्टिकर्त्तारं सर्वजन्तुनिबन्धकम्।
वैराग्यात्सन्त्यजेत्पुत्रां दारानिष्टां सुसंमतां॥ 12:52॥

हस्त्यश्वरथयानानि सुहृद्भोगधनानि च।
उपवासं जपं तीर्थं पञ्चाग्निजलशायिताम्॥ 12:53॥

तपां सेवन्ति घोराणि देहं संत्यजते क्षणात्।
गिरितोयजलाग्निभ्यो प्रहारोद्बद्धनाशकैः॥ 12:54॥

वैराग्यं तु समाशृत्य कुरुते साहसान्यपि।
ऐश्वर्यभावमापन्नो द्रव्यैस्तृप्तिं न गच्छति॥ 12:55॥

न दानैश्च धनैर्भोगैः परिवारायुधवाहनैः।
तपो व्रतानि मन्त्रांश्च ऐश्वर्यार्थी तु साधयेत्॥ 12:56॥

युद्धं द्यूतं तथा माया चौरिकानृतहिंसकम्।
अन्यान्यपि अयुक्तानि विस्रम्भच्छलघातकम्॥ 12:57॥

ऐश्वर्यभावमापन्नः करोति च विहन्यते।
प्राणिहिंसारतो नित्यं चौरिकानृतदम्भकम्॥ 12:58॥

12:50 मयाप्युक्तं प्रकृत्या येन] N; मया प्रोक्तं प्रकृतेर्येन E_K 12:51 मुक्तं प्रकृतिबन्धात्तु] *conj.*; मुक्त प्रकृतिबन्धा तु N; मुक्तं प्रकृतिबन्धात्तं E_K 12:51 यावदेतं] N; यावद्देवं E_K 12:52 पुत्रां दारानिष्टां सुसंमतां] N; पुत्रान्दारानिष्टान् सुसंमतान् E_K 12:53 पञ्चाग्निजलशायनम्] *conj.*; पञ्चाग्निजपसाधनं N; पञ्चाग्निं जलशायिताम् E_K 12:54 तपां सेवन्ति] N; उपास्यैतानि E_K 12:54 संत्यजते] N; सन्त्यजति E_K 12:54 गिरितोयजलाग्निभ्यो प्रहारोद्बद्धनाशकैः] N; गिरिवृक्षजलाग्निभ्यः प्रहारोद्बन्धनाशनैः E_K 12:55 समाशृत्य] N; समाश्रित्य E_K 12:56 न दानैश्च धनैर्भोगैः परिवारायुधवाहनैः] N; न दारैर्न धनैर्भोगैः परिवारैर्न वाहनैः E_K 12:56 मन्त्रांश्च ऐश्वर्यार्थी] *em.*; मन्त्राश्च ऐश्वर्यार्थी N; मन्त्रांश्च ऐश्वर्यार्थे E_K 12:57 माया चौरिकानृतहिंसकम्] N; मायां चौर्यं चानृतहिंसनम् E_K 12:57 अयुक्तानि] N; त्वयुक्तानि E_K 12:57 °घातकम्] N; °घातिताम् E_K 12:58 विहन्यते] N; बहून्यपि E_K 12:58 °दम्भकम्] N; °दम्भवान् E_K

याचको दुःखदाता च भावश्चाधर्मचेष्टितः।
नास्ति धर्मो न चाधर्मः स्वर्गं मोक्षं च को गतः॥ 12:59॥

अज्ञानभावमापन्नः सर्वं मिथ्येव भावयेत्।
नित्यं दुःखी परप्रेष्यो भारं यानं वहत्यपि॥ 12:60॥

कृच्छ्रजीवी च सततमवैराग्ये न खिद्यते।
राज्यं कृत्वा तु सामन्तः सामन्ताद्ग्रामिको भवेत्॥ 12:61॥

ग्रामाद्भ्रष्टस्तु लब्धेन वर्तते तु-म्-अनीश्वरः।
न शोचति न चोद्विग्नः पूर्वराज्येव क्रीडते॥ 12:62॥

अनैश्वर्यस्य भावोऽयमेवं ते समुदाहृतः।
अव्यक्तं तृगुणं वक्ष्ये संसारस्य प्रवर्तकम्॥ 12:63॥

यतः सर्व्वजगोत्पत्तिः प्रकृतिस्तेन सोच्यते।
तस्य धर्मं प्रवक्ष्यामि रजःसत्त्वतमोत्कटम्॥ 12:64॥

प्रकाशभावः सत्त्वं च धर्मसत्वसमन्वितम्।
संविभागी च सततं नित्यं सत्त्वोपचारकम्॥ 12:65॥

क्षमादयासमायुक्तो ज्ञानविज्ञानपारगः।
प्रीतिर्दानं धृतिर्मेधा तपः शौचं दमस्तथा॥ 12:66॥

12:59 भावश्चाधर्मचेष्टितः] N; भवेच्चाधर्मचेष्टितम् E_K **12:59** स्वर्गं] E_K; स्वर्गं° N **12:60** सर्वं मिथ्येव भावयेत्] *em.*; सर्व्वं मिथ्येव भावयेत् N; सर्वं मिथ्येति भाषते E_K **12:60** वहत्यपि] N; वहन्नपि E_K **12:61** राज्यं कृत्वा तु सामन्तः] E_K; राज्य कृत्वा तु सामन्तो N **12:61** सामन्ताद्ग्रामिको भवेत्] *em.*; समन्ताद्ग्रामिको भवेत् N; सामन्त्याद्ग्रामभुग्भवेत् E_K **12:62** ग्रामाद्भ्रष्टस्तु लब्धेन वर्तते तु-म्-अनीश्वरः] *conj.*; ग्रामा भ्रष्टस्तु लब्धेन वर्तते तुमनीश्वरः N; ग्रामाद्भ्रष्टस्तदर्धेन वर्ततेऽसावनीश्वरः E_K **12:62** पूर्वराज्येव क्रीडते] N; क्रीडते पूर्वराज्यवत् E_K **12:63** °यमेवं ते समुदाहृतः] E_K; °यं मेवन्ते समुदाहृतम् N **12:63** तृगुणं] N; त्रिगुणं E_K **12:64** यतः सर्व्वजगोत्पत्तिः प्रकृतिस्तेन सोच्यते] N; यस्माच्च जगदुत्पत्तिः प्रकृतिस्तेन चोच्यते E_K **12:64** तस्य धर्मं] N; अस्य धर्मं E_K **12:64** °तमोत्कटम्] N; °तमोऽभिधम् E_K **12:65** °भावः] E_K; °भाव N **12:65** धर्मसत्वसमन्वितम्] N; धर्मः सत्त्वसमाश्रितः E_K **12:65** सत्वोपचारकम्] N; सत्त्वोपकारकः E_K **12:66** प्रीतिर्दानं धृतिर्मेधा] E_K; प्रीतिधानधृतिमेधा N (unmetrical)

रिजुं वा समदृष्टिश्च दिव्यबुद्धिप्रबोधकः।
यस्यैतानि तु धर्माणि भवन्ति पुरुषोत्तमे॥ 12:67॥

स सात्त्विकस्तु विज्ञेयः रजोधर्माणि मे शृणु।
निस्त्रिंशश्चातिलोभी च विद्वेषी क्रोधनस्तथा॥ 12:68॥

कामी हर्षसमाविष्टो दुःखार्तो अटते सदा।
मानी दम्भसमायुक्तोऽप्यहङ्कारे व्यवस्थितः॥ 12:69॥

नित्यं युद्धरतः शूरो राजसं गुणलक्षणम्।
कामक्रोधाभिभूतश्च लोभेन च समन्वितः॥ 12:70॥

ऐश्वर्या चैव विशादश्च मदमुन्मादमेव च।
निद्रालस्यमकर्मित्वं दौर्मेध्याज्ञानतास्तथा॥ 12:71॥

अधर्मताबुद्धिमतो नास्तिक्यं चलचित्तता।
तमस्त्वेतानि चिह्नानि दृश्यन्ते यत्र मानवे॥ 12:72॥

तामसस्तु स विज्ञेयः पुरुषः कलुषात्मकः।
एतत्त्रिगुणमव्यक्तं त्रिगुणं समुदाहृतम्॥ 12:73॥

विदित्वा प्राकृतैर्बन्धैर्मुच्यते न च मुच्यते।
गुणधर्मो न चैवाहं धीहंकारगुणो न हि॥ 12:74॥

12:67 रिजुं वा] N; ऋतवाक् E_K **12:67** °प्रबोधकः] N; °प्रबोधनम् E_K **12:67** यस्यैतानि तु धर्माणि] N; यस्मिन्नेते सदा धर्मा E_K **12:68** स सात्त्विकस्तु] E_K; सन्धाात्विकस्तु N **12:68** रजोधर्माणि] N; रजोधर्मांश्च E_K **12:69** दुःखार्तो अटते सदा] N; दुःखार्तः पर्यटेत्सदा E_K **12:69** °युक्तो ह्यहङ्कारे] *em.*; °युद्धो ह्यहंकारे N; °युक्तोऽप्यहङ्कारे E_K **12:70** शूरो] E_K; शूरा N **12:70** कामक्रोधाभिभूतश्च लोभेन च समन्वितः] *em.*; क्रामक्रोधाभिभूतस्य लोभेन च समन्वितः N; कामक्रोधाभिभूतत्वं लोभेन च समन्वयः E_K **12:71** ऐश्वर्या चैव विशादश्च मदमुन्मादमेव च] N; ईश्वर्या दम्भो विषादश्च मद उन्माद एव च E_K **12:71** °ज्ञानतास्तथा] N; °ज्ञानिते तथा E_K **12:72** °बुद्धिमतो नास्तिक्यं चल°] N; °बुद्धिमत्त्वं नास्तिक्यं छल° E_K **12:72** तमस्त्वेतानि चिह्नानि] N; तमश्चिह्नानि चैतानि E_K **12:72** मानवे] $N^{pc}E_K$; मानवी N^{ac} **12:73** तामसस्तु स विज्ञेयः] N^{pc}; तामसस्तु स विज्ञेयो N^{ac}; तामसः स तु विज्ञेयः E_K **12:73** कलुषात्मकः] N; कलुषाशयः E_K **12:74** विदित्वा प्राकृतैर्बन्धैर्मुच्यते न च मुच्यते] N; एतत्सम्यग्विदित्वा तु मुच्यते प्राकृतैर्गुणैः E_K **12:74** गुणधर्मो] N; गुणधर्मा E_K **12:74** धीहंकारगुणो न हि] *conj.*; धीहंकारगुणेव हि N; बुद्ध्यहंकृद्गुणो न हि E_K

तन्मात्रेन्द्रियधर्म्मेण महाभूतगुणेन च।
करणेन्द्रियहीनत्वाद् भूततन्मात्रवर्जितः।
अकर्ता निर्गुणश्चैव चिन्मात्रः पुरुषः स्मृतः॥ 12:75॥

मानसं वाचिकं चैव शारीरं कर्म यत्कृतम्।
प्रकृत्या कारितां मन्ये अकर्ता पुरुषः स्मृतः॥ 12:76॥

एवं संन्यस्य कर्माणि वर्त्तितव्यं ति नित्यशः।
नाहं कर्ता न मे बन्धो एवं बुध्यति यो नरः॥ 12:77॥

प्रकृत्या स विमुच्येत यावन्न सृजतीश्वरः।
साङ्ख्यज्ञानेन संमूढो मुक्तिरित्यभिमन्यते॥ 12:78॥

न हि मुक्तिर्भवेत्तस्य किञ्चित्कालं विदेहता।
तिष्ठेत्प्रकृतिनिर्मुक्तः सृष्टिसंहारवर्जितः॥ 12:79॥

यावत्करोत्यसौ सृष्टिमीश्वरः परमेश्वरः।
तावत्प्रकृतिबन्धेन संसारे क्षिप्यते पुनः॥ 12:80॥

क्षिप्तः संसरते भूयः संसारे घोरसागरे।
धर्माधार्मनिबद्धस्तु साङ्ख्यज्ञानेन मोहितः॥ 12:81॥

अहं कर्ता च भोक्ता च ईश्वरो बलवानहम्।
ममत्वेनैव संमूढो भ्राम्यते घटियन्त्रवत्॥ 12:82॥

साङ्ख्यज्ञानं मया प्रोक्तं शृणु ध्यानाधिदैवतम्।
पृथ्वी कठिनरूपेण चतुःसागरमेखला॥ 12:83॥

12:75 तन्मात्रेन्द्रियधर्म्मेण महाभूतगुणेन च] N; *om.* E_K **12:75** °हीनत्वाद्] N; °हीनश्च E_K **12:77** संन्यस्य कर्माणि वर्त्तितव्यं ति नित्यशः] *conj.*; सन्यस्य कर्माणि वर्त्तितव्यन्नि नित्यशः Nसंन्यस्य कर्माणि वर्तते न च नित्यशः E_K **12:77** वन्धो एवं वुध्यति] N; बन्ध एवं बुध्येत E_K **12:78** प्रकृत्या] N; प्रकृतेः E_K **12:78** संमूढो] E_K; संमूर् N (unmetrical) **12:79** किञ्चित्कालं विदेहवान्] *conj.*; किञ्चित्कालं विदेवां N (unmetrical); कंचित्कालं विदेहता E_K **12:81** क्षिप्तः] E_K; क्षिप्त N **12:81** °निबद्धस्तु] E_K; निबद्धास्तु N **12:82** अहं कर्ता च भोक्ता च ईश्वरो बलवानहम्] E_K; *om.* N **12:82** संमूढो] E_K; समूढो N **12:82** घटियन्त्रवत्] N; घटयन्त्रवत् E_K **12:83** °मेखला] N; °मेखलाम् E_K **12:83** °दैवतम्] E_K; °देवतम् N **12:83** पृथ्वी] N; पृथ्वीं E_K

सपर्वतवनाकीर्ण्णा मृगपक्षिसमाकुला।
स्थिरा च पीतवर्ण्णाभा ऊबीजेन समन्विता॥ 12:84॥

ध्यायतः सिद्धिमभ्येति विषसत्वानि नाशयेत्।
अचाल्यः सर्वभूतानां यथैव वसुधा भवेत्॥ 12:85॥

जलापूरितसर्वाङ्गो जलध्यानेन पूरयेत्।
एवमभ्यस्यमानस्तु विषसत्वानि नाशयेत्॥ 12:86॥

तृष्णादाघविनिर्मुक्तः सर्वईतिविवर्जितः।
जगदापूरयेत्सिद्धः पूर्वबीजविचिन्तकः॥ 12:87॥

स्वशरीरोत्थितो वह्निर्ज्वलन्तः सर्वदाहकः।
कुरु कर्मसहस्राणि स्वबीजेन तु बीजितः।
कृष्णरेण्वाकुलो वायुर्वायोर्बीजेन संयुतः॥ 12:88॥

पूरयन्वै जगद्देहं सिद्धिश्चाश्चर्यकारकः।

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88 स्वशरीरोत्थितो वह्निर्ज्वलन्तः सर्वदाहकः] This half-verse has been printed in the KSTS edition as though it were part of a quotation of the *Mālinīvijayottara*, and it has therefore not been taken into account in the KSTS numeration. Misled by this error, Somdev Vasudeva has mistakenly included it, against his other sources, as *Mālinīvijayottara* 13:21cd. Note that Kṣemarāja refers back to it as belonging to the *Svacchandatantra* in his commentary on *Svacchandatantra* 12:90cd.

12:84 सपर्वतवनाकीर्णा] N^{pc}; सर्वार्वतवनाकीर्ण्णा N^{ac}; सपर्वतवनाकीर्णा E_{K} 12:84 °कुला] N; °कुलाम् E_{K} 12:84 स्थिरा च पीतवर्ण्णाभा ऊबीजेन समन्विता] N; सुस्थितां पीतवर्णाभामूवीजेन समन्विताम् E_{K} 12:85 ध्यायतः सिद्धि°] *conj.*; ध्यायत सिद्धि° N; ध्यात्वा तत्सिद्धि° E_{K} 12:85 विषसत्वानि नाशयेत्] N; विषसत्त्वान्निवारयेत् E_{K} 12:85 अचाल्यः] E_{K}; अचाल्य N 12:86 °सर्वाङ्गो जलध्यानेन] E_{K}; °सर्वांगाः जलाध्यानेन N 12:86 °सत्वानि नाशयेत्] N; °सत्त्वान्विनाशयेत् E_{K} 12:87 °दाघविनिर्मुक्तः सर्वईतिविवर्जितः] N; °दाहविनिर्मुक्त ईतिभिश्च विवर्जितः E_{K} 12:87 °विचिन्तकः] N; °समन्वितः E_{K} 12:88 स्वशरीरोत्थितो वह्निर्ज्वलन्तः सर्वदाहकः] N; स्वशरीरोत्थितो वह्निर्ज्वलन्वै सर्वदाहकः E_{K} 12:88 कुरु] N; कुर्यात् E_{K} 12:88 कृष्णरेण्वाकुलो वायुर्वायोर्] *conj.*; कृष्णरेण्वाकुलो वायुर्वायो N; कृष्णरेण्वात्मको वायुर्ध्येयो E_{K} 12:89 पूरयन्वै जगद्देहं सिद्धि°] N; पूरयेद्वै जगद्देहान् सिद्ध° E_{K}

शुषिरात्मकं स्वदेहं तु जगच्च शुषिरात्मकम्॥ 12:89॥

ध्यायेत्प्रकृतिबीजेन चित्रकर्माणि कारयेत्।
वागेन्द्रिये तथा वह्निं ध्यातो वाक्सिद्धिदायकः॥ 12:90॥

इन्द्रः पाणावभिध्यातः अजयो वहुशालिनः।
पादप्रचारं पद्भ्यां तु ध्यातो विष्णुं प्रदायकः॥ 12:91॥

पायौ मित्रं सितं ध्यायेत् पायुव्याधिविनाशकः।
शिश्ने प्रजापतिं श्यामो ध्यायेद्युक्तेन चेतसा॥ 12:92॥

जितेन्द्रियश्च भवति इच्छया रमते शतम्।
श्रोत्रेन्द्रिये दिशश्चित्रा ध्यायेद्बीजेन संयुताः॥ 12:93॥

सकृदुक्तं तु गृह्णाति दिग्गजां चैव सिध्यति।
मरुतं कृष्णरूपेण ध्यायेत् त्वक्सु संस्थितम्॥ 12:94॥

†शस्त्रदष्ट्रादिभेदं स्यादन्धं च जयते व्यथां†।
आदित्यं चक्षुषीं ध्याये जिह्वायां वरुणं तथा॥ 12:95॥

नासायां पृथिवी पीता मनसीन्दुस्तथैव च।
पीतकं गन्धतन्मात्रं रसतन्मात्रकं सितम्॥ 12:96॥

रक्तं तु रूपतन्मात्रं शुक्लञ्च स्पर्शसंज्ञितम्।

12:89 स्वदेहं तु जगच्च] *conj.*; स्वदेहस्तु जगच्च N; स्वदेहं तु जगच्च E_K **12:90** वागेन्द्रिये तथा वह्निं ध्यातो] N; वागिन्द्रिये तथा वह्निर्ध्यातो E_K **12:91** इन्द्रः पाणावभि°] E_K; इन्द्रियाणि अभि° N **12:91** अजयो बहुशालिनः] N; बाहुशाली त्वजेयकः E_K **12:91** पादप्रचारं पद्भ्यां तु ध्यातो विष्णुं प्रदायकः] N; पादयोर्दूरसंचारं ध्यातो विष्णुः प्रयच्छति E_K **12:92** मित्रं सितं ध्यायेत्] N; मित्रः सितो ध्यातः E_K **12:92** पायुव्याधि°] E_K; पायुर्व्याधि° N **12:92** प्रजापतिं श्यामो] *conj.*; प्रजापति श्यामो N; प्रजापतिं श्यामं E_K **12:93** इच्छया] *conj.*; चेच्छया N; त्विच्छया E_K **12:93** दिशश्चित्रा ध्यायेद्बीजेन संयुताः] E_K; दिशांश्चित्रां ध्यायेद्बीजेन संयुतम् N **12:94** तु] N; च E_K **12:94** दिग्गजां] N; दिग्यात्रा E_K **12:94** मरुतं] N; मारुतं E_K **12:94** ध्यायेत् त्वक्सु] N (unmetrical); ध्यायेत्तु त्वचि E_K **12:95** शस्त्रदष्ट्रादिभेदं स्यादन्धं च जयते व्यथां] N; यः स दंष्ट्राद्यभेद्यः स्यात् न क्वचिज्ञायते व्यथा E_K **12:95** चक्षुषीं ध्याये] N; चक्षुषि ध्यायेज् E_K **12:96** पृथिवी पीता मनसीन्दुस्तथैव] N; पृथिवीं पीतां मनसीन्दुं तथैव E_K **12:97** शुक्लञ्च] N; कृष्णं तु E_K

अरूपं शब्दतन्मात्रं ध्यातव्यं बिन्दुरूपिणं॥ 12:97॥

विशते चेप्सितां सिद्धिं जानाति च विचिन्तितम्।
वैकारिके तथा रुद्रो ध्यातव्यः सिद्धिमिच्छता॥ 12:98॥

ध्यानात्सिद्धिमवाप्नोति मुक्तो ऽहङ्कारबन्धनात्।
ब्रह्माणं बुद्धिसंस्थं तु ध्यायेद्युक्तेन चेतसा॥ 12:99॥

स्मरन्वै पूर्वबीजेन ज्ञानौघं संप्रवर्तते।
दिव्या च जायते बुद्धिः संशयच्छेदकारिका॥ 12:100॥

भूतं भव्यं भविष्यञ्च प्रत्यक्षं तस्य जायते।
प्रकृतिः कृष्णवर्णा तु शुक्ला रक्ता विराजते॥ 12:101॥

रक्तं च हृदयं तस्या बहुपादभुजानना।
ध्यातव्या तत्त्वबीजेन यदीच्छेत्सिद्धिमात्मनः॥ 12:102॥

सिद्धश्चैव स्वतन्त्रश्च दिव्यसृष्टिश्च जायते।
षट्मासाध्यानयोगेन दिव्यसृष्टिः प्रवर्तते॥ 12:103॥

त्रैलोक्ये यत्प्रवर्तेत प्रत्यक्षं तस्य जायते।
एष ते प्राकृतो योग उक्तो मोक्षकरः परः॥ 12:104॥

अतः परतरं पुरुषं मध्ये पद्मस्य संस्थितम्।
चितिस्वरूपः पिण्डेषु देहमापूर्य संस्थितः॥ 12:105॥

स जीव इति विख्यातो येन जीवति तत्पुरम्।

12:97 °रूपिणं] N; °रूपि च E_K 12:98 विशते चेप्सितां] *conj.*; विंशते चेप्सितां N; विषयेष्वीप्सितां E_K 12:98 ध्यातव्यः] E_K; ध्यातव्य: N 12:99 मुक्तो ऽहङ्कारबन्धनात्] N; मुक्ताहङ्कारबन्धनाम् E_K 12:99 °संस्थं] E_K; °संस्थ N 12:100 स्मरन्वै] E_K; स्मरं वै N 12:100 ज्ञानौघं] N; ज्ञानौघः E_K 12:100 संशयच्छेद°] N; संशयोच्छित्ति° E_K 12:101 भविष्यञ्च प्रत्यक्षं तस्य जायते] N; भविष्यच्च प्रत्यक्षं संप्रजायते E_K 12:101 शुक्ला रक्ता] N; रक्तशुक्ला E_K 12:102 बहुपादभुजानना] E_K; वहुरूपावहुभुजानना N (unmetrical) 12:103 दिव्यसृष्टिश्च] N; दिव्यदृष्टिश्च E_K 12:103 षट्मासाध्यानयोगेन दिव्यसृष्टिः] N; षण्मासाभ्यासयोगेन दिव्या दृष्टिः E_K 12:105 परतरं पुरुषं मध्ये पद्मस्य संस्थितम्] N (unmetrical); परं तु पुरुषः पद्ममध्ये व्यवस्थितः E_K 12:105 चितिस्वरूपः पिण्डेषु] *conj.*; चितिस्वरूप पिण्डेषु N; चित्स्वरूपश्च सर्वेषु E_K

निर्गतेन मृतो येन अचेताः शीर्यते पुरं॥ 12:106॥

बध्यते मुच्यते सो हि सुखदुःखानि वेत्त्यसौ।
न तस्य वर्ण्णं रूपं वा प्रमाणं दृश्यते क्वचित्॥ 12:107॥

न शक्यः कथितुं वापि सूक्ष्मश्चानन्तविग्रहः।
वालाग्रशतभागस्य शतधा कल्पितस्य च॥ 12:108॥

तस्य सूक्ष्मतरो जीवः स चानन्त्याय कल्पते।
आदित्यवर्ण्णरुक्माभमापबिंद्वेव पुष्करे॥ 12:109॥

तारकेव हि पश्येत योगिनो दिव्यचक्षुषा।
रागविद्याकलोपेतः कालबद्धश्च रूपवान्॥ 12:110॥

श्यामो वर्ण्णेन विज्ञेया सितो जीवस्य देवता।
दक्षिणेन सिताङ्गी तु वामेनासितरूपिणी॥ 12:111॥

तद्वर्ण्णानि च वस्त्राणि मण्डनानि विशेषतः।
कर्मबन्धेन बध्नाति सुखदुःखं प्रयच्छति॥ 12:112॥

नियतिं च विजानीयादनिवार्या सुरासुरैः।
पूर्वबीजसहध्याता द्विरूपेण समन्विता॥ 12:113॥

ध्यानात्सिद्धिमवाप्नोति नियत्या चैव मुच्यते।

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110 रागविद्याकलोपेतः कालबद्धो हि रूपवान्] Not in the *Nayasūtra*.

111 श्यामवर्ण्णेन विज्ञेया स्थिता जीवस्य देवता] Not in the *Nayasūtra*.

12:106 मृतो येन] N; मृता येन E_K **12:106** अचेताः शीर्यते पुरं] *conj.*; अचेता सीर्यते पुरं N; अचेताः सीर्यते तनुः N **12:107** मुच्यते सो हि] N; मुच्यते ऽसौ वै E_K **12:107** वेत्त्यसौ] *em.*; वेत्यसौ N; वेत्ति च E_K **12:107** वर्ण्णं रूपं वा] N; रूपं वर्णो वा E_K **12:108** न शक्यः कथितुं] E_K; न शक्ष्य कथितं N **12:108** च] N; तु E_K **12:109** आदित्यवर्ण्णरुक्माभमापबिंद्वेव] N; आदित्यवर्णं रुक्माभमब्विन्दुमिव E_K **12:110** तारकेव हि पश्येत] N; पश्यन्ति तारकमिव E_K **12:110** °कलोपेतः] E_K; °कलोपेत N **12:110** कालबद्धश्च] N; कालबद्धो हि E_K **12:111** श्यामो वर्ण्णेन विज्ञेयः सितो] N; श्यामवर्ण्णेन विज्ञेया स्थिता E_K **12:112** वस्त्राणि मण्डनानि] N; वक्त्राणि मण्डलानि E_K **12:113** °निवार्या] N; °निवार्यां E_K **12:113** °ध्याता] N; °ध्याना E_K **12:113** समन्विता] E_K; समन्वितः N **12:114** नियत्या चैव मुच्यते] N; नियतेश्च विमुच्यते E_K

क्रमते सर्वलोकानि सिद्धश्च समतां व्रजेत्।
सितं त्रिनयनं वक्त्रमक्षसूत्रकमण्डलुम्॥ 12:131॥

पश्चिमं वदनं ध्यायेद्दिव्यसिद्धिप्रदायकम्।
हत्वा प्राणिसहस्राणि परदारशतानि च॥ 12:132॥

अलेपको विशुद्धात्मा सिद्धिं प्राप्य शिवो भवेत्।
द्विनेत्रमुत्तरं वक्त्रं रक्तोत्पलमहद्युतिं॥ 12:133॥

ध्यानात्तस्य जगत्सर्वं वशमेति न संशयः।
तपते वर्षते चैव सृजते संहरत्यपि॥ 12:134॥

ईप्सितां लभते सिद्धिं योऽब्दमेकं तु चिन्तयेत्।
सितं मूर्ध्नि सदा ध्यायेच्छूलहस्तं जटाधरम्॥ 12:135॥

व्याघ्रचर्मपरीधानम् अक्षसूत्रकमण्डलुम्।
वीणाडमरुकहस्तं च नागयज्ञोपवीतिनम्॥ 12:136॥

चन्द्रमूर्द्धोर्द्धलिङ्गन्तु ध्यायेन्नित्यं महेश्वरम्।
अनेनैव तु देहेन सर्वज्ञः कामरूपवान्॥ 12:137॥

घण्टानादस्य च ध्यानात्सिद्धिः षड्मासिका भवेत्।
ईप्सिता मर्त्यलोकेषु सिद्धिस्तस्य प्रजायते॥ 12:138॥

लिङ्गध्यानं तु यो ध्यायेत्पूर्वबीजेन संयुतम्।
मासेनैकेन पश्येत सूक्ष्मलिङ्गन्ततोपरि॥ 12:139॥

12:131 °लोकानि] N; °लोकान्वै E_K 12:131 समतां] E_K; क्रमतां N 12:131 वक्त्रमक्षसूत्रकमण्डलुम्] N; देवि साक्षासूत्रकमण्डलु E_K 12:133 अलेपको] E_K; अलेपक N 12:133 भवेत्] E_K; भवो भवेत् N (unmetrical) 12:133 द्विनेत्र°] N; त्रिनेत्र° E_K 12:133 °महद्युतिं] N; °समद्युति E_K 12:134 सृजते संहरत्यपि] E_K; स सृजेत्सरहत्यपि N 12:135 सितं मूर्ध्नि] *conj.*; सित मूध्नि N; सितमूर्ध्वं E_K 12:136 अक्षसूत्रकमण्डलुम्] N; साक्षसूत्रकमण्डलु E_K 12:136 वीणाडमरुकहस्तं च] N (unmetrical); वीणाडमरुहस्तं च E_K 12:136 °वीतिनम्] N; °वीतकम् E_K 12:137 °मूर्द्धोर्द्धलिङ्गन्तु] N; °मूर्धोर्ध्वलिङ्गं च E_K 12:138 च] N; वा E_K 12:138 षड्मासिका] N; षाण्मासिकी E_K 12:138 ईप्सिता मर्त्यलोकेषु] *em.*; ईप्सितां मर्त्यलोकेषु N; ईप्सिता मर्त्यलोके तु E_K 12:139 यो ध्यायेत्] N; यः कुर्यात् E_K 12:139 पश्येत सूक्ष्मलिङ्गन्ततोपरि] N; पश्येत्स सूक्ष्मं लिङ्गं तनूपरि E_K

शुद्धस्फटिकसङ्काशं तन्दृष्ट्वा तु विमुच्यते।
सिद्धिस्तु मानुषी लोके षट्मासेन प्रजायते॥ 12:140॥

त्रैलोक्यदर्शने बुद्धिः प्रत्यक्षं तस्य जायते।
क्रमते सर्वलोकानि ईश्वरेण समो भवेत्॥ 12:141॥

सोमादित्ये भवेन्नेत्रे चक्रे वै धीरथस्य तु।
तन्मात्राणि हयास्तस्य मनः सारथि चोदितः॥ 12:142॥

अहंकारो भवेद्योधा गुणश्चास्य महाधनुः।
इन्द्रियाणि शरास्तस्य मृगो धर्मः प्रकीर्तितः॥ 12:143॥

यद्येवं क्रीडते योगी परमात्मा हृदि स्थितः।
पुण्यपापैः प्रवर्तन्ते इच्छया परमेश्वरः॥ 12:144॥

नाहं कर्ता न मे बन्धो सर्वञ्चेश्वरकारितम्।
मत्वा चेश्वरविज्ञानं सर्वकर्माणि सन्यसेत्॥ 12:145॥

धर्माधर्मस्य कर्तृत्वे प्रेरको हृदि संस्थितः।
त्वमेव शरणापन्नो न मे बन्धो ऽस्ति कर्तृकः॥ 12:146॥

सदाशिवोऽष्टभेदेन पूर्वबीजसमन्वितः।
ध्यात्वा पूर्वोक्तरूपेण तत्सिद्धिफलमिच्छता॥ 12:147॥

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147 ध्यात्वा पूर्वोक्तरूपेण तत्सिद्धिफलमिच्छता] Not in the *Nayasūtra*.

12:140 तन्दृष्ट्वा] N; तद्दृष्ट्वा E_K 12:140 मानुषी लोके षट्मासेन] N; लोके षण्मासेन मानुषे E_K 12:141 बुद्धिः प्रत्यक्षं] *em.*; बुद्धि प्रत्यक्षं N; बुद्धिः प्रत्यक्षा E_K 12:141 क्रमते सर्वलोकानि] N; आक्रामेत्सर्वलोकांश्च E_K 12:142 सोमादित्ये भवेन्नेत्रे चक्रे वै धीरथस्य] N; सोमार्कौ चक्षुषी स्यातां चक्रे वै धी रथस्य E_K 12:142 हयास्तस्य मनः] E_K; हया तस्य नमः N 12:143 भवेद्योधा] N; भवेद्योद्धा E_K 12:143 गुणश्चास्य] E_K; गुणास्य N (unmetrical) 12:143 इन्द्रियाणि] E_K; ईन्द्रियानि N 12:144 यद्येवं] N; एवं स E_K 12:144 परमात्मा हृदि स्थितः] N; परमात्मनि हृत्स्थिते E_K 12:144 ०पापैः प्रवर्तन्ते] N; ०पापैर्वर्तमान E_K 12:144 परमेश्वरः] N; परमेश्वरि E_K 12:145 बन्धो सर्वञ्चेश्वरकारितम्] N; बन्धः सर्वमीश्वरकारणम् E_K 12:145 सन्यसेत्] N; सन्त्यजेत् E_K 12:146 त्वमेव शरणापन्नो न मे बन्धो ऽस्ति कर्तृकः] N; तमहं शरणं प्राप्तो न मे बन्धोऽस्ति कऋतृता E_K 12:147 ध्यात्वा] N; ध्येयः E_K

नादं वै व्यापकं ध्यायेदहोरात्रायनेषु च।
दक्षिणोत्तरसंक्रान्त्या विषुवज्ञस्य मोक्षदः॥ 12:148॥

वंशध्वनिसमप्रख्यः शान्तनादस्तु स स्मृतः।
सदाशिवः स विज्ञेयो ध्यानयोगबलं शृणु॥ 12:149॥

मासमात्रेण तेजस्वी वागीशस्तु द्वितीयके।
तृतीये पश्यते सिद्धान्दिव्यसृष्टिश्चतुर्थके॥ 12:150॥

सिद्धिस्तु मानुषे लोके वत्सरार्द्धान्न संशयः।
दिव्यसिद्धिस्तथाब्देन सायोज्यं तु द्वितीयके॥ 12:151॥

षट्मुखं करणङ्कृत्वा ध्यायेद्देवं सदाशिवम्।
[अङ्गुष्ठाभ्यां श्रुती नेत्रे तर्जनीमध्यमाक्रमात्] ॥ 12:152॥

[शेषाभ्यां वृणुयाद्घ्राणे षण्मुखे किल बद्धधीः] ।
दशधा वर्णरूपेण दृश्यते च सदाशिवम्॥ 12:153॥

सितञ्च रक्तपीतञ्च कृष्णं हरितपिङ्गलम्।
नीलं चित्रकवर्णं तु स्फटिकाभं मनोरमम्॥ 12:154॥

दृष्ट्वा तु सर्वरूपाभं त्यजेत्तानि विचक्षणः।

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148 नादं वै व्यापकं ध्यायेदहोरात्रायनेषु च] Not in the *Nayasūtra*.

152 अङ्गुष्ठाभ्यां श्रुती नेत्रे तर्जनीमध्यमाक्रमात्] Not in the *Nayasūtra*.

153 शेषाभ्यां वृणुयाद्घ्राणे षण्मुखे किल बद्धधीः] Not in the *Nayasūtra*.

12:148 विषुवज्ञस्य] N; विषुवज्ज्ञस्य E_K 12:149 °समप्रख्यः] E_K; °समप्रख्यं N 12:149 ध्यानयोगबलं] N; ध्यानात्सिद्धिफलं E_K 12:150 द्वितीयके] E_K; द्वितीयते N 12:150 °सृष्टिश्चतुर्थके] N; °दृष्टिश्चतुर्थके E_K 12:151 लोके वत्सरार्द्धान्न] *em.*; वत्सरार्द्धान्न N (unmetrical); लोके वत्सरार्धे न E_K 12:151 दिव्यसिद्धिस्तथाब्देन सायोज्यं] *conj.*; दिव्यसिद्धिस्तदाब्देन सायोज्यं N; दिव्या सिद्धिस्तथाब्देन सायुज्यं E_K 12:152 षट्मुखं] N; सण्मुखी° E_K 12:152 अङ्गुष्ठाभ्यां श्रुती नेत्रे तर्जनीमध्यमाक्रमात्] E_K; *om.* N 12:153 शेषाभ्यां वृणुयाद्घ्राणे षण्मुखे किल बद्धधीः] E_K; *om.* N 12:153 सदाशिवम्] N; सदाशिवः E_K 12:154 सितञ्च रक्तपीतञ्च] N; सितं रक्तं च पीतं च E_K 12:155 तु सर्वरूपाभं] N; सर्वाणि रूपाणि E_K 12:155 त्यजेत्तानि] E_K; त्यजेत्यानि N

एकमेव तु गृह्णीया शेषान्ये गुणरूपकाः॥ 12:155॥

चन्द्रमण्डलसङ्काशं विद्युत्पुञ्जनिभेक्षणम्।
तारकाचलिताकारं बिन्दुदेवं तु लक्षयेत्॥ 12:156॥

निवृत्तिश्च प्रतिष्ठा च विद्या शान्तिस्तथैव च।
कलाचतुष्टयोपेतं ध्यातव्यं बिन्दुमीश्वरम्॥ 12:157॥

बिन्दुध्यानं समाख्यातं शक्तिलक्षं निबोध मे।
वियद्वीक्ष्य निमीलाक्षो भास्करोदयसंनिभं॥ 12:158॥

पश्यते च महातेजः शक्तिः प्रह्वेन भासते।
पीता रक्ता तथा कृष्णा स्फटिकाभा मनोरमा॥ 12:159॥

द्रष्टव्या परमा शक्तिः तां दृष्ट्वा शिवतां व्रजेत्।
व्यापिनी च ततश्चोर्द्धं पञ्चरूपां विचिन्तयेत्॥ 12:160॥

कारणैश्च समोपेतां ध्यात्वा स्वच्छन्दतां व्रजेत्।
समना उन्मना-दूर्द्धं ध्यायेद्युक्तेन चेतसा॥ 12:161॥

ध्यानात्सिद्धिमवाप्नोति व्यापकः प्रभुरव्ययः।
ततश्चोर्द्धं शिवं शान्तं पूर्वञ्च कथितं मया॥ 12:162॥

चक्षुषा यच्च दृश्येत वाचया यच्च गोचरं।

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158 बिन्दुध्यानं समाख्यातं शक्तिलक्षं निबोध मे] Not in the *Nayasūtra*.

158 These lines (158c–160) are versions of *Nayasūtra* 4:33–4.

160 This unit, from 12:160c to 162, finds no parallel in the *Niśvāsa*.

12:155 गृह्णीया शेषान्ये] N; गृह्णीयादन्ये तु E_K **12:156** बिन्दुदेवं तु लक्षयेत्] N; बिन्दुमेवं विलक्षयेत् E_K **12:157** कलाचतुष्टयोपेतं ध्यातव्यं बिन्दुमीश्वरम्] N; आभिः कलाभिः संयुक्तो ध्यातव्यो बिन्दुरीश्वरः E_K **12:158** वियद्वीक्ष्य निमीलाक्षो भास्करोदयसंनिभं] N; खं वीक्ष्य मीलिताक्षो यदुद्यद्भास्करसन्निभम् E_K **12:159** पश्यते च महातेजः शक्तिः प्रह्वेन भासते] N; ईक्षते च महत्तेजः शक्तिः प्रभ्वीति सा स्मृता E_K **12:160** शक्तिः] E_K; शक्ति N **12:160** व्यापिनी च ततश्चोर्द्धं] N; व्यापिनीं च ततश्चोर्ध्वे E_K **12:161** कारणैश्च] N; कारणैः स्वैः E_K **12:161** समना उन्मनादूर्द्धं] N; समनामुन्मनां चोक्तां E_K **12:162** प्रभुरव्ययः] N; प्रभुरव्ययः E_K **12:162** ततश्चोर्द्धं शिवं शान्तं पूर्वञ्च कथितं] N; ततश्चोर्ध्वे शिवः शान्तः पूर्वं वै कथितो E_K **12:163** यच्च दृश्येत वाचया यच्च गोचरं] N; यश्च दृश्येत वाचो वा यश्च गोचरः E_K

मनश्चिन्तयते यानि बुद्धिश्चैव विकल्पयेत्॥ 12:163॥

अहंकृतानि यान्येव यच्च रूपेण संस्थितम्।
यत्र नास्ति स तत्रैव अन्वेष्टव्यं स्वदेहतः॥ 12:164॥

यत्र तत्र स्थितो देहे यत्र तत्राश्रमे रतः।
सुखासनः संयतात्मा एकचित्तः समाहितः॥ 12:165॥

स्वच्छन्दन्तु अनुस्मृत्य अभावं भावयेत्सदा।
भावनात्तस्य तत्त्वस्य तत्समश्चैव जायते॥ 12:166॥

ये धर्मास्तस्य आख्याताः पूर्वन्ते वरवर्णिनि।
तैस्तु धर्मैः समायुक्तो योगिनो भवते प्रिये॥ 12:167॥

स्वरूपं रूपकध्यानं तत्त्वानां कथितं मया।
एवं ज्ञात्वा च ध्यात्वा च सिद्ध्यते मुच्यतेति च॥ 12:168॥

इति स्वच्छन्दललितभैरवे मन्त्रपीठे महातन्त्रे द्वादशमः पटलः॥

12:163 बुद्धिश्चैव विकल्पयेत्] N; बुद्धिर्यानि व्यवस्यति E_K **12:164** अहंकृतानि] E_K; अहङ्कृता N (unmetrical) **12:164** रूपेण संस्थितम्] N; वेद्यतया स्थितम् E_K **12:164** यत्र नास्ति] N; यश्च नास्ति E_K **12:164** अन्वेष्टव्यं स्वदेहतः] N; त्वन्वेष्टव्यः प्रयत्नतः E_K **12:165** देहे] N; देशे E_K **12:165** सुखासनः] N; सुखासीनः E_K **12:166** स्वच्छन्दन्तु अनुस्मृत्य] N; स्वच्छन्दं समनुस्मृत्य E_K **12:166** भावनात्तस्य] E_K; भावनास्तस्य N **12:167** आख्याताः] N; चाख्याताः E_K **12:167** पूर्वन्ते] E_K; पूर्वान्ते N **12:167** योगिनो भवते] N; योगी वै भवति E_K **12:168** स्वरूपं] N; स्वरूप° E_K **12:168** मुच्यतेति च] N; मुच्यते ऽपि च E_K

APPENDIX III

निश्वासकारिकायां ज्ञानकाण्डे
द्विचत्वारिंशत्पटलः

देव्युवाच।
आत्ममूर्तिस्त्वया देव कथितं शिवशासने।
स पशुः पूर्वमाख्यातो देवो ज्ञेयस्तथैव च॥ 1॥

नमश्चेता च जीवश्च कथितन्तु त्वया पुरा।
स पशुः निष्क्रियश्चैव अस्वतन्त्रमधोमुखम्॥ 2॥

कथं शिवत्वमायाति ज्ञेयमादिक्रमेण तु।
एतदिच्छामि विज्ञातुं भगवन् वक्तुमर्हसि॥ 3॥

ईश्वरः— शृणु देवि परं गुह्यं यत्त्वया परिपृच्छितम्।
तदहं संप्रवक्ष्यामि त्वत्प्रियार्थं वरानने॥ 4॥

सर्वसंहितसामान्यं विधिमेतत्समासतः।
कथयामि न सन्देहः एकैकस्य यथाक्रमम्॥ 5॥

षड्विधं मानसं ज्ञेयं शक्तिस्तु नवधा स्मृता।
अनन्तपूजामित्युक्ता वसर्गेण समन्विता॥ 6॥

42:1 देव्युवाच] A; देवी B 42:1 आत्म°] B; आत्मा A 42:2 पुरा] A; पुनः B 42:2 स पशुः निष्क्रियश्चैव अस्वतन्त्रमधोमुखम्] A; ---श्चैवास्वतन्त्रमधोमुखम् B 42:3 ज्ञेयमादिक्रमेण तु] B; ज्ञेयं नामादिक्रमेण तु A (unmetrical) 42:6 °पूजामित्युक्ता] B; °पूजमित्युक्ता A

एवं पूज्य अनन्तन्तु मुक्तिं तत्रैव विन्यसेत्।
हांहूंकारसमायुक्तमष्टभेदस्य चाष्टमम्॥ 7॥

मूर्तिविन्यासं देवेशि अस्मिन् तन्त्रे उदाहृतम्।
दीक्षाकाले यथायोगं ग्रहणञ्च यथा भवेत्॥ 8॥

तथा ते कथयिष्यामि ग्रहणं येन यद्यथा।
अनन्तमूर्तिसंयोगमेभिर्बीजैरुदाहृतम्॥ 9॥

एवं विन्यस्य यत्नेन सकलीकरणं ततः।
मन्त्रातीतश्च मन्त्रश्च मया पूर्वमुदाहृतः॥ 10॥

तं ज्ञात्वा सकलं देवं निष्कलञ्च तथैव च।
मूर्ध्नि वक्त्रे च हृदये गुह्ये चैव यथाक्रमम्॥ 11॥

विन्यसेद्देवदेवेशि सद्योजातन्तु मूर्तिषु।
समयज्ञस्य देवेशि सकलीकरणं हितम्॥ 12॥

अर्चनं तस्य वक्ष्यामि तन्मे निगदतः शृणु।
स्थण्डिले शिवलिङ्गे तु प्रोक्षणाभ्युक्षणादिना॥ 13॥

अग्नौ शिवे च देवेशि द्रव्यमालभते तथा।
पञ्चभिर्ब्रह्मभिश्चैव विधिसर्वमशेषतः॥ 14॥

ईशानं मध्यतो दद्यात् पूर्वे तत्पुरुषं न्यसेत्।
अघोरं दक्षिणे चैव वामदेवं तथोत्तरे॥ 15॥

पश्चिमे विन्यसेन्नित्यं सद्योजातन्तु सुवृते।

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10 मन्त्रातीतश्च मन्त्रश्च मय पूर्वमुदाहृतः। See *Mūlasūtra* 4:7ab.

42:7 एवं पूज्य अनन्तन्तु] A; एत ⊔ B **42:7** हांहूंकारसमायुक्तम्] *conj.*; हां हूङ्कारसंयुक्तो A; हाहुंकारसमायुक्तम् B **42:7** चाष्टमम्] A; चाष्टकम् B **42:8** मूर्तिविन्यासं] A; मूर्तिसन्यासं B **42:9** येन] A; केन B **42:9** अनन्तमूर्तिसंयोगमेभिर्बी॰] A; अन्तमूर्तिसंयोगं यैर्हि वी॰ B (unmetrical) **42:10** ॰हृतः] A; ॰हृतम् B **42:11** निष्कलञ्च] A; निष्कलन्तु B **42:11** मूर्ध्नि वक्त्रे च हृदये गुह्ये] *conj.*; मूर्ध्नि वक्त्रौ च हृदये गुह्ये A; ⊔ ये गृह्ये B **42:13** शिवलिङ्गे] B; शिवलिङ्गन् A **42:15** ईशानं] B; ईशान A **42:15** तत्पुरुषं] B; तत्पुरुष A **42:15** वामदेवं तथोत्तरे] A; वामदेव ⊔ B **42:16** पश्चिमे] A; ⊔ B

अनेन विधिना यस्तु यजेत सुसमाहितः॥ 16॥

ईश्वरावाप्तिसंयोगं समये कथितं मया।
पञ्चब्रह्मसमायोगात् कलाभिश्च स सुवृते॥ 17॥

विद्याङ्गैश्च समायुक्तं पुत्रके कथितं मया।
आवाहनादि देवस्य पूर्ववत्कथितं तव॥ 18॥

द्वारावरणसंयुक्तं कथयेत्तस्य देशिकः।
एवं तत्सकलीकृत्य सन्ध्याकाले उपासनम्॥ 19॥

कर्तव्यं पुत्रकेनैव कथितं सुरसुन्दरी।
अनेन विधिना देवि पुत्रकः सुसमाहितः॥ 20॥

लभते सामीप्यपदं सादाख्यस्य न संशयः।
तैरेव पूजयित्वा तु शिवाङ्गैश्च समन्वितः॥ 21॥

आवाहरोधसंयोगध्यानयोगविचक्षणैः।
लभते सायुज्यमात्मानं सादाख्यस्य महात्मनः॥ 22॥

चतुरावरणैर्युक्तं यजेत सुसमाहितः।
मन्त्रैः करणयोगेन स पशुः सुरसुन्दरि॥ 23॥

भवेन्मन्त्रात्मकश्चैव स पशुर्नात्र संशयः।
अमन्त्रेण पशुः प्रोक्तः चेतामात्रं समाविशेत्॥ 24॥

स चेतनः स्मृतस्तन्त्रैः अकिञ्चित्ज्ञः पशुः स्मृतः।
स मन्त्रैश्च सदा युक्तश्चेतनः परमेश्वरि॥ 25॥

तदा योग्यश्शिवध्याने भवते नात्र संशयः।

42:17 पञ्चब्रह्मसमायोगात् कलाभिश्च स सुवृते] A; *om.* B **42:18** विद्याङ्गैश्च समायुक्तं पुत्रके कथितं मया] A; *om.* B **42:21** पूजयित्वा तु] B; पूर्वोक्तैस्तु A (unmetrical) **42:22** °विचक्षणैः] A; °विचक्षणः B **42:22** °त्मानं सादाख्यस्य] A; °त्मा ⊔ स्य B **42:24** मन्त्रात्मकश्चैव] A; मात्रात्मकश्चैव B **42:24** चेतामात्रं] A; चतामात्रं B **42:25** पशुः स्मृतः] A; परश्शिवः। स्मृतः B (unmetrical) **42:25** परमेश्वरि] A; परमेश्वरः B **42:26** तदा योग्यश्शिवध्याने भवते] A; ⊔ शिवध्याने भवन्ते B

देव्युवाच।
कथं मन्त्रात्मकं देहं पशोर्विज्ञायते प्रभो॥ 26॥

एतदिच्छामि विज्ञातुं भगवन् वक्तुमर्हसि।
ईश्वरः।
मन्त्रैस्संबद्धदेहस्य शृणु तस्य पराक्रमम्॥ 27॥

पातालादुद्धरेन्नागान् पातयेद्दैत्यराक्षसान्।
नाशयेत्सर्वविघ्नानि शान्तिं पुष्टिं करोति च॥ 28॥

मन्त्रैः संबद्धदेहस्य प्रपलायन्ति नायकाः।
उत्तिष्ठेदन्तर्द्धाने च पादचारे तथैव च॥ 29॥

खड्गे च पादुके चैव रेचने अर्चने तथा।
गुडिकाकाशगमने दण्डकाष्ठपवित्रके॥ 30॥

आसनञ्चैव यानञ्च सर्वमन्त्रैः प्रसिध्यति।
चेतनात्मा यदा देवि न किञ्चिदपि सिध्यते॥ 31॥

भूतैश्च बाध्यते देवि अज्ञानेन समावृतः।
मन्त्रात्मा चेतनात्मा च कथितस्तव सुव्रते॥ 32॥

कथितञ्च रहस्यन्तु भेदस्तु उभयोरपि।
बिन्दुनादसमायोगात् वर्णस्तु नदते यदा॥ 33॥

तत्तु मन्त्रात्मकं प्रोक्तं शिवं परमकारणम्।

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32 मन्त्रात्मा चेतनात्मा च कथितस्तव सुव्रते। See *Mūlasūtra* 4:7cd.

42:26 देव्युवाच] A; देवी B **42:26** पशोर्विज्ञायते] A; पशोर्विज्ञाप्यते B **42:27** एतदिच्छामि विज्ञातुं] A; एत ⊔ B **42:28** पातालादुद्धरेन्नागान्] A; पातालादुधरते नागान् B (unmetrical) **42:29** संवद्धदेहस्य] A; स ⊔ देहस्य B **42:29** नायकाः] A; नायकः B **42:30** पादुके चैव रेचने अर्चने] A; पाद ⊔ वने ऽर्चने B **42:31** आसनञ्चैव] A; आसने चैव B **42:31** चेतनात्मा] A; ⊔ तनात्मा B **42:31** सिध्यते] A; सिद्ध्यति B **42:32** सुव्रते] B; सुवृते A **42:33** भेदस्तु उभयोरपि] A; भेदस्तूभयोरपि B (unmetrical) **42:33** °समायोगात् वर्णस्तु नदते] A; ⊔ द्गार्णस्तुवते B **42:34** °कारणम्] A; °कारणः B

पञ्चब्रह्मकलैर्युक्ते कृते तु सकले शिवे॥ 34॥

तस्मिन् प्रकाशते देवो मन्त्रात्मा परमेश्वरः।
वर्णव्यूहे स्थितो यस्मात् शिवः परमकारणः॥ 35॥

तेन देवि समाख्यातो मन्त्रात्मा परमेश्वरः।
प्रणवोभयसंयुक्तो व्योमव्यापी इति स्मृतः॥ 36॥

पदमन्त्रसमायुक्तो धर्मात्मा परमेश्वरः।
अनन्तेशादितः कृत्वा शिखण्ड्यन्तं वरानने॥ 37॥

स एव संस्थितो नित्यं मन्त्रात्मा परमेश्वरः।
लोकपालान् सहास्त्रैश्च त्रैलोक्यं सचराचरम्॥ 38॥

मन्त्रात्मावस्थितो देवः शिवः परमकारणः।
एवं मन्त्रात्मकं देवि कथितं तव सुवृते॥ 39॥

ज्ञातव्यं देशिकेनैव शिवतन्त्रानुवर्तिना।
बिन्दुर्नादश्च शक्तिश्च अतीतः परतश्च यः॥ 40॥

यदा विज्ञानतत्त्वेन मन्त्रातीतः परस्तु सः।
शब्दरूपरसादीनां अतीतः परमेश्वरः॥ 41॥

तन्तु देवि विदित्वा तु देशिकः पाशहा भवेत्।
नादातीतः परश्शान्तः शक्तिरित्यभिधीयते॥ 42॥

तस्यातीतः परन्देवि मन्त्रातीतः स उच्यते।
पूर्वमुच्चारयेद्वर्णान् शब्दलीनञ्च कारयेत्॥ 43॥

शब्दलीनः पुनश्शब्दः शब्दातीतं पुनर्नयेत्।

42:34 °कलैर्युक्ते कृते तु] A; °कलै ⊔ B 42:35 वर्ण°] A; वर्णे B 42:35 परमकारणः] A; प ⊔ B 42:37 वरानने] A; ⊔ B 42:38 सहास्त्रैश्च त्रैलोक्यं सचराचरम्] A; सहस्तैश्च ⊔ चराचरम् B 42:39 एवं] A; एतन् B 42:40 ज्ञातव्यं देशिकेनैव शिवतन्त्रानुवर्तिना] A; ज्ञातव्य ---नैव शिवतन्त्रानुवर्तिनि B 42:40 बिन्दुर्नादश्च] A; विन्दुनादश्च B 42:41 अतीतः] A; मन्त्रितः B 42:42 नादातीतः] A; नादान्ततः B 42:43 तस्यातीतः परन्देवि मन्त्रातीतः स उच्यते] A; तस्यातीतं परं देवि मन्त्रा ⊔ B 42:43 पूर्वमु°] A; ⊔ मु° B 42:44 शब्दलीनः] A; शब्दलीने B

तस्यातीतं परन्देवि मन्त्रातीतः स उच्यते॥ 44॥

एष ते कथितो देवि कारिकायाश्च निर्णयः।
पूर्वसूत्रे तु कथितं व्याख्यातं तव सुवृते॥ 45॥

देव्युवाच।
सकलं पूजयित्वा तु निष्कलन्तु ततोपरि।
त्वया देवि समाख्यातमादिसूत्रे महेश्वर॥ 46॥

पशुस्तु सकलः प्रोक्तः स मूर्तिः परिकीर्तितः।
निष्कलञ्च कथं तस्मिन् पूज्यते परमेश्वरः॥ 47॥

निष्कलः कलयातीतः न मन्त्रस्वरयोर्गतिः।
कथं सकलदेहे तु स्थातव्यः परमः शिवः॥ 48॥

ईश्वरः।
मन्त्रमुच्चारयेत्पूर्वं हृदि कृत्वा महेश्वरम्।
कूटशब्दपरे लीनं स वै निष्कल उच्यते॥ 49॥

उच्चारणे यदा देवि निर्विकल्पं पदं व्रजेत्।
देहे सकलयोगेन यदा ज्ञातं महेश्वरि॥ 50॥

अतीतः कलयातीतः स वै निष्कल उच्यते।
उच्चारणे यदा हीनं निर्विकल्पपदं व्रजेत्॥ 51॥

मनसा चिन्त्यते यच्च बुद्ध्या यत्र विकल्पना।
बुद्ध्यहंकारनिर्मुक्तं स वै निष्कल उच्यते॥ 52॥

समयी पुत्रको वापि साधकाचार्य एव वा।
सर्वैर्विधिरनुष्ठेयो विशेषः कथितो मया॥ 53॥

इति निश्वासकारिकायां द्विचत्वारिंशत्पटलः।

42:44 तस्यातीतं] A; ⊔ B **42:46** त्वया देवि समाख्यातम्] A; ⊔ देव समाख्याताम् B **42:47** निष्कलञ्च कथं] A; ⊔ B **42:48** कलयातीतः] B; कलयातीतं A **42:48** सकलदेहे तु] B; सकलदेहस्तु A **42:49** महेश्वरम्] A; महेश्वरः B **42:49** कूट°] A; कर° B **42:50** पदं] A; परं B **42:51** उच्चारणे यदा हीनं निर्विकल्प°] A; ⊔ नं निर्विकल्पं B

APPENDIX IV

निश्वासकारिकायां ज्ञानकाण्डे
सप्तत्रिंशतिमः पटलः

ईश्वर उवाच
सृजते ईश्वरो भूत्वा संहरेच्च सदाशिवः।
शिवन्तु स्थितिकर्तृत्वे शान्तेति परमं पदम्॥ 1॥

आत्मतत्त्वं भवेत्स्रष्टा पद्मपत्रं स उच्यते।
विद्या वै केसरं तस्य संहारः कर्णिका ह्यधः॥ 2॥

कर्णिकायां शिवं तत्त्वं स्थितितत्त्वप्रकर्तृकः।
एतत्त्रितत्वतत्त्वादिं कैलासकमलं विदुः॥ 3॥

ओष्ठौ पद्मस्य पत्राणि दन्ताः केसरसंज्ञिताः।
जिह्वा वै कर्णिका प्रोक्ता शरीरं नालमुच्यते॥ 4॥

मुखमध्ये यदाकाशं तत्र देवो जगद्गुरुः।
सगिका तालुमध्ये तु जिह्वा कैलासपिण्डिका॥ 5॥

स्वयमाचरते यस्मादाचारं दर्शयेति च।

37:1 ईश्वर उवाच] A; ईश्वरः B **37:1** शिवन्तु] A; शिवं च B **37:2** भवेत्स्रष्टा] B; भवेच्छ्रष्टा A **37:2** संहारः कर्णिका ह्यधः] *em.*; संहारं कर्णिका ह्यधः A; संहारः कर्णिका ह्यथ B **37:3** कर्णिकायां शिवं तत्त्वं स्थितितत्त्वप्रकर्तृकः] A; ⊔ B **37:3** एतत्त्रितत्वतत्त्वादिं] A; ⊔ दिं B **37:4** ओष्ठौ] A; ओष्टौ B

उच्चिनोति च शास्त्राणि आचार्यस्तेन पठ्यते॥ 6॥

अशब्ददेहोऽपि स शब्दकारी कृतस्य कर्मस्य च अन्तकारी।
त्रैलोक्यमायापुरसूत्रधारी यस्तन्तु पश्येत्स तु सर्वकारी॥ 7॥

एवं कृत्वा तु देवेशे देवतानां निवेशनम्।
मुखमन्त्ये पि ⊔ न्त्येन करोत्यनुग्रहेच्छया॥ 8॥

वाचयानुग्रहेद्देवि कथितन्तु वरानने।
इति वाचानुग्रहः ⊔ ॥ 9॥

देव्युवाच
सूत्रं नाम महादेव आलोकपदवाचकम्।
तदहं श्रोतुमिच्छामि भगवन् वक्तुमर्हसि॥ 10॥

ईश्वरः
सूचनात्सूत्रमित्याहुः सूत्रन्नाम महत्पदम्।
तेन सर्वमिदं प्रोतं सूत्रे मणिगणा इव॥ 11॥

अखण्डितं तु विज्ञेयं खं व्यापी अजरं पदम्।
तडिद्वलयसंकाशं घटिकायां प्रकाशयेत्॥ 12॥

हृत्पौण्डरीकमध्यस्थं सोमसूर्याग्निमध्यगम्।

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11 This verse is quoted thus in the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha*, T. 317, p. 977: अत्र सूत्रलक्षणं निश्वासकारिकायामुक्तम्, तद्यथा— सूचनात्सूत्रमित्याहुस्सूत्रनाम महत्पदम्। तेन सर्वमिदं प्रोतं सूत्रे मणिगणा इव॥

37:6 आचार्यस्तेन] A; तच्चार्यस्तेन B **37:7** अशब्ददेहोऽपि स शब्दकारी कृतस्य कर्मस्य च अन्तकारी] A; अ ⊔ B **37:7** त्रैलोक्यमाया°] A; ⊔ लाक्यमाया° B **37:8** निवेशनम्] A; निवेदनम् B **37:8** मुखमन्त्ये पि ⊔ न्त्येन] A; मुखमध्ये तु चिन्तेन B **37:9** वाचयानुग्रहेद्देवि कथितन्तु वरानने] A; वाचयानुग्रहदे कथिता वरानने B **37:9** इति वाचानुग्रहः ⊔] A; इति वाच × ा× कानुग्रहभ्य B **37:10** देव्युवाच] A; देवी B **37:11** सूचनात्सूत्रमित्याहुः सूत्रन्नाम महत्पदम्] A; सूचनात्सूत्र ⊔ B **37:11** तेन सर्वमिदं प्रोतं सूत्रे मणिगणा इव] *em.*; तेन सर्वमिदं प्रोक्तं सूत्रे मणिगणा इव] A; ⊔ गणा इव B **37:12** व्यापी] A; सापि B **37:12** तडिद्वलय°] *em.*; तदिद्वलय° A; घटिद्वलय° B^{ac}; तटिद्वलय° B^{pc} **37:13** °मध्यगम्] B; °मध्यशम् A

यः पश्येत्परमं सूक्ष्मं स लेख्यं कर्तुमर्हसि॥ 13॥

देव्युवाच
तत्त्वा देवगणाश्चैव सर्वे नान्ये व्यवस्थिताः।
तेषां मन्त्रविभागोऽयं कथयस्व प्रसादतः॥ 14॥

ईश्वर उवाच
सर्वे मन्त्रात्मका देवाः सर्वे मन्त्राः शिवात्मकाः।
शिवात्मकेन मन्त्रेण शिवयागे तु पूजयेत्॥ 15॥

अप्राप्य शिवसद्भावं पठन्तोऽपि हि संहिताम्।
अज्ञात्वा कुरुते दीक्षां शिष्याचार्यौ व्रजत्यधः॥ 16॥

तस्मान्न समानपशोः शिष्यत्वेनोपतिष्ठति।
न चाप्युभयोः पत्यनुग्रहोऽयं प्रवर्तते॥ 17॥

विभुरेकः परः पश्येच्छिष्याचार्यौ प्रवर्तते।
अविदित्वा स्वयं सम्यक् क्रियां यः कुरुते भिषक्॥ 18॥

आतुरो दुःखमाप्नोति वैद्योऽपि न फलं लभेत्।
ज्ञानविज्ञानकुशलः सर्वावस्थां गतोऽपि यः॥ 19॥

स मोचयति पापेभ्यो ज्ञाननिर्धूतकिल्बिषः।
सर्वलक्षणहीनोऽपि ज्ञानवान् गुरुरुच्यते॥ 20॥

दीक्षाविधिविधानज्ञः पाशजालप्रदाहकः।

37:13 यः] A; यत् B **37:13** स लेख्यं] B; सुलेख्यं A **37:14** देव्युवाच] A; देवी B **37:14** °गणाश्चैव सर्वे नान्ये] B; °गणाश्च सर्वे न्यासे A (unmetrical) **37:14** मन्त्रविभागो] *conj.*; मन्त्रविवाहो A; मन्त्रव्यवाहो B **37:15** ईश्वर उवाच] A; ईश्वरः B **37:15** सर्वे मन्त्रात्मका देवाः सर्वे मन्त्राः शिवात्मकाः] A; सर्व ⊔ B **37:15** शिवात्मकेन मन्त्रेण] A; ⊔ ण B **37:16** व्रजत्यधः] A; प्रजत्ययम् B **37:17** °पशोः] *conj.*; °वसोः AB **37:17** न चाभ्युभयोः पत्यनुग्रहो] *conj.* (unmetrical); न चाभ्युभयोः पत्यनुग्रहो A (unmetrical); न चाभ्युपयोत्यनुग्रहो B (unmetrical) **37:18** अविदित्वा] A; अविदत्व B **37:19** आतुरो दुःखमाप्नोति वैद्योऽपि न फलं लभेत्] *conj.*; आतुरो दुःखमाप्नोति वैद्योऽपि न फलं भवेत् A; आतुरो दुःख ⊔ B **37:19** ज्ञानविज्ञानकुशलः सर्वावस्थां] A; ⊔ वस्थां B **37:21** दीक्षाविधिविधानज्ञः] *conj.*; दीक्षावित्तु विधानज्ञः A; दीक्षाविधविधानज्ञः B

शिवभक्तो महाभक्तिः भक्तिभावेन देशिकः॥ 21॥

उभयोरन्तरं नास्ति देशिकस्य शिवस्य च।
स चैवोङ्कारबिन्दुश्च स नादो लयनिष्कलः॥ 22॥

तस्मिन् सर्वाणि विद्यन्ते स चैव च परश्शिवः।
सर्वविद्यासुसंपूर्णः सर्वविद्यार्थकोविदः॥ 23॥

आचार्यस्य च मन्त्रस्य शिवज्ञानशिवस्य च।
नानात्वं नैव कुर्वन्ति अनन्तेशादयः शिवाः॥ 24॥

इति निश्वासकारिकायां ज्ञानकाण्डे वाचानुग्रहवक्रपद्मप्रकरणे सप्ततृंशत् पटलः।

37:21 °भावेन] AB^{pc}; °भोवेन B^{ac} 37:22 स चैवोङ्कार°] B; स चैवाङ्कार° A 37:22 लयनिष्कलः] A; लयनि ⊔ B 37:23 तस्मिन्] A; ⊔ स्मिन् B 37:23 परश्शिवः] A; परम ⊔ B 37:23 सर्वविद्यासुसंपूर्णः सर्वविद्यार्थकोविदः] A; ⊔ B 37:24 आचार्यस्य च मन्त्रस्य] A; ⊔ स्य B 37:24 शिवाः] A; शिवः B 37:24 वाचानुग्रहवक्रपद्मप्रकरणे सप्ततृंशत्] A; ⊔ पद्मप्रकरणे सप्तविंशत् B

APPENDIX V

निश्वासकारिकायां दीक्षोत्तरे
नवमः पटलः

ईश्वरः —
अतः परं प्रवक्ष्यामि श्रूयतां सुरसुन्दरि।
प्रक्रियासूत्रयोगं च पाशानां ग्रहणं तथा॥ 1॥

यद्यद् विज्ञाय कर्तव्यं कथयामि तवाखिलम्।
कन्याकर्तितसूत्रेण त्रिगुणं त्रिगुणीकृते॥ 2॥

पञ्चगव्येन चाभ्युक्ष्य गन्धतोयेन वा पुनः।
अर्च्यैकादशिकेनैव तत्सूत्रन्तु विचक्षणः॥ 3॥

अर्चयित्वा तु तत्सूत्रमाचार्यः सुसमाहितः।
पादाङ्गुष्ठप्रदेशे तु सूत्रं कृत्वा प्रधारयेत्॥ 4॥

प्रसारयेत्ततः सूत्रं शिखाग्राद्यावतास्थितम्।
सकलीकृत्य तत्सूत्रं सर्वमन्त्रैर्विचक्षणः॥ 5॥

यः शिवः पूजितो देवि देशिकेन महात्मना।

9:1 ॰सूत्र॰] A; ॰पुत्रि॰ BC 9:2 यद्यद् विज्ञाय] *conj.*; यद्यविज्ञाय AC; यद्यविज्ञाऽथ B 9:2 ॰कर्तितसूत्रेण] *conj.*; ॰कर्तृत्वसूत्रेण AC; ॰कर्तृत्वसू— B 9:2 त्रिगुणं त्रिगुणी॰] C; त्रिगुणी त्रिगुणी॰ A; ---णी॰ B 9:3 अर्च्यैकादशिकेनैव] *conj.*; अर्च्यैकदशकेनैव A; अर्घ्यैकदशकेनैव BC 9:4 अर्चयित्वा] A; अर्घ्ययित्वा BC 9:5 ॰द्यावतास्थितम्] B; ॰द्यावस्थितम् A (unmetrical); ॰द्यवतस्थितः C

तेन पाशानि संगृह्य सूत्रग्रन्थ्या तु कारयेत्॥ 6॥

संपुटीकृत्य तं पाश गृहेत्संहारमुद्रया।
तत्त्वेन बन्धयेद्भूयः तान् पाशांस्तु विचक्षणः॥ 7॥

क्रमेण सर्वपाशानि बन्धयेद्देशिकोत्तमः।
बध्वा पाशं यथान्यायं वासयेद्देवसंयुतम्॥ 8॥

गन्धैः पुष्पैः समभ्यर्च्य देवदेवेन संमतः।
दीपयेत ततः पाशां हुंफडन्तक्रमेण तु॥ 9॥

एकैकमाहुतिं दत्त्वा पाशे पाशे न संशयः।
प्रभाते विमले मन्त्री द्वितीये ऽहनि सुव्रते॥ 10॥

संहारक्रमयोगेन हुनेत्तत्त्वान्यथाक्रमम्।
होमान्ते तु ततो मन्त्री पाशच्छेदन्तु कारयेत्॥ 11॥

हुंफडन्तशिवेनैव छित्वा तेनैव होमयेत्।
हुत्वा पाशांस्ततो मन्त्री पूर्णाहुत्या तु पातयेत्॥ 12॥

पूर्णाहुतिक्रमेणैव सर्वतत्त्वान् समुद्धरेत्।
तत्स्थानात्सन्ततः पाशान् तत्त्वं तत्त्वेन सन्धयेत्॥ 13॥

शुद्धतत्त्वं भवेद्ध्रस्वमशुद्धं दीर्घसंयुतम्।
विलीनमानं संचिन्त्य सन्धीत कारणान्वितम्॥ 14॥

एवं क्रमेण तान् सर्वान् हुनेत्सन्धेन सुव्रते।
पृथिवीमादितः कृत्वा शिवतत्त्वमपश्चिमम्॥ 15॥

9:6 संगृह्य सूत्रग्रन्थ्या तु] AC; स --- B 9:7 गृहेत्] A; ग्रहेत् BC 9:7 पाशांस्तु] AC; पाशांश्च B 9:8 वध्वा] A; वध्य BC 9:9 दीपयेत ततः पाशां] A; पूजयेत ततः पाशान् B; दीपयेत ततः पाशं C 9:9 हुंफडन्त॰] BC; हुंफडन्तः A 9:10 मन्त्री द्वितीये ऽहनि सुव्रते] C; मन्त्री प्रदीप्तेहनि सुवृते A; म---ते B 9:11 ततो] AC; कृतो B 9:12 हुंफडन्त॰] A; ⊔ फडन्त॰ B; हुंफडन्तं C 9:12 पाशांस्] C; पाशां A; पाशंस् B 9:13 पूर्णाहुति॰] A; पूर्णाहुतिं BC 9:13 सन्ततः पाशान् तत्त्वं] C; ततः पाशान् तत्त्वं A; सन्तत पशान्तत्व B 9:14 भवेद्ध्रस्वमशुद्धं] *conj.*; भवेद्ध्रस्वमशुद्ध A; त चेज्वा स्वमशुद्ध B; तथेष्ट्वास्वमशुद्धं C 9:14 संचिन्त्य सन्धीत कारणान्वितम्] *conj.*; संचिन्त्य सन्धीत करणान्वितम् A; सं --- B; संचिन्त्य सन्धितं कारणान्वितम् C

एष एव विधिः प्रोक्तः पाशानां छेदनं प्रति।
तत्त्वानां सन्धनं चैव एष एव विधिः स्मृतः॥ 16॥

भुवनाध्वे कलाध्वे च तत्त्वाध्वे च वरानने।
वर्णाध्वे च पदाध्वे च मन्त्राध्वे च तथैव च॥ 17॥

यः शिवः कल्पितस्तत्र तेन पाशानि छेदयेत्।
भुवनाध्वे ततः कुर्यात् कथयामि समासतः॥ 18॥

तत्त्वं संस्थापयेत्पूर्वं ततो भुवनजल्पनम्।
गन्धैर्धूपैः समभ्यर्च्य ततो योनिविकल्पनम्॥ 19॥

गन्धपुष्पैः समभ्यर्च्य ताडनं च पशोस्ततः।
शिखया ताडनं कृत्वा ग्राह्यं संहारमुद्रया॥ 20॥

शक्त्या संताडिते पुंसि तत ऊर्ध्वं प्रयात्यसौ।
द्वादशान्तमनुप्राप्तं ततो ग्राह्यं विचक्षणः॥ 21॥

वामया योजयेन्मन्त्री तेन दद्यात्तु आहुतीः।
अधिकारे दशा दद्याद् भोगे दद्याद् दशाहुतीः॥ 22॥

लये दद्याद्दश प्राज्ञः ततस्तत्त्वाद्वियोजयेत्।
वियोज्य मन्त्रवित् प्राज्ञः पाशच्छेदं तु कारयेत्॥ 23॥

वियोजनं तु ज्येष्ठ्याया शिवः पाशान्निकृन्तति।

9:16 एष एव विधिः प्रोक्तः पाशानां] A; ए ⊔ सिः प्रोक्तः पाशानाच् B; एष एव विधिः प्रोक्तः पाशानाच् C **9:17** भुवनाध्वे कलाध्वे च तत्त्वाध्वे] *conj.*; भुवनाध्वकलाध्वे च तत्त्वाध्वे A; भुवनाध्वाकलाध्वे च भुवनाध्वे B (unmetrical); भुवनाध्वो कलाध्वा च भुवनाध्वे C (unmetrical) **9:17** तथैव हि] C; तथैव हि A; त ⊔ व च B **9:18** कथयामि समासतः] AC; कथ ⊔ B **9:19** तत्त्वं संस्थापयेत्] AC; ⊔ पयेत् B **9:19** भुवन॰] A; भवन॰ BC **9:20** पशोस्ततः] BC; पशोस्मृतः A **9:20** ग्राह्यं] BC; ग्राह्य A **9:21** संताडिते] A; सन्तापिते BC **9:21** प्रयात्यसौ] A; व्रतात्यसौ B; वृतान्यसौ C **9:22** वामया] AC; वा ⊔ B **9:22** दद्यात्तु आहुतीः] *conj.*; दद्यात्तु आहुती A; दद्यात्तु आहुतिम् B; दद्यात्त्वाहुतिः C **9:22** दशा दद्याद्] AB; दशं C **9:22** दशाहुतीः] *conj.*; दशाहुतिः AC; दशाहुति B **9:23** लये दद्याद्दश प्राज्ञः ततस्] AC; ⊔ स् B **9:24** तु ज्येष्ठाया शिवः पाशान्निकृन्तति] *conj.*; तु ज्येष्ठायां शिवः पाशन् A; ज्येष्ठाया ⊔ B; तु ज्येष्ठायां शि ⊔ C

पूर्णाहुतिं ततो ऽन्ते तु रौद्र्या तस्मात्तु उद्धरेत्॥ 24॥

एष एव विधिः प्रोक्तः सर्वाध्वानमशेषतः।
विधिमेवं सकृज्ज्ञात्वा मोचयेन्नात्र संशयः॥ 25॥

तत्त्वाध्वाने तु मन्त्रज्ञः कथयामि तवाखिलम्।
तत्त्वमावाहयेद्देवि ततो होमं प्रकल्पयेत्॥ 26॥

गन्धैः पुष्पैः समभ्यर्च्य ताडनं तु ततः पुनः।
शिवेन योजयेत्तत्र हुनेत्तेनैव सुव्रते॥ 27॥

शतं शतं च होतव्यं पूर्णाहुत्यां प्रति प्रति।
त्रितत्त्वाध्वरशुद्धे च शिखाच्छेदं तु कारयेत्॥ 28॥

तत्त्वात्मस्थं पशुं कृत्वा योजयेत्परमे पदे।
योजिते तु परे तत्त्वे सौम्यमाहुतयो हुनेत्॥ 29॥

ओं सर्वज्ञतायै च परिपूर्णेति चापरम्।
परितृप्तो भवस्वेति निर्वाणं भवस्वेति च॥ 30॥

यथा सर्वंगतो ह्येवमाहुतिः प्रतिपादयेत्।
सर्वव्यापीति होतव्यं देशिकेन महात्मना॥ 31॥

भवेत्सर्वज्ञता देवि स पशुः कारणाज्ञया।
यदुक्तं देवदेवेन तद्भवेन्नात्र संशयः॥ 32॥

कलास्तथैव ज्ञातव्याः पदेनैव तथैव च।
वर्णाध्वाने तथा प्रोक्तं कर्तव्यं देशिकेन तु॥ 33॥

9:24 रौद्र्या] *conj.*; रौद्रं A; रौद्र्य B; रौद्र्यं C **9:26** मन्त्रज्ञः] AC; मन्त्रज्ञ ⊔ B **9:27** सुव्रते] BC; सुवृते A **9:28** शतं शतं च होतव्यं] BC; ⊔ शतं शतञ्च A **9:28** प्रति प्रति] AC; प्रति ⊔ B **9:28** त्रितत्त्वाध्वरशुद्धे च] A; ⊔ ध्वरशुद्धेव BC **9:29** सौम्यम्] BC; स्तौम्यम् A **9:30** सर्वज्ञतायै] A; सर्वन्तुज्ञताये B (unmetrical); सर्वज्ञताये C **9:30** °ति चापरम्] C; °ति च परम् A (unmetrical); ⊔ परम् B **9:30** भवस्वेति च] AB; भजेति च C (unmetrical) **9:31** °हुतिः प्रतिपादयेत्] AC; °हुत ⊔ B **9:31** सर्वव्यापीति] AC; ⊔ पीति B **9:32** कारणाज्ञया] A; करणाज्ञया B; करणज्ञया C **9:32** देवदेवेन तद्भवेन्] AC; ⊔ न तद्भावे B **9:33** कलास्तथैव ज्ञातव्याः पदेनैव] A; कथास्तथैव ज्ञातव्या पदेनैव B; कथास्तथैव ज्ञातव्या पदेने च C

वर्णा एव स्मृतास्तत्त्वा वर्णयोनिस्तथैव च।
प्रणवे योजनञ्चैव ताडने प्रणवः स्मृतः॥ 34॥

ग्रहणं प्रणवेनैव उत्क्षेपः प्रणवेन तु।
वर्णाध्वाने यथा प्रोक्तं पदाध्वाने तथैव च॥ 35॥

कलाध्वाने तथैवेह आचार्येण महात्मना।
मन्त्राध्वानं प्रवक्ष्यामि संक्षेपान्न तु विस्तरात्॥ 36॥

गायत्री तु भवेद्योनिः तया मन्त्रान्विशोधयेत्।
सावित्र्या ताडनं कुर्यात् ग्राह्यं तेनैव मन्त्रतः॥ 37॥

योजनं तेन कर्तव्यं तथा चैव वियोजनम्।
उत्कर्षणं तु तेनैव सावित्र्या तु विचक्षणः॥ 38॥

पाशच्छेदं शिवेनैव कर्तव्यं देशिकेन तु।
पूर्णाहुतिः प्रदातव्या योजनाय परे शिवे॥ 39॥

वसोर्धाराप्रयोगेन पातयेत्तु विचक्षणः।
एष एव विधिर्देवि कथितो ह्यनुपूर्वशः॥ 40॥

ज्ञातव्यं देशिकेनैव योजनाय परे शिवे।
सर्वसंहितसामान्यं कथितं तव शोभने॥ 41॥

दीक्षा पञ्चविधा देवि कर्तव्या देशिकेन तु।
तदहं संप्रवक्ष्यामि साधकानां हितावहम्॥ 42॥

आसनं प्रणवेनैव कर्तव्यं देशिकेन तु।

9:34 वर्णा एव स्मृतास्तत्त्वा] AC; वर्णायेव स्मृतास्तत्व B **9:34** प्रणवः] BC; प्रणव A **9:35** प्रणवेनैव उत्क्षेपः] A; प्रणवेनैवोक्षेपः B; प्रणवेनैवोत्क्षेपः C **9:35** वर्णाध्वाने यथा प्रोक्तं] AC; व ⊔ B **9:36** कलाध्वाने] AB; कथाध्वाने C **9:37** गायत्री तु] AB; गायत्री C **9:38** तु विचक्षणः] AB; नु विचक्षणः C **9:39** शिवेनैव] AB; विशेनैव C **9:39** पूर्णाहुतिः प्रदातव्या योजनाय] AC; पूर्ण ⊔ य B **9:41** देशिकेनैव योजनाय परे शिवे] A; देशिकेन्द्रेण योजनाय शिवे परे BC **9:41** सर्वसंहितसामान्यं] A; सर्वं हि तव सामानं B; सर्वं हि तव सामान्यं C **9:42** कर्तव्या] A; कर्तव्यं BC **9:42** तदहं संप्रवक्ष्यामि साधकानां हितावहम्] A; *om.* BC **9:43** आसनं प्रणवेनैव कर्तव्यं देशिकेन तु] A; *om.* BC

अनन्तधर्मज्ञानञ्च वैराग्यैश्वर्यमेव च॥ 43॥

नवधा शक्तिदेवेन प्रणवं विन्यसेद्बुधः।
पद्मञ्च चन्दनं तेन कर्णिकां तेन कारयेत्॥ 44॥

पुष्करान्तेन कर्तव्या मण्डलान्तेन कारयेत्।
देवतान्तेन कर्तव्या मूर्त्यन्तेनैव कारयेत्॥ 45॥

पञ्च ब्रह्मा तु तेनैव अष्टत्रिंशत्कलैर्युतः।
आवाहनं तु तेनैव कर्तव्यं सुरसुन्दरि॥ 46॥

ब्रह्मणस्तु न सन्देहो देशिकेन महात्मना।
निवृत्तिस्तु शिरस्तस्य इडिका हृदयं विदुः॥ 47॥

सूक्ष्मा शिखा तु विज्ञेया सद्यस्तु कवचं भवेत्।
पृथिवी तु भवेदस्त्रं ब्रह्मणाङ्गाः प्रकीर्तिताः॥ 48॥

पूर्वेण प्रणवं दद्यात् दक्षिणेन तथैव च।
पश्चिमेनोत्तरेणैव मध्ये प्रणवसंयुतम्॥ 49॥

आग्नेय्यां हृदयं चैव ईशान्यान्तु शिरः स्मृतम्।
शिखा नैऋतदिग्भागे कवचं वायुगोचरे॥ 50॥

रुद्रोङ्कारेण कर्तव्यं रुद्रतत्त्वस्य शोभने।
इकारस्तु शिखा देवि अकारस्तु शिरः स्मृतम्॥ 51॥

गकारो हृदयं चैव सद्यस्तु कवचं विदुः।
लकारमस्त्रमित्युक्तं ग्राहकाः परिकीर्तिताः॥ 52॥

हन्ताख्यभेदयेत्तैस्तु ग्राहकैः सुरसुन्दरि।

9:44 °देवेन] AB^{pc}C; °योगेन B^{ac} 9:44 कर्णिकां तेन कारयेत्] AC; कर्णिका ⊔ B 9:45 पुष्करान्तेन] AC; ⊔ न्तेन B 9:45 देवतान्तेन कर्तव्या मूर्त्यन्तेनैव कारयेत्] A; *om.* B; देवतान्तेन कर्तव्या मूर्तं तेनैव कारयेत् C 9:48 सूक्ष्मा शिखा तु विज्ञेया] *conj.*; सूक्ष्मां शिखान्तु विज्ञेया A; सूक्ष्मः शिखां तु विज्ञेयं BC 9:49 प्रणवं दद्यात् दक्षिणेन] AC; ⊔ णन B 9:50 शिरः] BC; शिर A 9:50 नैऋत°] AC; नैऋति° B 9:51 रुद्रोङ्कारेण] A; रुद्रं करणें B; रुद्रां करणे C 9:51 शिरः] BC; शिर A 9:53 हन्ताख्यभेदयेत्तैस्तु ग्राहकैः] AC; हन्ताख्यभेव ⊔ कैः B

भूतत्त्वं ब्रह्मतत्त्वस्य प्रणवेन तु होमयेत्॥ 53॥

एवं हुत्वा विधानेन पूर्णाहुत्या तु पातयेत्।
योजने साधकेन्द्राय प्रजनत्वमपाश्रिते॥ 54॥

तस्मिन् युक्तं ततो मन्त्री ब्रह्मसायुज्यतां व्रजेत्।
ब्रह्मणे तु यथा प्रोक्तं विष्णवे ऽपि तथा स्मृतम्॥ 55॥

प्रतिष्ठा तु शिवस्यैव आकारः परिकीर्तितः।
रुकारो हृदयं प्रोक्तमीकारस्तु शिखा स्मृता॥ 56॥

वामं तु कवचं प्रोक्तं वकारो ऽस्त्रं प्रकीर्तितम्।
पूर्वोक्तेन विधानेन कुर्यादावाहनं बुधः॥ 57॥

सायुज्यं तादृशं प्रोक्तं शिवेन परमात्मना।
अनाद्ये तु पदे देवि विष्णुसायुज्यतां व्रजेत्॥ 58॥

तस्मिन्युक्तमया देवि विष्णुतुल्यपराक्रमः।
विद्या शिरः समाख्यातमङ्गारं नाम नामतः॥ 59॥

ऋकारं हृदयं तस्य कथितं तव शोभने।
अघोरं कवचं देवि रुद्रतत्त्वस्य शोभने॥ 60॥

ब्रह्मणे विष्णवे यद्वत् तद्वत्कुर्याच्चु देशिकः।
आसनेऽयं विधिर्देवि मया ते परिकीर्तितः॥ 61॥

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57 The text of B switches to the middle of chapter 7 of the *Dīkṣottara* here (p. 60); the text of verse 57 resumes at the top of p. 69 in B.

9:54 पातयेत्] A; होमयेत् BC **9:54** प्रजनत्वमपाश्रिते] A; प्रजने त्वमुपाश्रिते B; व्रजने त्वमुपाश्रिते C **9:56** रुकारो] A; ऋकारे BC **9:56** °स्तु शिखा स्मृता] A; °स्त्वशिखोस्मृतः B; °स्तु शिखा स्मृताः C **9:57** वामं तु कवचं प्रोक्तं] AC; वामन्तु ⊔ B **9:57** वकारो ऽस्त्रं प्रकीर्तितम्] AC; ⊔ रो ऽस्त्रं परिकीर्तितम् B **9:58** व्रजेत्] AB; यजेत् C **9:59** तस्मिन्युक्तमया देवि] A^{c}; तस्मिन्युक्तमधो A^{ac}; *om.* B; तस्मिन्युक्तमयो C **9:59** विष्णुतुल्यपराक्रमः] A; *om.* B; विष्णुसायुज्यतां यजेत् C **9:59** विद्या शिरः] AB; विद्याश्शिरस् C **9:60** ऋकारं] A; रुकारं BC **9:60** अघोरं कवचं देवि रुद्रतत्त्वस्य शोभने] AC; *om.* B **9:61** ब्रह्मणे विष्णवे] AC; ⊔ × मणि× मणे वि - वे B **9:61** आसनेऽयं विधिर्देवि] A; आसने ऽयं ⊔ B; आसने यो विधिर्देवि C **9:61** मया ते परिकीर्तितः] C; मया ते परिकीर्तिताः A; ⊔ ते परिकीर्तितः B

अमृता तु शिखा तस्य उकारः परिकीर्तितः।
विद्या शिरः समाख्यातमकारं नाम नामतः॥ 62॥

आकारं हृदयं तस्य पुरुषं कवचं विदुः।
यकारमस्त्रमित्युक्तमङ्गान्येतानि चेश्वरि॥ 63॥

यो विधी रूद्रतत्त्वस्य ईश्वरेऽपि तथा स्मृतः।
अनन्ता रुद्रतत्त्वस्य निर्वाणं परमं पदम्॥ 64॥

ईश्वरी व्योमरूपा तु कथिता तवशोभने।
निधनेन तु कर्तव्यं तत्त्वेन तु सदाशिवे॥ 65॥

यथापूर्वं मयाख्यातमत्रापि विधिरेव सः।
परमाक्षरं शिखा तस्य शान्त्यतीतं शिरः स्मृतम्॥ 66॥

बिन्दुदेवं तु हृदयं ईशानं कवचं विदुः।
शून्यतत्त्वं हकारस्तु अस्त्रं तत्परिकीर्तितम्॥ 67॥

सायुज्यं पूर्वमेवोक्तं यथा कुर्यात्तु नान्यथा।
एते पञ्चमहायागा नाख्याताः कस्यचिन्मया॥ 68॥

नैष्ठिका ब्रह्मचर्येषु स्थिता भुवि च मानवाः।
तेषामुद्धरणार्थाय मया तु कथितं तव॥ 69॥

लिङ्गोद्धारविधिर्ह्येष कथितस्तव सुव्रते।
नैष्ठिकानां तु कर्तव्यं लिङ्गोद्धारं समीरितम्॥ 70॥

स्वजातीयपदे स्थाप्य ततो दीक्षां तु कारयेत्।

9:62 उकारः] BC; इकारः A **9:62** समाख्यातमकारं] BC; समाख्यातं मकारं A **9:63** यकारम्] AC; ⊔ कारम् B **9:63** °न्येतानि चेश्वरि] AB; °न्यैतानि चेश्वरी C **9:64** स्मृतः] C; स्मृताः A; स्मृता B **9:65** ईश्वरी व्योमरूपा] C; ईश्वरे व्योमरूपा A; ईश्वरस्योमरूपा B^{pc}; ईश्वरस्योमरूपात्वा B^{ac} **9:66** यथापूर्वं मयाख्यातमत्रापि] A; यथापूर्वं मयाऽऽख्यातं मन्त्रापि B; यथारूपं मयाख्यातं मन्त्रस्य C **9:66** परमाक्षरं] AC; परमाक्षर B **9:66** शिरः] BC; शिर A **9:67** बिन्दुदेवं] AB; बिन्दुर्देवं C **9:68** पूर्वमेवोक्तं] AC; पूर्व ⊔ B **9:68** याथा कुर्यात्तु नान्यथा] A; ⊔ कार्यात्तु नाऽन्यथा B; यथा कार्याशु नान्यथा C **9:68** नाख्याताः] BC; नाख्याता A **9:69** स्थिता भुवि च] A; संस्थिता भुवि BC **9:70** °विधिर्ह्येष] *em.*; °विधि ह्येष A; °विधिर्ह्येषः BC

अथवा ब्रह्मविद्ये तु अभियुक्तस्तु साधकः॥ 71॥

तत्र दीक्षा तु कर्तव्या अभिषेकन्तु शोभने।
वैष्णवे ऽपि तथैवेह कथितं परमेष्ठिना॥ 72॥

रुद्ररुद्रगणानां तु साधनं परिकीर्तितम्।
गणगुह्यकमन्त्रेषु साधनेनैव साधकः॥ 73॥

विनायकानां सर्वेषां तत्र दीक्षां तु कारयेत्।
डाकिन्यो मातरश्चैव योगीन्योऽपि तथापराः॥ 74॥

अस्मिंस्तु दीक्षितेनैव साधकः स विधीयते।
ईश्वरे पाशुपत्यानां उद्धारे तु विचक्षणः॥ 75॥

लिङ्गोद्धारविधानं तु कर्तव्यं देशिकेन तु।
शुद्धायुक्तास्तु ये तस्मिन् दीक्षिते मुक्तिमिच्छता॥ 76॥

सर्वतत्त्वफलोपेतं सर्वतत्त्वफलोदयम्।
यजेद्देवाधिदेवेशं सर्वेषां फलमाप्नुयात्॥ 77॥

एष सर्वोदयो नाम सर्वमुक्तिफलप्रदः।
एष ते योग आख्यातः पञ्चव्योमात्मकः शुभः॥ 78॥

शिवयागं प्रवक्ष्यामि सर्वयागमनौपमम्।
चतुरावरणैर्यागं कर्तव्यं देशिकेन तु॥ 79॥

पञ्चब्रह्म शिवाङ्गाश्च गर्भमेतदुदाहृतम्।
द्वितीयावरणे देवि कलाशक्त्यात्मकानि तु॥ 80॥

दिशासु विन्यसेद्देवि शक्तेस्तु विदिशाः कलाः।

9:72 तथैवेह कथितं] AC; त ⊔ B 9:75 उद्धारे तु] AC; उद्धारस्तु B 9:76 शुद्धायुक्तास्तु ये तस्मिन् दीक्षिते] BC; शुद्धायुक्तस्तु एतस्मिन् दीक्षितेन A (unmetrical) 9:77 °फलोपेतं सर्वतत्त्वफलोदयम्] A; ⊔ त्वफलोदयः B; °फलोपेतं सर्वतत्वफलोदयः C 9:77 °धिदेवेशं] C; °दिदेवेशं AB 9:79 शिवयागं] A; शिवयोगं BC 9:80 शिवाङ्गाश्च गर्भमेतदुदाहृतम्] *conj.*; शिवाङ्गाच्च गर्भमेतदुदाहृतम् A; शिवाङ्गोच्च गर्भकैतत्प्रकीर्तितम् B; शिवाङ्गोच्च गर्भकैस्तत्प्रकीर्तितम् C 9:81 °सेद्देवि शक्तेस्तु विदिशाः कलाः] AC; °से ⊔ लाः B

नादस्यैककलायास्तु दिशासु विदिशासु च॥ 81॥

यस्मादेककला देवि निन्देच्छौचं तथैव च।
एष ते याग आख्यातो दुर्लभस्त्रिदशैरपि॥ 82॥

सर्वस्वं गोपितं ह्येतत् व्याख्यातं तव शोभने।
एष सर्वादयो यागः कथितास्तव शोभने॥ 83॥

ज्ञात्वा बुद्धा च यष्ट्वा च मुच्यते नात्र संशयः।
प्रणवं ह्यासनं कृत्वा मातृकां तु यजेद्बुधः॥ 84॥

मूर्तिं तु प्रणवं कृत्वा योजयेत्सुसमाहितः।
दक्षिणे योजयेद्बीजं वामे योनिं तु विन्यसेत्॥ 85॥

सकलीकरणं ह्येतत् दुर्लभं त्रिदशैर् अपि।
एवं न्यस्य वरारोहे संपत् सम्पद्यते तदा॥ 86॥

सप्तकेन तु मन्त्रेण मातृकेण वरानने।
निष्कलीकरणं ह्येतत् कथितं तव शोभने॥ 87॥

अवर्गं पूर्वपत्रे तु कवर्गं चाग्निगोचरे।
चवर्गं दक्षिणे चैव टवर्गं नैऋतेन तु॥ 88॥

तवर्गं पश्चिमे चैव पवर्गं वायुगोचरे।

9:81 नादस्यै॰] BC; नादस्ये॰ A **9:82** यस्मादेककला देवि निन्देच्छौचं] C; य ⊔ द कला देवि निन्दोश्चौ A; यदककला देवि निन्देश्चौचं B **9:82** याग] AC; योग B **9:82** दुर्लभस्] AB; दुर्लभं C **9:83** सर्वस्वं गोपितं] A; सर्वसङ्गो ऽपि तं B; सर्वसङ्गोपितं C **9:83** सर्वादयो यागः कथितास्तव] A^{c}; सर्वादयो योगाः कथितास्तव A^{ac}B; सर्वोदयो यागः कथितस्तव C **9:84** ज्ञात्वा] AB; ज्ञत्वा C **9:84** मातृकां तु यजेद्] A; मातृकायां यजेद् B; मातृकायां व्रजेद् C **9:85** मूर्तिं] BC; मुक्तिन् A **9:85** योजयेत्सुसमाहितः] AC; ⊔ B **9:85** वामे] A; वाम BC **9:86** दुर्लभं त्रिदशैर् अपि] C; *om.* A(eyeskip); दुर्लभं त्रिद ⊔ B **9:86** एवं न्यस्य वरारोहे संपत् सम्पद्यते तदा] C; *om.* A(eyeskip); ⊔ व न्यस्य वरारोहो (हे) संपत्सम्पद्यते तदा B **9:87** सप्तकेन तु मन्त्रेण मातृकेण वरानने] BC; *om.* A(eyeskip) **9:87** निष्कलीकरणं ह्येतत्] BC; *om.* A(eyeskip) **9:88** अवर्गं पूर्वपत्रे तु कवर्गं चाग्निगोचरे] A; अर्गं तु पूर्वपत्रे तु गवर्गं वायुगोचरे B; कवर्गं पूर्वपत्रे तु गवर्गं वायुगोचरे C **9:88** चवर्गं दक्षिणे चैव टवर्गं नैऋतेन] A; जवर्गं दक्षिणे चैव दवर्गं नैर्ऋतेन BC

यवर्गमुत्तरेणैव शवर्गं त्वीशगोचरे॥ 89॥

एष वै मातृकायागः कथितस्तव शोभने।
अवर्गं प्रथमं तत्त्वं कवर्गं पुरुषं स्मृतम्॥ 90॥

एवं वर्गक्रमेणैव शिवतत्त्वं तु मातृकान्।
ओंकारमात्मतत्त्वं तु प्रथमं परिकीर्तितम्॥ 91॥

रुद्रोङ्कारेण देवेशि विद्यातत्त्वं तु कारयेत्।
निधनेन तु होतव्यं शिवतत्त्वं समाहितैः॥ 92॥

एवं ते मातृकायागो दुर्लभस्त्रिदशैरपि।
कथितं सरहस्यं तु न मया गोपितं तव॥ 93॥

इति निश्वासकारिकायां दीक्षोत्तरे नवमः पटलः॥

9:89 यवर्गमुत्तरेणैव शवर्गं त्वीश॰] AC; यवर्गं ⊔ B **9:90** कथितस्] BC; कथितं A **9:90** अवर्गं प्रथमं] A; अवर्गपरमं B; कवर्गं परमं C **9:90** पुरुषं स्मृतम्] AC; पुरु ⊔ B **9:91** एवं] AC; ⊔ B **9:91** मातृकान्] AB; मातृकाम् C **9:91** ओंकारमात्म॰] AB; ओंकारं मात्र॰ C **9:92** रुद्रोङ्कारेण] A; रुद्राकारेण BC **9:93** ॰यागो] A; ॰योगे B; ॰योगो C **9:93** सरहस्यं] BC; सुरहस्यन् A

WORKS CONSULTED

Abbreviations

EFEO	École française d'Extrême-Orient
EI	*Epigraphia Indica*
GOML	Government Oriental Manuscripts Library, Madras
IFI	Institut Français d'Indologie (name used in old publications)
IFP	Institut Français de Pondichéry/French Institute of Pondicherry
KSTS	Kashmir Series of Texts and Studies
NAK	National Archives of Kathmandu
NGMPP	Nepal-German Manuscript Preservation Project
SII	*South Indian Inscriptions*
SP	*Somaśambhupaddhati*
SP1, SP2, etc.	*Somaśambhupaddhati* volume 1, volume 2, etc.
T	Transcript
TAK1, etc.	*Tāntrikābhidhānakośa* volume 1, etc.

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ISBN 9788184702057
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